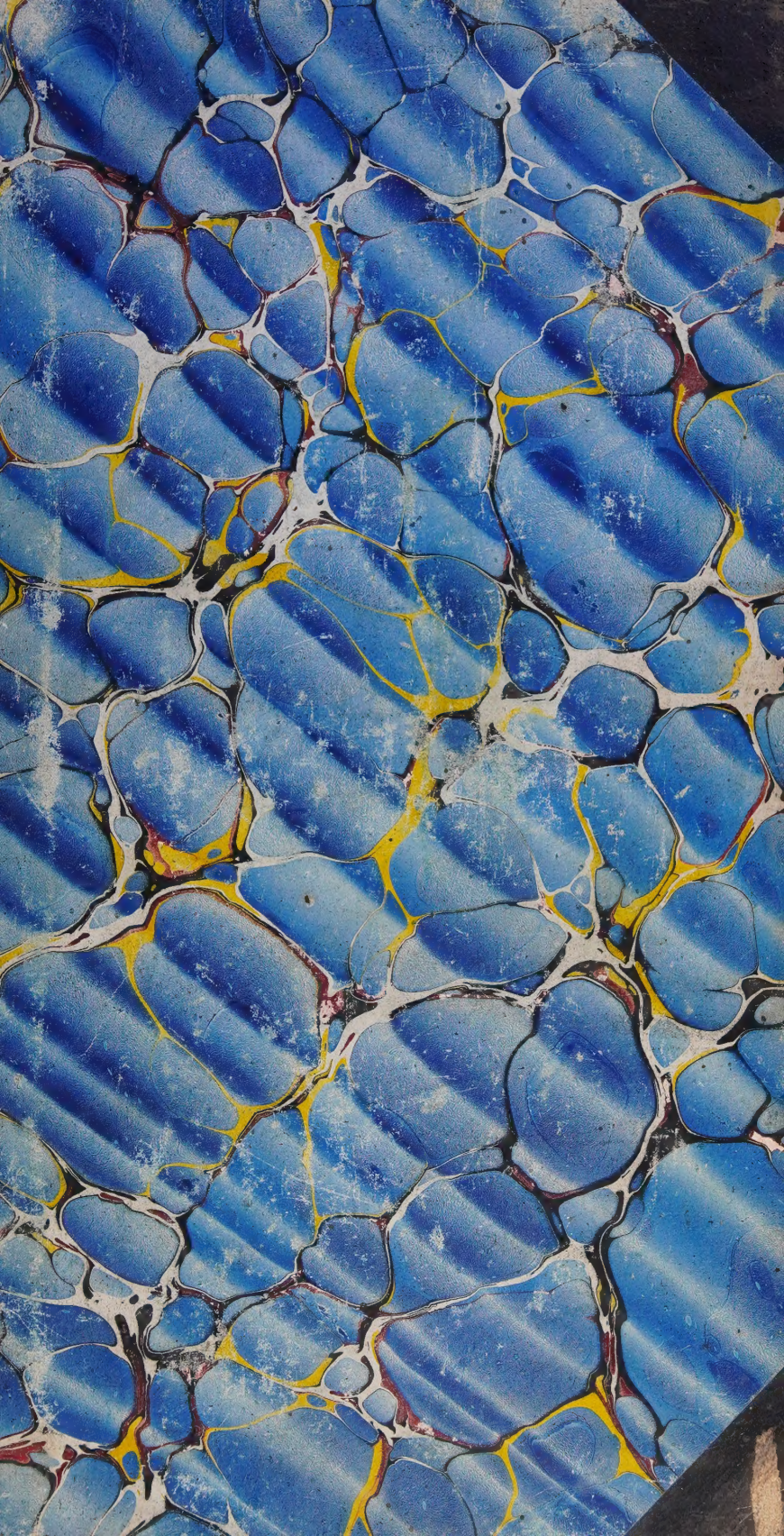

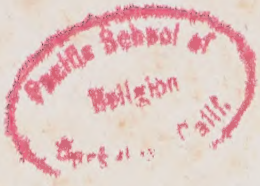

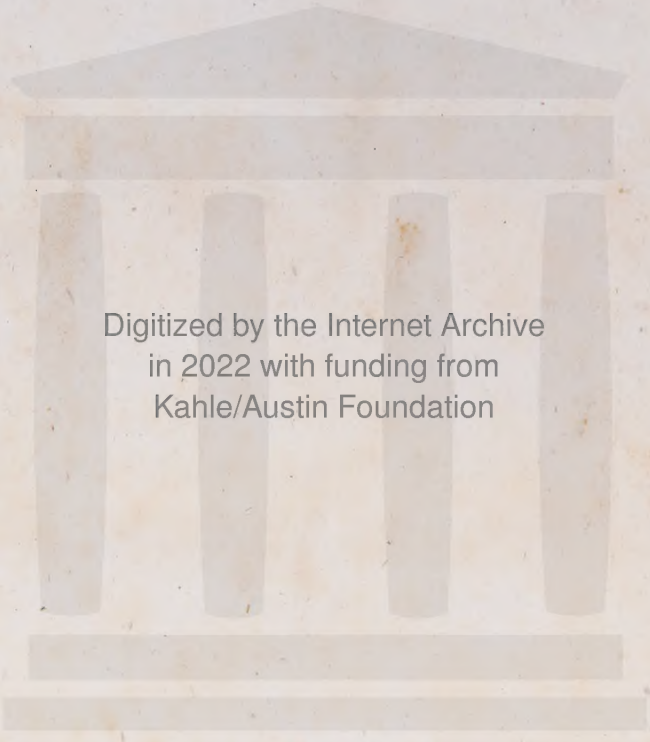

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THE

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WITH A VIEW OF

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FOR THE YEAR 1850.

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Hall, Mrs., 15.
Hall, William, 15.
Hall, Mrs., 15.
Hall, Miss Margaret, 15.
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Lyman, Mrs., 12.
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Smith, Miss Esther, 14.
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Smith, John C., 10, 75.
Smith, Mrs., 10.
Smith, Lowell, 12.
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Smith, Miss Maria M., 12.
Smith, Horace D., 13
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THE

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ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

EIGHTEEN hundred years ago Christ said to his disciples, "Say not ye, There are yet four months and then cometh harvest? Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest." There has perhaps ever been, as there now is, with Christians, too much of looking forward to the future with a vague, undefined expectation of what God will do hereafter for the promotion of the cause of Christ; while there is quite too little appreciation of the work which he is now doing, and, especially, quite too little appreciation of the work to which now he calls his people. A living, actuating faith in God; a firm belief of all his promises, and in the ultimate accomplishment of all his revealed purposes of mercy towards the world; a faith which would lead us, in the full expectation of ultimate success, ourselves to labor for the world's salvation, while we trust in God, and feel that the work is his, and that he alone can give success to efforts made;—such faith is needed. "I had fainted," says the Psalmist, "unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage and he shall strengthen thy heart; wait, I say, on the Lord." But there is much waiting *for* the Lord which is not thus waiting on the Lord. Christians have an expectation that at some future time God will work; that he will give success to the preaching of the gospel and bring the world to know the truth; but they too much fail to feel that he is now working for this end, and that he is now calling them to work;—that the fields are white already to harvest.

In preparing the customary brief annual survey of the missions of the Board, but little more can be done than briefly to allude to the circumstances of each mission. But the intelligent and thoughtful Christian, who

will review the year with only what can here be said to refresh his memory, and revive impressions which he may already have received, while he will find much which may well lead to penitence and prayer, will not fail to see, also, much which is more directly calculated to excite fervent gratitude and cheering hope. In Western Africa, the mission has been extending its operations farther into the interior, exploring new territory and finding new and not unpromising fields for effort; while at stations before occupied, there have not been wanting tokens of divine favor and the converting agency of the Holy Spirit. Nothing has occurred to render the fields in Southern Africa less pleasant, or less hopeful, than they have been for the last few years; the slight opposition which has been awakened having come in connection with, and indeed been occasioned by, the manifest operations of the Spirit of God upon the hearts of some of the people, leading them to turn from their heathenism and their sins to the service of Christ. In connection with the different missions in India, there has been no revival, unless very recently at Ahmednuggur, though some individuals have been hopefully born again. But though God has not seen fit to crown the labors of the missionaries with great success in the present conversion of sinners, they yet feel, generally, in the different parts of India, that he is, through their instrumentality and that of other missionaries, very obviously carrying forward a great preparatory work; that the prejudices of the people are yielding; that the foundations of idolatry are being undermined; that there are indications of a time approaching when the millions of India, casting away their idols, shall say, as once said the assembled people of Israel, after years of revolt from the service of Jehovah, "The Lord, he is the God; the Lord, he is the God." The laborers in the different missions in China, too, find their way not hedged up, but the fields opening and enlarging around them; while they are received by the people with more favor and treated with more respect, and have greater liberty and fuller opportunity for the prosecution of their work, in social intercourse with the people, in the distribution of religious books, and by the public preaching of the gospel. The Nestorian mission, around which, one year ago, there had again gathered threatening clouds, has been again permitted to see even such clouded "skies pour down righteousness." The darkness has given place to light; and the mission has again rejoiced in a work of grace of as deep interest, and, apparently, fully as great purity, as any of the revivals with which modern missions have been so richly blessed. Among the Armenians, the work of God is still progressing; light is still spreading; the people are still extensively renouncing the errors in which they have been trained, admitting that the truth is with the missionaries, and in many instances, it is believed, embracing that truth heartily, and truly giving themselves to Christ. And in Syria, there is much more movement among the people, more conversation and inquiry on religious subjects, and more apparent readiness to admit and to embrace the truth, than at any time before since the mission was commenced. Among the native tribes of our own land, some the missions have met with much that is discouraging, and with little to

awaken hope; but among the Choctaws the Holy Spirit has been present, and many have been made the hopeful subjects of renewing grace. At the Sandwich Islands, though the people have been afflicted sorely by disease, there has been this abundant cause for gratitude,—about 1,600 persons have been added to the churches on profession of their faith. Could the survey of missionary operations be extended to the labors of other missionary bodies, American and European, and to the results of their labors, the occasion for gratitude certainly would not appear less.

But does any impatient Christian feel that, after all, the progress making towards the conversion of the world is slow, and that but little success attends the efforts made? He should consider that, to short-lived and short-sighted man, all God's movements in the work of giving this world to Christ, have seemed to be long delayed, and to make slow progress. And, again, he should look upon the churches by which the missions which are now surveyed have been sustained; and while he remembers the connection which God has established between faithful labor and fervent prayer on the part of Christians, and the conversion of sinners, if he considers how little there has been of a spirit of consecration and of prayer, how worldly and cold and spiritually dead have been the churches generally, he will cease to wonder that so little has been effected by the missions of these churches, and will, rather, admire the riches of God's grace which has given so much success to efforts so unfaithful and unworthy. What if the churches of this land were really consecrated? What if the laborers furnished were as many, and the contributions were as liberal, and the prayers offered were as frequent and as fervent, as they ought to be? Let the thoughtful Christian look abroad upon the world; considering not only missionary operations and success, but the varied workings of the providence of God, giving facilities to the church for the prosecution of her work;—the advances in the sciences and arts; the new agencies and powers subjected to man's control, and thus the increase of power put into the hands of man; the increased facilities for intercourse, and the actual increase of intercourse, between different and distant nations, and, in consequence, the spreading of intelligence and light; the increased knowledge of the rights of man, the increase of religious liberty, and the upheavings and convulsions among the nations, arising from their seeking after liberty; the various changes which, within the last fifty years, have opened so large a part of the whole world for Christian effort;—and, in view of all these things, let him say what now seems wanting, that there may be a rapid spreading of the light of truth and extensive triumphs of the gospel, hastening the day when all the human family shall know the Lord. What, but a consecrated church;—a church feeling that she is not her own, and living not unto herself;—a church giving her wealth, giving her children, giving her whole self to the work which Christ has given her to do,—preaching the gospel to the world? Let then the sincere and earnest prayer arise from every heart, "O Lord, revive thy work."

In the survey which follows, most of the statistics given must of necessity be the same as those in the last Annual Report, the missions having made no full returns since that Report was prepared.

AFRICA.

SOUTH AFRICA.

UMVOTI.—Aldin Grout, *Missionary*; Mrs. Charlotte Grout. One native helper.

UMSUNDUZI. — Lewis Grout, *Missionary*; Mrs. Lydia Grout.

TABLE MOUNTAIN.—Samuel D. Marsh, *Missionary*; Mrs. Mary S. Marsh.

INANDA.—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.

UMLAZI.—Newton Adams, M. D., *Missionary*; Mrs. Sarah C. Adams. Three native helpers.

IFUMI.—James C. Bryant, *Missionary*; Mrs. Dolly F. Bryant.

AMAHLONGUE.—Silas McKinney, *Missionary*; Mrs. Maria L. McKinney.

IFAFA.—David Rood, *Missionary*; Mrs. Alvira V. Rood.

OUT-STATIONS.—*Umlazi River, Unwabi, Inunguane.*

Stations not known. — William Ireland, Andrew Abraham, Hyman A. Wilder, Josiah Tyler, *Missionaries*; Mrs. Jane Ireland, Mrs. Sarah L. Abraham, Mrs. Abby T. Wilder, Mrs. Susan W. Tyler.

(8 stations and 3 out-stations; 12 missionaries—one a physician, 12 female assistant missionaries, and 4 native helpers;—total, 28.)

The circumstances of this mission, during the past year, have been encouraging. The colonial government continues to manifest the same friendly feeling towards missionaries and missionary operations, as heretofore, and to pursue, towards the natives, a magnanimous and humane course. At each of the stations free schools have been established, and both children and adults seem anxious to learn. No difficulty has been found in obtaining congregations ready to listen to the preaching of the gospel. The numbers who assemble at different stations vary from fifty to six hundred, and sometimes as many as one thousand; and they are represented as listening, generally, with apparent interest, and conducting with much propriety. At nearly all the stations there have been evidences of a divine influence among the people, though the older stations, Umlazi, Umvoti, and Inanda, have shared most largely in the blessing.

Prayer meetings have been sustained with much interest at the older stations, and the native converts take a part in them with a good degree of readiness and propriety. The monthly concert has been observed also, and has been, often, a very interesting meeting; and the liberality with which some of the natives have contributed, out of their deep poverty, is well worthy of serious consideration by many members of the churches in our own land.

There are now eight stations found among the Zulus, on either side of Port Natal, and at greater or less distances from the sea coast, each in the midst of as many people as one missionary can preach the gospel to; and there are four missionaries yet to be stationed. Three of these, Messrs. Abraham, Wilder, and Tyler, with their wives, sailed in April last, and arrived at Cape Town on the 13th of June. Churches have been formed at several of the stations, in one of which are twenty-one members. Fifteen were added to this church during the past year, and sixteen to another. The manifest influences of the Holy Spirit, and the consequent change in the moral and religious character of some of the people, have awakened opposition on the part of others; but no more than was to be expected, perhaps no more than is, on the whole, desirable. The prospects of the mission are brightening, and cheering anticipations with reference to the future may be indulged.

WEST AFRICA.

BARAKA.—John L. Wilson, Albert Bushnell, *Missionaries*; Mrs. Jane E. Wilson, Mrs. Bushnell.

IKÂI.—Ira M. Preston, *Missionary*; Mrs. Jane S. Preston.

OKÂLA, or UPPER GABOON. — William Walker, *Missionary.*

On his way.—Jacob Best, *Missionary.*

(3 stations; 5 missionaries, and 3 female assistant missionaries;—total, 8.)

The arrival of Messrs. Wilson and Bushnell and their associates, on their return to the mission, in August of 1848, relieved Mr. Walker in some degree of his loneliness. Mrs. Griswold's return, however, as it proved in a mysterious Providence, was but to testify in death her deep interest in the spiritual renovation of that continent; and Mr. Wheeler's physical constitution soon proved to be wholly unsuited to the climate, and he is now in this country.

Progress has been made by the mission towards the interior, Mr. Walker having formed a new station at Okâla,

at least seventy miles up the river from the station first formed. This places him in the neighborhood of the Pangwes, a powerful and numerous people, who are pushing their settlements onward towards the ocean. Mr. Preston is at a new station not so far up, but he can see the hills now occupied by the Pangwes from an eminence near his abode. These brethren regard their stations as more healthful than the one near the coast; though that is believed to be much more favorable to health and life, than the one formerly occupied by the Board at Cape Palmas.

The mission church contains now more than twenty members, of whom several have been received within the year. Ten or twelve boarding-scholars, in the school at Baraka, were hopefully converted, during a season of unusual religious interest, when the power of the Holy Spirit was obviously felt.

Two schools have been sustained the past year; one, a day-school at Prince Glass's town, and the other, a mixed day and boarding-school at Baraka, about six or seven miles from the last named place. These schools appear to have been prosperous and promising, the one at Baraka especially having been visited, as already mentioned, by the special influences of the Holy Spirit.

During the latter part of the year there has been preaching regularly in some of the Mpongwe towns and villages, and occasionally in all. The congregations are stated to have been gradually increasing, and the attention given to the means of grace encouraging. Here, as in South Africa, the incipient triumphs of the cross have excited some opposition; but, on the whole, the history of this mission also for the past year has been encouraging, and serves to excite strong hopes that it is the design of God, ere long, greatly to bless the labors of his people in behalf of Africa.

Rev. Jacob Best sailed from New York on the third of November, to join this mission.

EUROPE.

GREECE.

ATHENS.—Jonas King, *Missionary*; Mrs. Anna A. King.

(1 station; 1 missionary, and 1 female assistant missionary.)

Mr. King has not been molested during the past year, though he has again commenced preaching in his chapel and has distributed religious books as formerly. A few young men who attend his ministrations, are in an inquiring state of mind. In one of his most recent letters he says, "I have, every Sunday afternoon at five o'clock, a Greek prayer-meeting, in which two Greeks habitually take a part, reading the Scriptures, and offering an extempore prayer. I consider them brethren in Christ, of whose spirit they seem to have received, and who mourn over the moral desolations around us." He is decided in the opinion, that the mission should be continued. His most active and reckless persecutor, and the author of the slanders noted in the Report of 1848, has fallen into discredit with his countrymen, in consequence of recent literary impositions upon them.

THE JEWS.

SALONICA.—Edward M. Dodd, *Missionary*; Mrs. Lydia H. Dodd, Mrs. Celestia A. Maynard.

CONSTANTINOPLE.—William G. Schauffler, *Missionary*; Mrs. Mary R. Schauffler.

(2 stations; 2 missionaries, and 3 female assistant missionaries;—total, 5.)

For seventeen years Mr. Schauffler has been devoted to labors for the Jews, residing at Constantinople. As one most important result of these labors, the Scriptures of the Old Testament have been given to the Sefardee, or Spanish Jews, in the Hebrew-Spanish language, their vernacular tongue; and Mr. Schauffler is now engaged, with a German associate who resides at Berlin, in bestowing a similar blessing on the Ashkenazee, or German Jews.

On the third of January last, Rev. Eliphal Maynard and Rev. Edward M. Dodd, with their wives, sailed from Boston to form a new station at Salonica; that centre of Jewish learning and influence. They reached Salonica on the 2d of April, and had been much encouraged by the appearance of the field, and much interested in their work. But in the mysterious providence of God, the mission has been already called to severe affliction in the removal of Mr. Maynard by death. As the result of exposure which more experience in the climate would probably have prevented, he was attacked with inflammation of the head on the 1st of September, and died on the 14th of the same month.

The general principles and plan of this mission are the same, substantially, which have been so successfully followed out in the mission to the Armenian people. Two or three additional

missionaries ought to be sent in the course of the present year.

WESTERN ASIA.

ARMENIANS.

CONSTANTINOPLE.—William Goodell, Henry A. Homes, Joel S. Everett, *Missionaries;* Mrs. Abigail P. Goodell, Mrs. Anna W. Homes, Mrs. Seraphina H. Everett, Mrs. Sarah C. Hinsdale, Miss Harriet M. Lovell. Two native pastors, one native preacher, and five native assistants.

BEBEK.—Cyrus Hamlin, George W. Wood, *Missionaries;* Mrs. Henrietta A. L. Hamlin, Mrs. Martha B. Wood. One native assistant.

BROOSA.—Daniel Ladd, Oliver Crane, *Missionaries;* Mrs. Charlotte H. Ladd, Mrs. Marion D. Crane. Two native assistants.

SMYRNA.—Elias Riggs, Thomas P. Johnston, Nathan Benjamin, *Missionaries;* Mrs. Martha I. Riggs, Mrs. Marianne C. Johnston, Mrs. Mary G. Benjamin. Four native assistants.

TREBIZOND.—Philander O. Powers, *Missionary;* Mrs. Sarah L Powers. One native pastor.

ERZEROOM.—Josiah Peabody, Isaac G. Bliss, *Missionaries;* Mrs. Mary L. Peabody, Mrs. Eunice B. Bliss. One native assistant.

AINTAB.—Benjamin Schneider, Azariah Smith, M. D., *Missionaries;* Mrs. Eliza C. Schneider, Mrs. Corinth I. Smith.

OUT-STATIONS.—*Nicomedia*, one native pastor, and one assistant; *Adabazar*, one native pastor, and one assistant.

In this country.—H. G. O. Dwight, Edwin E. Bliss, Henry J. Van Lennep, *Missionaries;* Mrs. Mary L. Dwight, Mrs. Isabella H. Bliss.

(7 stations and 2 out-stations; 19 missionaries, 20 female assistant missionaries, 5 native pastors, 1 licensed native preacher, and 16 native assistants;—total, 61.)

The past year has been comparatively one of peace in this mission. The evangelical Armenians generally through the empire are now recognized, by the local governors, as a separate community. The churches have consequently had rest; though individuals sometimes suffer illegally, and oftener endure suffering which the law will not reach, through the ingenious cruelty of enemies. The churches are now seven in number,—at Constantinople, Nicomedia, Adabazar, Trebizond, Erzeroom, Aintab and Broosa. At the time of making up the last report, these churches contained two hundred and fifteen members. Since that time seven have been reported as added to the church at Constantinople. Since the last annual survey of the missions one more native pastor has been ordained, making the whole number five; and a member of the theological school has been licensed as a preacher. The most gratifying progress has been made by the mission, in determining and stating to the newly formed Protestant churches their duty as to the support of their own native pastors.

The valuable building at Bebek, occupied by the seminary, has necessarily and very seasonably become the property of the Board; and the institution itself becomes more and more suited to the spiritual exigencies of the new evangelical community. It now contains twenty-three pupils. Near the close of the year 1848, the seminary was visited by a special divine influence, and all the pupils not previously church members, except five in early youth, were hopefully converted. The standard of piety in the seminary was also manifestly raised. Several children of the missionaries were sharers in this work of grace.

Preaching tours, as usual, have been made by different members of the mission. The press has been usefully employed. A book of theology, prepared expressly for the evangelical Armenians, is in the press. A part of D'Aubigné's History of the Reformation has been published. The churches at Nicomedia and Adabazar flourish equally with the other churches, though no missionary has ever resided at those places; and it is thought that Trebizond may well be left, soon, to the native pastor and church of that city, with occasional visits from the mission. Perhaps Broosa may ere long be vacated in like manner. New stations are contemplated in the interior. Mr. Schneider has removed from Broosa, and joined Doct. Smith at Aintab, where the reformation has assumed an aspect of peculiar promise. In every part of Asiatic Turkey, indeed, there is a religious movement among the Armenian people, and in every important town in the empire, where any number of Armenians reside, there are found at least one or two lovers of evangelical truth. It is evident that there is a spirit of inquiry awakened in Diarbekir, Oorfa, Killis, Malatia, Moden, Kharpoot, Marash, Adana, Tarsus, Arabkir, and Kaisaria; towns of more or less importance in Asiatic Turkey; and a new impulse has been given to the work at most of the stations occupied by the mission.

SYRIA.

BEIRÛT.—Eli Smith, W. Frederic Williams, *Missionaries;* Henry A. DeForest, M. D., *Physician;* George C. Hurter, *Printer;* Mrs. Henrietta S. Smith, Mrs. Thomson, Mrs. Catharine S. DeForest, Mrs. Sarah P. Williams, Mrs. Elizabeth Hurter. Three native helpers.

ABEIH.—George B. Whiting, Simeon H. Calhoun, C. V. A. Van Dyck, M. D., *Missionaries;* Mrs. Matilda S. Whiting, Mrs. Emily P. Calhoun, Mrs. Van Dyck. One native helper.

ALEPPO.—William A. Benton, J. Edwards Ford, *Missionaries;* Mrs. Loanza G. Benton, Mrs. Mary E. Ford. One native helper.

TRIPOLI.—David M. Wilson, Horace Foot, *Missionaries;* Mrs. Emeline Wilson, Mrs. Roxana Foot.

OUT-STATIONS.—*Bhamdûn* and *Hasbeiya.*

In this country.—William M. Thomson, *Missionary.*

(4 stations and 2 out-stations; 10 missionaries—one a physician, 1 physician, 1 printer, 12 female assistant missionaries, and 5 native preachers;—total, 29.)

One new missionary has been added to this mission. Rev. W. Frederic Williams sailed from Boston on the 3d of January last, and arrived at Beirût in March. Mr. Calhoun went in the same vessel, with his wife, on his return to Syria. A new station has also been commenced, at Tripoli, by Messrs. Wilson and Foot. For some months a vigorous and persevering opposition prevented their obtaining houses in the city, but they succeeded in securing them in April. They have had the usual difficulties of a new station to contend with, besides being themselves but imperfectly acquainted with the language.

An outbreak of opposition has been experienced at Aleppo, which, however, has passed away; and it seems to be generally understood by the people that there is to be liberty of religious opinion at Aleppo as well as in other parts of Turkey, and that, sooner or later, a Protestant community will be organized there. The native brethren at Hasbeiya have been also called to meet a new and severe trial. A sentence of excommunication from the Patriarch was sent forth and read in all the Greek churches, not only in Hasbeiya, but in all that part of the country. The consequence was that, as most of the evangelical brethren were poor, and dependent upon their daily labor for their living, they were immediately thrown out of all productive employment, and reduced to the greatest distress. This they regarded as the severest trial through which they had been called to pass; but their faith, with a single exception, did not fail, and they are now enjoying entire religious liberty.

From Beirût accounts are of a cheering character. The truth seems evidently to be making progress there. The congregations have frequently, during the year, been larger than formerly; a very marked and solemn attention has been paid to the preaching of the word; and cases of open and full renunciation of the errors prevalent in the East have been more frequent than in former years.

In Syria, as well as among the Armenians and Nestorians, God seems to be raising up a number of very promising young men to preach the gospel to their countrymen, some of whom are now rendering important aid to the mission by missionary tours as well as in other ways. Mr. Thomson, after an absence of seventeen years, is now on a visit to this country, with the approbation of the Committee. Mr. Smith has begun a new translation of the Scriptures into Arabic. The printing during the year 1848 exceeded a million of pages. About four hundred pupils are under instruction; sixteen of these are in the seminary at Abeih. Eight new members were received into the church, which now numbers eighteen.

An important work is going on in Syria through the instrumentality of the missionaries of the Board. A change is coming over the minds of the people, which is preparing large numbers of them to listen candidly to the preaching of the gospel. Old prejudices are wearing away; hard hearts are becoming softened; and the bigot and the infidel, alike unsatisfied with their present grounds of confidence, are seeking, in the gospel of Christ, that solid peace of mind, which their experience is teaching them can be found no where else. Surely it is a time for active effort and for fervent prayer, on the part of all who desire the coming of the kingdom of our Lord.

NESTORIANS.

OROOMIAH.—Justin Perkins, William R. Stocking, Austin H. Wright, M. D, Joseph G. Cochran, George W. Coan, *Missionaries;* Edward Breath, *Printer;* Mrs. Charlotte B. Perkins, Mrs Jerusha E. Stocking, Mrs. Catharine A. Wright, Mrs. Deborah W. Cochran, Mrs. Sarah P. Coan, Mrs. Sarah A. Breath, Miss Fidelia Fisk and Miss Mary Susan Rice. Twelve native helpers, four of them preachers. Several others are connected with the mission, who preach more or less, but as they have other regular business, they are not enumerated under this head.

In this country.—David T. Stoddard, *Missionary.*

(1 station; 6 missionaries—one a physician, 1 printer, 8 female assistant missionaries, 12 native helpers;—total, 27.)

Mr. Breath, with his wife, sailed on his return to this mission, on the 18th of June last. He was accompanied by Rev. George W. Coan, and Mrs. Sarah P. Coan who go to join the mission. On the 15th of September they were all at Trebizond, in good health and spirits, expecting to leave, on their journey to Oroomiah, on the 17th. Mr. Stoddard is still in this country, but hopes soon to return to his cherished field of labor.

The mission has had during the year, more than the usual prosperity. The

persecuting career of Mar Shimon, the Patriarch, has been singularly arrested by Providence. The native helpers have been greatly quickened and emboldened in preaching the gospel. The revival of religion, which gladdened the missionaries in the early part of the year, has been described in previous numbers of the Herald. The two seminaries, as in the revival of 1846, were remarkably affected. It was felt in Degala, in Charbash, in Ardishai, in Vazerowa, and other villages, where large congregations listened solemnly to the preaching of the gospel. Neither the Patriarch nor his supporters dared openly to oppose a work, which so decidedly received the approval of the great body of the priests and people. His brother, a strong-minded man, was among the hopeful converts; as was also Malek Aga Beg, the most influential layman among the Nestorians, and Mar Yohannan, the Bishop who, some years since, visited the United States. This revival, as described by the missionaries, must have had all the characteristics of the best revivals seen in our own country.

The two seminaries contain seventy pupils, and the thirty-three village schools about five hundred. The translation of the Old Testament into the modern Syriac has been completed.

The Koordish chieftains, who were so long the terror of Koordistan, have been carried captive to Constantinople, and the mountains are now under Turkish rule. This has opened them to the gospel; and Messrs. Perkins and Stocking made a preaching tour, last spring, as far as Mosul, accompanied by some leading Nestorian ecclesiastics. A full report of this tour has just been received.

SOUTHERN ASIA.

BOMBAY.

BOMBAY. — David O. Allen, Robert W. Hume, George Bowen, *Missionaries;* Mrs. Hannah D. Hume.

SATARA.—William Wood, *Missionary;* Mrs. Lucy M. Wood.

MALCOLM PETH.—Mrs. Mary L. Graves.

(3 stations; 4 missionaries, and 3 female assistant missionaries;—total, 7.)

A new station has been commenced, in connection with this mission, at Satara, Mr. and Mrs. Wood having removed there in June. Satara is the chief city in a district which has recently come under full British control. It is about one hundred and seventy miles from Bombay, in a south-easterly direction, in the Deckan, and only about thirty miles from Mahabulishwar, the great health station of Western India. It is thought by the members of the mission, to be a very important and desirable station.

The number of schools for boys, connected with the mission, has been six, with about three hundred pupils. In the female boarding-school, containing about twenty inmates, there has been considerable religious interest. Three of the girls have been admitted to the church. Several missionary tours of considerable extent have been performed during the year as in former years. The press is still regarded by the mission as a most important instrument for good. Less printing has been done in English, and more in the native languages, than heretofore; and the tracts, &c. are disposed of mostly by sale.

Though the number of converts is small in connection with this mission, the missionaries think the truth is gradually making an impression on the public mind and changing the views prevalent in the community; that Hindooism is losing its hold upon the people, while Christian ideas and Christian doctrines are quietly gaining an influence over the minds of many.

AHMEDNUGGUR.

AHMEDNUGGUR.—Henry Ballantine, Ebenezer Burgess, Samuel B. Fairbank, Royal G. Wilder, *Missionaries;* Mrs. Elizabeth D. Ballantine, Mrs. Abigail M. Burgess, Mrs. Abby W. Fairbank, Mrs. Eliza J. Wilder, and Miss Cynthia Farrar. Seven native helpers.

SEROOR.—Allen Hazen, *Missionary;* Mrs. Martha R. Hazen. Three native helpers.

BHINGAR.—Sendol B. Munger, *Missionary.* Two native helpers.

OUT-STATIONS. — *Wudaley*, *Wadagaum*, and *Newasse.*

In this country.—Ozro French, *Missionary;* Mrs. Jane H. French.

(3 stations and 3 out-stations; 7 missionaries, 7 female assistant missionaries, and 12 native helpers;—total, 26.)

Mr. French has been compelled, by ill health, to visit his native land, and Mr. Hazen has had charge of the station at Seroor. Other members of the mission, both male and female, have suffered seriously from ill health. The different schools at Ahmednuggur and Seroor embrace, as reported, seven hundred and thirty-two boys and one hundred and nineteen girls. Of these, fifty-five boys are in the seminary, and twenty-five in the Christian school for boys; and thirty three girls are in the boarding-school at Ahmednuggur. Much attention is given

to religious instruction in the schools, not without apparent good resuls. One of the girls in the boarding-school, and two other females who had been long members of the school, have been received to the church; and a late letter from Mr. Wilder, which was published in the December Herald, reports a marked and very gratifying state of religious interest in the seminary. For the support of the schools, English residents at Ahmednuggur and the vicinity have contributed 1,425 rupees, and for the general purposes of the mission, Christian friends in India have contributed 936½ rupees. At Seroor two preaching services have been regularly sustained on the Sabbath. At Ahmednuggur, besides the regular services in the chapel, more labor than heretofore has been performed in street preaching in different parts of the city, to such companies as could be called together. Much time has also been given by the members of the mission and by the native assistants to missionary tours. Mr. Munger traveled during the year, on such tours, nearly a thousand miles, and preached in more than five hundred towns and villages. Fourteen persons have been added to the two churches, which now number one hundred and nineteen members.

MADRAS.

ROYAPOORUM.—John W. Dulles, *Missionary;* Mrs. Harriet L. Dulles. Four native helpers.

CHINTADREPETTAH.—Miron Winslow, *Missionary;* Mrs. Mary B. Winslow. Three native helpers.

BLACK TOWN.—John Scudder, M. D., Henry M. Scudder, *Missionaries;* Phineas R. Hunt, *Printer;* Mrs. Harriet M. Scudder, Mrs. Fanny L. Scudder, Mrs. Abigail N. Hunt.

(3 stations; 4 missionaries—one a physician, 1 printer, 5 female assistant missionaries, and 7 native helpers;—total, 17.)

Rev. John W. Dulles and Mrs. H. L. Dulles, a daughter of Mr. Winslow of this mission, who sailed in October, 1848, to join the mission, reached Madras in February. Mrs. Winslow, who had been in this country for her health, returned at the same time.

Not as much has been done by the printing establishment connected with this mission as in some former years, but the number of pages printed has been 11,693,252; of which 3,250,874 pages were in English, and the rest in the native language. A fount of small pica Tamil type has been produced at the foundry, and with a view to economy in printing, a still smaller size has been ordered of Mr. Hallock of New York; the Hindoos not being able to cut punches on so small a scale. The number of pupils in the schools appears to be about four hundred and fifty, of whom about two hundred are girls; but full reports from the schools have not been received. A very strong desire for education is said to exist among the better classes of Hindoos, and much more attention is turned in Madras to the instruction of Hindoo females than ever before. It is becoming comparatively easy, Mr. Winslow says, to induce Hindoo girls of caste to attend the day-schools. For the support of schools connected with the mission, 2,282 rupees have been contributed at Madras. Ten persons have been added to the church. Nothing like a revival of religion has been experienced; but the missionaries think that a very important preparatory work is going forward; that the foundations of heathenism are being weakened, and that therefore there is much ground for hope. Mr. Winslow has devoted a part of his time to revising, with a committee, the Tamil Scriptures. The brethren unite in earnestly calling for more laborers in this particular field.

MADURA.

MADURA WEST.—Clarendon F. Muzzy, *Missionary;* Mrs. Mary Ann Muzzy. Two native helpers.

MADURA EAST.—Henry Cherry, John E. Chandler, *Missionaries;* Charles S. Shelton, *Physician;* Mrs. Henrietta E. Cherry, Mrs. Charlotte H. Chandler, Mrs. Henrietta M. Shelton. Four native helpers.

DINDIGUL WEST.—George W. M'Millan, *Missionary;* Mrs. Rebecca N. M'Millan. One native helper.

DINDIGUL EAST.—John Rendall, *Missionary;* Mrs. Jane B. Rendall. Two native helpers.

PERIACOOLUM.—George Ford, *Missionary;* Mrs. Ann Jennett Ford. Three native helpers.

SIVAGUNGA.—Edward Webb, *Missionary;* Mrs. Nancy A. Webb. Two native helpers.

TIRUMPOOVANUM.—Horace S. Taylor, *Missionary;* Mrs. Martha E. Taylor. Two native helpers.

TIRUMUNGALUM.—James Herrick, *Missionary;* Mrs. Elizabeth C. Herrick. Two native helpers.

PASUMALIE, (the Seminary.)—William Tracy, *Missionary;* Mrs. Emily F. Tracy. Four native helpers.

OUT-STATIONS.—*Maloor* and *Marracolum*, under the care of Mr. Muzzy.

Station not known.—Charles Little, *Missionary.*

In this country.—Mrs. Mary H. Lawrence.

(10 stations and 2 out-stations; 11 missionaries, 1 physician, 12 female assistant missionaries, and 22 native helpers;—total, 46.)

Dr. Shelton and wife, who sailed in October, 1848, reached Madura in March, and Dr. Scudder then returned from Madura to Madras.

Two new churches have been formed in connection with this mission. The number of members in the eleven

churches is two hundred and forty-two, of whom thirty-five were admitted during the last year reported. Religious services are held regularly in fifty-eight villages, besides the mission stations. Nearly five thousand persons are assembled for hearing the preached gospel from week to week, about one-third of whom are adults. Much progress has been made in gathering what are called "village congregations." Seventeen were added during the year, making sixty-nine in all. The number of families thus associated is six hundred and ninety-nine, and of individuals, two thousand six hundred and six. In these villages there are fifty-nine schools, containing eight hundred and ninety-six pupils,—the children, as is understood, of the families associated in the Christian congregations. To these add the pupils in the free schools of the old system, and those in the seminary, in the boarding-schools, and in various select schools, and the whole number of pupils is about two thousand three hundred.

The mission expresses a growing conviction of the importance of *preaching* as an instrument for diffusing a knowledge of the gospel in India, and in this department of labor, connected with the Christian congregations, there are thought to be many favorable indications.

CEYLON.

TILLIPALLY.—Benjamin C. Meigs, Adin H. Fletcher, *Missionaries*; Mrs. Elizabeth S. Fletcher. Five native helpers.

BATTICOTTA.—Henry R. Hoisington, William Howland, Eurotas P. Hastings, Cyrus T. Mills, *Missionaries*; Mrs. Nancy L. Hoisington, Mrs. Susan R Howland. One native preacher, and three native helpers.

OODOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Mary C. Spaulding; Miss Eliza Agnew, *Teacher*. One native preacher, and three native helpers.

MANEPY.—Samuel F. Green, M. D., *Physician*; Eastman Strong Minor, Thomas S. Burnell, *Printers*; Mrs. Lucy B. Minor, Mrs. Martha Burnell. Six native helpers.

PANDITERIPO.—John C. Smith, Joseph T. Noyes, *Missionaries*; Mrs. Eunice T. Smith, Mrs. Elizabeth A. Noyes. Three native helpers.

CHAVAGACHERRY.—William W. Scudder, *Missionary*. Three native helpers.

VARANY.—One native helper.

OODOOPITTY.—Three native helpers.

OUT-STATIONS.—*Caradive*, *Valany*, *Poongedive*, *Kaits*, and *Moolai*, connected with Batticotta, and *Atchoovaly*, connected with Oodoopitty.

In this country.—Daniel Poor, Edward Cope, *Missionaries*; Mrs. Ann K. Poor, Mrs. Emily K. Cope, Mrs. Sarah M. Meigs, Mrs. Anna C. Whittelsey.

(8 stations and 6 out-stations; 12 missionaries, 1 physician, 2 male and 14 female assistant missionaries, 2 native preachers, and 27 native helpers;—total, 58.)

Messrs. Noyes, Mills, and Burnell, the latter a printer, with their wives, joined this mission in March. Only a few days after their arrival, the mission was suddenly called to mourn the death of Mrs. W. W. Scudder. She had been but about two years connected with the mission, but rejoiced that for this short period she had been permitted to labor upon missionary ground, and died confidently trusting in her Savior, leaving her husband, and the mission, and many friends at home, to mourn her early death. Intelligence has also been recently received of the death of Mrs. Apthorp. Mr. and Mrs. Cope have come to this country, having been prostrated by sickness and unable to labor.

The number of pupils under instruction in schools connected with this mission is four thousand three hundred and eleven. Of these, three thousand four hundred and eighty-five are in the free schools. Each of the two seminaries, one for males, the other for females, contains about one hundred; and there are six hundred and eighteen boys in select schools, or academies, where the English language is more or less taught. The students in the seminary at Batticotta are now required, with few exceptions, to pay the full cost of their board. Notwithstanding this change, of which notice was given just before the reception of a new class, more than double the number that could be received applied for admission, and they were well fitted for the seminary. The expenses of the institution are thus diminishing, and it is expected that they will continue gradually to diminish. Nearly eight millions of pages were printed during the year. The eight churches contain three hundred and forty-seven members, eighteen of whom were received in the time under review. Six were excommunicated, and as many more suspended. Increasing attention is given to preaching and pastoral labors; and some of the native helpers are spoken of as rendering very valuable assistance, as they accompany the missionaries in preaching excursions.

EASTERN ASIA.

SIAM.

BANGKOK.—Asa Hemenway, *Missionary*; Mrs. Lucia H. Hemenway.

(1 station; 1 missionary and 1 female assistant missionary.)

It was announced in the last annual survey that the Committee had decided

to discontinue this mission, leaving the ground to three other missionary bodies who have entered, or intend soon to enter this field. Mr. Hemmenway had not decided, at the latest date, what course to pursue of several which had been proposed to him. It is due to him to say, that his feelings would have favored a continuance of the mission.

BORNEO.

KARANGAN.—Vacant.

In this country.—William Youngblood, William H. Steele, *Missionaries;* Mrs. Josephina M. Youngblood.

(1 station; 2 missionaries, and 1 female assistant missionary;—total, 3.)

At present, there is no missionary of the Board in Borneo. Mr. and Mrs. Youngblood have returned to this country with their health seriously impaired, but not until they had given exemplary proof of devotedness to their work. Mr. Steele also, by advice of the Committee, is on a visit to the United States, partly to recruit his health, but more to test the expediency of continuing the mission, by the success or failure of his personal efforts to create an interest in Borneo as a field for present missionary cultivation, and obtain men for the work. He has placed the buildings and other property of the mission under such care, that they run little risk of injury against the early day when he hopes to see the mission revived.

CANTON.

CANTON.—Elijah C. Bridgman, Dyer Ball, M. D., James G. Bridgman, *Missionaries;* Samuel W. Bonney, and William A. Macy, *Licensed Preachers;* S. Wells Williams, *Printer;* Mrs. Bridgman, Mrs. Isabella Ball, Mrs. Sarah W. Williams.

(1 station; 3 missionaries—one a physician, 3 male and 3 female assistant missionaries;—total, 9.)

Mr. and Mrs. Williams arrived at Canton a little more than one year ago. Mr. Bridgman is still at Shanghai, engaged with others on a revised translation of the Scriptures. The labors of the mission have been continued as formerly. But little is yet done in either of our China missions in the department of education; and it is the opinion of the Committee that education, regarded as part of the system of missionary operations, should be made the subject of particular correspondence with the missionaries in China, with the aid of all the light afforded by past experience, before any considerable expenditures are authorized in this department. There can be no doubt, however, that theological schools for educating a native ministry at some stage of the mission, and preparatory schools, and schools for the education of the children of native Christians, are of vital importance. Between three and four millions of pages have been printed during the year.

In concluding their annual report, the missionaries say:—

"In reviewing the past year, and comparing our present situation and prospects with those of the previous year, we see undoubted ground for encouragement. The gospel has more free course. We can live among the heathen unmolested, talk and preach of Jesus and his word as much as we please. We are not subject to so much insult, as foreigners, as we were a year since. The more our acquaintance extends, the more freedom have we to perform the work of a missionary."

AMOY.

AMOY.—Elihu Doty, *Missionary;* Mrs. Elenor S. Doty. One native helper.

In this country.—John Van Nest Talmage, *Missionary.*

(1 station; 2 missionaries, 1 female assistant missionary, and 1 native helper;—total, 4.)

This most promising mission has been deeply afflicted and seriously weakened by the death of Mr. Pohlman, who was drowned in December, 1848, in consequence of shipwreck while on his way from Hongkong to Amoy. This is the first instance, in which a missionary of the Board has perished by the dangers of the sea. Mr. Pohlman was thus mysteriously cut off in the midst of a career of singular usefulness and promise. Nor did this affliction come alone to the mission. His sister's health, which had not been good, was now so seriously affected, that her return to the United States became a matter of necessity; and it was also necessary that Mr. Talmage should accompany her. Mr. Talmage is therefore now in this country, but will return to his mission as soon as possible. It is the design of the Prudential Committee to send other laborers into this field.

The chapel has been completed and opened for religious worship, and is found to answer its purpose well. The little body of church members remains as it was a year ago. In no respect, except the loss of laborers, are the prospects of the mission less encouraging than formerly, while every year adds something to the means of success.

FUH-CHAU.

FUH-CHAU.—Stephen Johnson, Lyman B. Peet, Seneca Cummings, Caleb C. Baldwin, William L. Richards, *Missionaries*; Mrs. Rebecca C. Peet, Mrs. Abigail M. Cummings, Mrs. Harriet F. Baldwin.

On their way.—Justus Doolittle, *Missionary*, and Mrs. Sophia A. Doolittle.

(1 station; 6 missionaries, and 4 female assistant missionaries;—total, 10.)

Rev. Justus Doolittle and Mrs. Sophia Doolittle embarked at Boston on the 22d of November to join this mission. Mr. Johnson has a school with twelve pupils, and Mr. Peet has one with seventeen. Mr. Peet has secured a large and commodious room for a chapel on one of the principal thoroughfares of the city. It has been his intention to visit this chapel twice each day, once for the distribution of tracts and again for preaching. His prospects thus far have been encouraging. He has found a strong desire on the part of the people to receive religious books, and has commenced writing a series of tracts to meet this desire. The mission, situated in the valley of the Min, is surrounded by two millions of souls speaking the Fuh-chau dialect, and mostly living within twenty miles of the houses of the missionaries. The people generally appear friendly and the field is inviting.

NORTH PACIFIC OCEAN.

SANDWICH ISLANDS.

HAWAII.

KAILUA.—Asa Thurston, *Missionary*; Mrs. Lucy G. Thurston.

KEALAKEKUA.—John F. Pogue, Mark Ives, *Missionaries*; Mrs. Maria K. Pogue, Mrs. Mary A. Ives.

KAU.—John D. Paris, Henry Kinney, *Missionaries*; Mrs. Maria L. Kinney.

HILO.—Titus Coan, David B. Lyman, *Missionaries*; Charles H. Wetmore, M. D., *Physician*; Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman, Mrs. Lucy S. Wetmore.

KOHALA.—Elias Bond, *Missionary*; Mrs. Ellen M. Bond.

WAIMEA.—Lorenzo Lyons, *Missionary*; Mrs. Lucia G. Lyons.

MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*; Mrs. Charlotte F. Baldwin. One native preacher.

LAHAINALUNA.—William P. Alexander, Claudius B. Andrews, *Missionaries and Teachers in the Seminary*; Mrs. Mary Ann Alexander.

WAILUKU.—Daniel T. Conde, *Missionary*; Edward Bailey, *Principal of the Female Seminary*; Mrs. Andelusia L. Conde, Mrs. Caroline H. Bailey, Miss Maria C. Ogden. One native preacher.

HANA.—Eliphalet Whittlesey, *Missionary*; Mrs. Eliza H. Whittlesey.

MOLOKAI.

KALUAAHA.—Harvey R. Hitchcock, Samuel G. Dwight, *Missionaries*; Mrs. Rebecca H. Hitchcock, Miss Lydia Brown. One native preacher.

OAHU.

HONOLULU.—Ephraim W. Clark, Lowell Smith, *Missionaries*; Samuel N. Castle, Amos S. Cooke, *Secular Superintendents*; Edmund H. Rogers, *Printer*; Henry Dimond, *Bookbinder*; Mrs. Mary K. Clark, Mrs. Abba W. Smith, Mrs. Maria P. Chamberlain, Mrs. Mary T. Castle, Mrs. Juliette M. Cook, Mrs. Mary W. Rogers, Mrs. Ann Maria Dimond.

PUNAHOU.—Daniel Dole, *Missionary and Principal of the Seminary for Missionaries' Children*; William H. Rice, *Teacher*; Mrs. Charlotte C. Dole, Mrs. Mary S. Rice, Miss Maria M. Smith.

EWA.—Artemas Bishop, *Missionary*; Mrs. Delia S. Bishop. One native preacher.

WAIALUA.—John S. Emerson, Peter J. Gulick, *Missionaries*; Mrs. Ursula S. Emerson, Mrs. Fanny H. Gulick. One native preacher.

KANEOHE.—Benjamin W. Parker, *Missionary*; Mrs. Mary E. Parker.

KAUAI.

WAIMEA.—George B. Rowell, *Missionary*; Mrs. Mercy P. Whitney, Mrs. Malvina J. Rowell.

KOLOA.—James W. Smith, M. D., *Physician*; Mrs. Millicent K. Smith.

WAIOLI.—Edward Johnson, *Missionary*; Abner Wilcox, *Teacher*; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

In this country.—Seth L. Andrews, M. D., *Physician.*

(19 stations; 25 missionaries—one a physician, 4 physicians, 7 male and 36 female assistant missionaries, and 7 native preachers;—total, 79.)

The last Annual Report describes, at considerable length, the measures which have been found necessary by the Committee, in consequence of the arrival of the period when the circumstances of the mission are so changed from their original state, as to require a corresponding change in the constitution of the mission itself, with a view to its prospective and ultimate separation from the Board. The subject can only be alluded to in this survey. The Committee seek to facilitate the independent settlement of the members of the mission as pastors and teachers at the Islands, and to place those who cannot yet obtain a living, on the same footing with our home missionaries; and they expect by this means to enable and induce the missionaries generally to remain at the Islands with their families, and thus ensure, through the divine blessing, a Puritan basis for the community, whatever it shall be, which is to exist on those Islands.

Mr. Chamberlain, for many years the able and faithful senior secular superintendent of this mission, has gone to his rest. He died on the 29th of July. His health had long been feeble, and his death was not unexpected; but his loss will be severely felt.

Doct. Andrews is now on a visit to this country, in consequence of the failure

of his health. Dr. and Mrs. Wetmore have joined the mission within the year, having reached Honolulu on the 11th of March. Mr. Hunt has gone to preach to emigrants at St. Francisco in California. Mr. Armstrong, with the concurrence of the Prudential Committee, has taken Mr. Richard's place as the government Minister of Public Instruction. We fail in our grand object at the Islands, if the schools are not properly cared for. The government of the Islands assumed the expense of the common schools some time since. They have now assumed the expense of the seminary, or college, at Lahainaluna; the Board giving them the buildings, library and apparatus, on condition of their so doing. The government also supports the school for educating the sons of their chief men. The measles and whooping cough, which were never before at the Islands, in connection with diarrhœa and influenza, have occasioned great mortality among the natives, and have caused the year to be one of mourning.

The admissions to the churches during the year under review were about 1,600. More than 200 pupils were taught in boarding-schools. The printing for two years has amounted to 80,524 volumes, and 11,512,000 pages; and there has been a steadily increasing demand for books. The purity of the churches has been in a good measure preserved; discipline maintained; and Christian doctrines are better known, and Christian duties better practiced, from year to year. Cases of defection and discipline have been fewer the past year, than in previous years; for,—to use the language of the mission,—"Knowledge is increased, the light of the gospel shines clearer, the standard of morality is gradually elevated, Christian character is becoming more and more established, and Christians are more confirmed in the faith of the gospel." Several of the churches and congregations have been favored with a revival of religion. Aside from the fearful mortality which has prevailed among the natives, the year has been one of not less than usual prosperity and encouragement.

NORTH AMERICAN INDIANS.

OREGON INDIANS.

Without stations.—Henry H. Spalding, Elkanah Walker, Cushing Eells, *Missionaries;* Mrs. Eliza Hart Spalding, Mrs. Mary Walker, Mrs. Myra Eells.

(3 missionaries, 3 female assistant missionaries; —total, 6.)

It has been found impossible to do any thing for these Indians since the tragedy which occurred at Waiilatpu, November 29, 1847, and the wars and rumors of wars consequent thereupon. Even among the Flat Heads, Messrs. Walker and Eells deemed a continued residence unsafe; and they accordingly availed themselves of a military escort which was offered to them, and removed to the white settlements. The conduct of Col. Lee in proposing, and of Major Magone in commanding the escort, has been highly praiseworthy; and the disinterested zeal of the sixty volunteers who went upon the expedition, deserves the strongest commendation.

In these circumstances, the missionaries have endeavored to make themselves useful among the whites. The Committee have thought it advisable to relinquish their operations beyond the Rocky mountains; and in this opinion the missionaries fully concur. Hence the efforts of the Board, in behalf of the Oregon Indians, may be considered as at an end.

CHOCTAWS.

Wheelock.—Alfred Wright, *Missionary;* Henry K. Copeland, *Assistant Missionary;* Mrs. Harriet B. Wright, Mrs. Abigail Copeland; Mrs. Ann B. Dana, Misses Sarah Ker and Caroline Dickinson, *Teachers and Assistants;* Pliny Fisk, *Native Preacher.*

Stockbridge.—Cyrus Byington, *Missionary;* David H. Winship, *Steward of the Boarding-School;* Mrs. Sophia N. Byington, Mrs. Winship; Mrs. Laura E. Lathrop and Miss Elizabeth J. Hough, *Teachers and Assistants.*

Pine Ridge.—Cyrus Kingsbury, *Missionary;* Mrs Electa M. Kingsbury; Misses Harriet Goulding and Hannah Bennet, *Teachers and Assistants.*

Good Water.—Ebenezer Hotchkin, *Missionary;* Horace D. Smith, *Assistant Missionary;* Mrs. Philena T. Hotchkin; Misses Catharine A Fay, Juliet Slate and Angelina Hosmer, *Teachers and Assistants.*

Norwalk.—Lewis Bissell, *Steward of the Boarding School;* Horace W. Pitkin, *Teacher;* Mrs. Mary J. Bissell; Misses Marcia Colton and Eunice Starr, *Assistants.*

Mount Pleasant.—Charles C. Copeland, *Licensed Preacher;* Mrs. Cornelia Copeland.

Out-stations.—*Mount Zion* and *Good Land.*

Absent.—Edwin Lathrop, *Assistant Missionary;* Mrs. Cornelia C. F. Lathrop.

(6 stations and 2 out-stations; 4 missionaries, 1 licensed preacher, 6 male and 21 female assistant missionaries, 1 native preacher;—total, 33.)

Many changes have taken place among the members of this mission during the past year. Miss Fox has been obliged to return to her friends, by reason of impaired health. The places made vacant at Good Water by repeated trials have been supplied by Misses Fay, Slate and Hosmer, the latter of whom, from Bedford, Massachusetts, joined the mis-

sion last spring. Mr. and Mrs. Potter and Miss Edwards, at their own request, and with the consent of the mission, have been transferred to the Sioux mission. Mr. and Mrs. Strong, at their own request, have been released from their connection with the Board. He is expecting to labor as a home missionary in Iowa. Mr. and Mrs. Breed returned to Connecticut a few weeks since, on account of her failing health. She has since died; and he is released from his connection with the Board. Misses Hall, Keyes, and Root have received permission to discontinue their labors among the Choctaws. Mr. Edwin Lathrop and Miss Dolbear have been united in marriage. Miss Eunice Starr, of Norwich, Connecticut, and Miss Elizabeth J. Hough, of New Britain, Connecticut, and Mr. Horace D. Smith, of Williamstown, Massachusetts, joined the mission last spring; and Mrs. Laura E. Lathrop, formerly at Good Water, has been designated to fill the place of Miss Keyes at Stockbridge.

Though the number of ordained laborers is but four, and only two others are licensed to preach the gospel, (a missionary force which is altogether inadequate,) the blessing of God has attended the means of grace, and there have been constant accessions to the churches. The whole number received on profession, during the year which closed in September last, was two hundred and four. Two new churches have been organized, with encouraging prospects. There appears to be an advance in the piety of many professors of religion, from year to year; while others cause their teachers to stand in doubt of them.

The boarding-schools continue to be prosperous. The pupils make decided progress in their studies, and are conforming more and more to the customs and habits of civilized life; while some are attaining to a saving knowledge of the gospel. During the past summer a few have felt unusual solicitude in regard to their spiritual interests. The number of pupils in the four schools for girls is one hundred and sixty-three; in the one for boys it is twenty-five.

CHEROKEES.

DWIGHT.—Daniel S. Buttrick, Worcester Willey, *Missionaries;* Jacob Hitchcock, Kellogg Day, *Assistant Missionaries;* Mrs. Mary Ann Willey, Mrs. Nancy B. Hitchcock, Mrs. Mary L. Day; Misses Eliza Giddings and Julia S. Hitchcock, *Teachers.* One native assistant.

FAIRFIELD.—Elizur Butler, M. D., *Missionary;* Mrs. Lucy A. Butler; Miss Esther Smith, *Teacher.* One native assistant.

PARK HILL.—Samuel A. Worcester, *Missionary;* Stephen Foreman, *Native Preacher;* Mrs. Ann O. Worcester; Miss Eliza Ann Worcester, *Teacher;* Edwin Archer, *Native Printer.*

LEE'S CREEK.—Timothy E. Ranney, *Missionary;* Mrs. Charlotte T. Ranney.

HONEY CREEK.—John Huss, *Native Preacher.*

(5 stations; 5 missionaries—one a physician, 2 native preachers, 2 male and 10 female assistant missionaries, 3 native assistants;—total, 22.)

Miss Stetson was removed from her labors by death on the 29th of December last. For many years she had proved herself the steadfast friend of the Cherokees. Mr. and Mrs. Orr have retired from the nation, after having devoted to the missionary work the best years of their lives.

A new station has been commenced by Mr. Ranney, in a district where no missionary has hitherto lived. The population in his immediate neighborhood is mainly composed of "full Cherokees;" a class who are becoming more and more anxious to secure the benefits which a Christian civilization holds out to them. He is encouraged by his prospects of usefulness.

The past year has been marked by few incidents of special interest. Quiet and good order have generally prevailed; and the Indians are manifestly advancing in social improvement. A desire to obtain a fortune in a few weeks or months has induced a few to leave their homes, and brave the perils of the overland journey to California. Should the experiment prove successful, others may follow, to the undoubted injury of the nation. Education and temperance have made some progress.

The missionaries lament that so few have experienced the renewing influences of the Holy Spirit. For a long time have they desired to see the gospel which they preach becoming extensively the power of God unto salvation; but the blessing is withheld. Only ten were received into the churches by profession during the year ending in May last; several, however, have been admitted since. There are some signs of progress in Christian liberality. Some have resolved to consecrate a tenth of all they can earn or raise to the service of the Lord. About six hundred thousand pages have issued from the press at Park Hill. The number and character of the mission schools remain unchanged.

SIOUX.

LAC-QUI-PARLE.—Stephen R. Riggs, Moses N. Adams, *Missionaries;* Jonas Petijohn, *Farmer;* Mrs. Mary A. C. Riggs, Mrs. Mary A. M. Adams, Mrs. Fanny H. Petijohn, Miss Martha A. Cunningham.

Traverse des Sioux.—Robert Hopkins, Joshua Potter, *Missionaries*; Alexander G. Huggins, *Farmer and Teacher*; Mrs. Hopkins, Mrs. Potter, Mrs. Lydia P. Huggins, Miss Jerusha Edwards.

Prairieville.—Samuel W. Pond, *Missionary*; Mrs. Cordelia F. Pond.

Oak Grove.—Gideon H. Pond, *Missionary*; Moses S. Titus, *Farmer*; Mrs. Sarah P. Pond.

Kapoosia.—Thomas S. Williamson, M. D., *Missionary and Physician*; Sylvester M. Cook, *Teacher*; Mrs Margaret P. Williamson; Miss Jane S. Williamson, *Teacher*.

Red Wing.—John F. Aiton, *Missionary*; Joseph W. Hancock, *Teacher*; Mrs. Nancy H. Aiton, Mrs. Hancock.

(6 stations; 8 missionaries, 5 male and 14 female assistant missionaries;—total, 27.)

Messrs. Hopkins and G. H. Pond were ordained to the work of the ministry in September, 1848. Mr. and Mrs. Potter, accompanied by Miss Edwards, joined the mission last autumn; and they are now temporarily at Traverse des Sioux. Mr. and Mrs. Hancock, late of Saratoga Springs, New York, arrived at Red Wing's Village in June.

This mission is still obliged to struggle with very serious difficulties. The Sioux belong to a class of Indians who are not readily brought under the power of the gospel. Among them, moreover, there are obstacles to missionary effort which do not exist elsewhere. "The education fund," as it is called, operates as a constant hinderance; instead of promoting education, as the United States Government wish, it produces the contrary effect. Efforts are making to obtain a new cession of lands from the Sioux. Indeed, commissioners have been appointed to make another treaty; and though it is not expected that any thing will be done immediately, events of great moment to the Dakotas may soon occur. Should these efforts prove successful, important changes must necessarily take place, both among the Indians, and in the plans of the mission.

At Lac-qui-Parle, last winter, more than ordinary attention was given to the doctrines of the gospel. Two persons were admitted to the church; and it is hoped that others have become new creatures in Christ Jesus. At Oak Grove a Dakota woman has been received into Christian fellowship. A "medicine man" died at this station in December last, after giving some evidence that he was prepared for his great change.

OJIBWAS.

La Pointe.—Sherman Hall, *Missionary*; Charles Pulsifer, *Teacher*; Mrs. Betsy P. Hall, Mrs. Pulsifer; Henry Blatchford, *Native Catechist*.

Bad River.—Leonard H. Wheeler, *Missionary*; Mrs. Harriet W. Wheeler.

(2 stations; 2 missionaries, 1 male and 3 female assistant missionaries, 1 native catechist;—total, 7.)

Mr. Ayer has been released from his connection with the Board, on account of a disease in his throat which incapacitates him in a measure from preaching the gospel. As the American Missionary Society are willing to take charge of the station at Red Lake, where Mr. Ayer has been laboring hitherto, the Prudential Committee do not expect to send another missionary into that field.

Mr. and Mrs. Ely have also been released from their connection with the Board; and the school which he has been teaching at La Pointe, will be intrusted to the care of Mr. Charles Pulsifer, who, with his wife, have recently joined the mission.

No material change has occurred in the plans or labors of the missionaries at La Pointe and Bad River. There have been rumors of an intention on the part of the United States Government to remove the Ojibwas, residing within the chartered limits of Wisconsin, to some other locality; but no announcement of such a purpose has been made to the Indians.

NEW YORK INDIANS.

Tuscarora.—Gilbert Rockwood, *Missionary*; Mrs Avis H. Rockwood; Miss Mary Jane Thayer, *Teacher*.

Upper Cattaraugus.—Asher Wright, *Missionary*; Mrs. Laura M. Wright; two female teachers.

Lower Cattaraugus.—Asher Bliss, *Missionary*; Mrs. Cassandra B. Bliss; two female teachers.

Alleghany.—William Hall, *Missionary*; Mrs. Caroline G. Hall; Miss Margaret Hall, *Teacher*. One native helper.

Out-station.—*Old Town.*—Miss Sophia Mudgett, *Teacher*.

(4 stations and 1 out-station; 4 missionaries, 11 female assistant missionaries, 1 native helper;—total, 16.)

The revolutions and overturnings which were so frequent in the old world during 1848, have had a humble counterpart among the Seneca Indians. In one respect, however, the parallel fails. Though there has been intense excitement, no blood has been shed by our red brethren; a fact not less honorable to them, than it is to the missionaries who have taught them the doctrines of the Prince of Peace.

Prior to the recent change, the government was in the hands of hereditary chiefs. This system had come down from past generations, serving at the

same time as a connecting link between the Senecas and the rest of the Six Nations. But under the constitution adopted a few months since, and now recognized by the United States and the State of New York, the chiefs have no political pre-eminence over the warriors. In short, the existing government is strictly republican.

The excitement and agitation growing out of this change, and which even now have subsided only in part, have proved unfavorable to missionary labor. None have been added to the churches by profession; and the number of communicants is somewhat less than it was last year. The schools have not suffered so much; indeed, they have generally been well sustained. And it is not unlikely that the late political movements will give a new impulse to education; inasmuch as the need of more intelligence among the people and higher qualifications in candidates for office, is becoming more and more apparent.

It is gratifying to know that, except when serious epidemics occur, there is a slight increase in the population. There is much reason to believe, moreover, that these Indians will never part with their reservations. In these circumstances, with a sufficiency of excellent land, and enjoying at the same time the kind, fostering care of the State of New York, it may be hoped that they will eventually be raised to political and social equality with the whites. Many of them have already made great advances in general improvement.

ABENAQUIS.

ST. FRANCIS.—P. P. Osunkherhine, *Native Preacher.*

(1 station; 1 native preacher.)

There has been no improvement in the state and prospects of this mission during the past year. The roving habits of the Indians interpose a formidable barrier to the progress of the gospel. Even the church members indulge this propensity in some cases, much to their detriment. The present number of communicants in regular standing is thirty-six; and twenty remain under church censure. The school which has been taught of late by a native, has been discontinued for want of a sufficient number of scholars.

SUMMARY.

From the foregoing survey, it will be seen that the Board has under its care twenty-five missions, embracing one hundred and three stations, one hundred and fifty-eight ordained missionaries, nine of them being also physicians, five licensed preachers, seven physicians not ordained, twenty-four other male and two hundred and eight female assistant missionaries; making four hundred and two laborers who have been sent forth from this country. Associated with these are thirty native preachers, and one hundred other native helpers; consequently the whole number of persons in connection with the missions is five hundred and thirty-two.

The number of churches, organized and watched over by these different missions, is eighty-seven; and one thousand nine hundred and thirty-nine hopeful disciples of the Lord Jesus Christ have been reported, within the last year, as having been received into Christian fellowship; making the present number of communicants twenty-five thousand six hundred and fifty-seven.

The educational department embraces seven seminaries for the training of native preachers and teachers, in which there are three hundred and forty-nine scholars; twenty-four other boarding-schools, in which there are seven hundred and twenty-six pupils; also three hundred and five free schools, in which nine thousand three hundred and fifty-five children and youth are taught, making the whole number, directly or indirectly under the instruction of the missionaries, ten thousand four hundred and thirty. The common schools at the Sandwich Islands, as they are wholly supported by the natives, are not included in this estimate; though they owe their existence to the Board, and are still dependent for their prosperity and success, upon the coöperation of the missionaries.

The present number of printing establishments is twelve; connected with which there are seven type and stereotype founderies, and fonts of type for printing in nearly thirty languages. During the past year 36,061,118 pages are reported as having been printed, making the whole number of pages, from the commencement of the missions, 752,542,318.

INTELLIGENCE FROM THE MISSIONS.

Fuh-chau.

LETTER FROM THE MISSION, JUNE 30, 1849.

THE semi-annual letter from this mission contains the following notice of the labors and prospects of the mission.

Each family has now, daily, one religious exercise in Chinese, for the benefit of those connected with us, as well as for our own improvement in the knowledge and use of this language. The great object of our mission to this people—to make known to them the gospel—we have endeavored to keep steadily in mind, in our studies and efforts for their good; and in view of past experience, we indulge the hope that we shall not thus labor in vain. Two day-schools for Chinese lads, each numbering from twelve to sixteen pupils, have been sustained most of the time, with encouraging prospects. Our tract distribution, with other religious exercises, at two different stations, has been daily continued for most of the time under review. The people continue to exhibit an encouraging degree of interest in calling for our tracts, so that during the past six months, we have distributed between four and five thousand copies.

Our two congregations on the Sabbath, including our teachers and others connected with us, have each usually numbered from thirty to thirty-five. At these exercises, each individual is furnished with one of the Gospels, from which we generally read a chapter and give the sense, with additional remarks as we may be able. We also have singing and prayers, as at home; in the former of which all present are encouraged to join. On these occasions, we sometimes think that we discover a little of that seriousness which is wont to prevail in a Christian congregation, and hope, with a trembling heart, that the Spirit of the living God may be moving on these dark minds, to convert them from the error of their ways. But hitherto we have not been permitted to see our hopes realized in this respect, and can only pray, and ask our friends to pray, that such glorious conquests of our great Redeemer may be soon witnessed in the midst of this heathen people.

Appeal for a Reinforcement.

At the close of the letter the mission appeals for additional laborers to be sent to that field, calling specially for a physician.

We cannot conclude this letter without expressing a strong desire that a reinforcement of two or three families, including a physician, may be sent to this mission as soon as practicable. The reasons for this, and particularly for a physician, have been given in previous communications and need not here be repeated. We see no good ground for changing the opinion we have heretofore given of the healthiness of this place, compared with other places in the same latitude. Yet sickness occurs here, as it does every where else in our world, and when it does occur, it produces much anxiety; occasioning the loss of time, an increase of expense, and proba bly a loss of life, which the timely ser vice of a skillful and judicious physician might greatly relieve, and, in many instances, wholly obviate. The native population too, we think, affords a field to a physician for doing good, by simply attending to the calls of individual cases, as at home, and by attempting to improve the native practice, which is not surpassed in India, or in any other heathen country. Christians have been long praying that China might be opened to the preaching of the gospel. The Lord has granted this petition in a remarkable manner. This is most emphatically true of this place. Here are hundreds of thousands, living in the interior of this vast empire, and having intercourse with different parts of it, to whom the gospel may be preached without any other restriction or limit than that which is caused by our deficiencies in the knowledge and use of their language. Yet our numbers are few, and are still diminishing. May the Lord give us all grace to do, as well as to pray, for the millions of China.

Madras.

LETTER FROM MR. WINSLOW, SEPTEMBER 14, 1849.

IT is known to the readers of the Herald that the missions generally, hold an annual meeting at

the time of the annual meeting of the Board. In regard to this meeting of the Madras mission, Mr. Winslow writes as follows:

Yesterday was our annual meeting, held at Chintadrepettah, in unison with our fathers and brethren in America, and all parts of the world where your missions are established. The preceding evening we had our annual united feast, when the different classes of our church were together and enjoyed a social repast, with singing, prayers, and voluntary addresses. Three of the native brethren spoke, much to the purpose, on the benefits of such social intercourse in the promotion of brotherly love, and in doing away the caste distinctions so injurious to the church in this country. Mr. Muzzy, from Madura, also gave some account of a similar social entertainment there, last year, and of the difficulties of their mission from caste. Mr. Henry M. Scudder and myself also made some remarks. The evening was pleasantly and profitably spent.

The Communion Service.

At the communion to-day there was an introductory service, attended by the boys of the English school, about one hundred and twenty in number, the first and second classes of the girls and boys in the vernacular schools, with teachers and several other adults, besides the Christians connected with us. In the course of the exercises an account was given of the progress of Christianity from the beginning throughout the world, and of the operations of the American Board from its commencement, and the present state of its missions. An infant son of Mr. Dulles, as a sort of grand-child of the mission, was baptized. The Lord's Supper was celebrated after the greater part of the congregation had left, that there might be more quietness; and we enjoyed a refreshing season. All the mission families were present except Mrs. Hunt, who is at Bangalore, and Mrs. Dr. Scudder, not well. Mr. Muzzy, from Madura, Mr. William W. Scudder from Jaffna, and Mr. Martz, lately arrived from America, were also present; making in all, about fifty at the table. The thought was cheering, that though a little band here, and in the midst of the heathen, we were joined in spirit with the thousands of Israel in our native land, and the thousands also in foreign lands, rejoicing in the same faith and the same services. There were three or four candidates who wished admission to the church at this time; but it was thought best to defer their admission to another season.

Madura.

LETTER FROM MR. MUZZY, JULY 1, 1849.

Notice of a Native Christian.

MR. MUZZY mentions the death of an aged native member of the church, named Parkeanarthan, and gives the following account of him, which will be read with interest.

He was a respectable trader of the merchant, or high velalah caste, and lived in the village of Coodahreperttee, about three miles from our congregation of Moomcorlum, and fifteen from here. He had a family of eight children, nearly all of whom were married when I first became acquainted with him, and five of them lived in the same house with him.

He had ever been, as far as I could learn, a conscientious and consistent heathen, and a very respectable man. And so much engaged was he in the religion of his fathers, that he built a temple and became a kind of priest, and had a considerable number of disciples. When consulted for the sick, as he often was, he would take his silver-mounted ratan, which he used as a wand, and saying some prayers over it would send it to be *laid upon the sick person for his recovery.* This wand, with his sacred thread, ashes and beads, were given up when he renounced heathenism, and are now in my possession.

In the year 1844 or '45, as he was one day at a village where the catechist was explaining the Scriptures, he heard him read a passage which seemed to be set home, by the Spirit, upon his heart. He immediately stopped the catechist and asked him to read that passage again, and then again, and then, thinking for a few moments, he said, "That is a wonderful passage, really." Although he had an earthen jar full of books, which he had at different times received from the missionaries, and had probably read this passage before, it now assumed altogether a different appearance. He became very much interested in it and remained with the catechist nearly all that day, and the next, and so on for three weeks, asking questions and listening to the reading and explanation of

the Scriptures, and prayer. So much engaged was he that he gave up all other business, and seemed to have all his faculties absorbed in seeking the salvation of his soul; and, to his own satisfaction, and in the judgment of all who knew him, he had found the "pearl of great price." He was full of joy and love to his Savior, and to him who had been made the instrument of his conversion. He soon went to his friends and told them of the precious Savior he had found, and urged them to come and taste of his goodness for themselves. But they were astonished at him. Some attributed the change to a possession of the devil, while others thought it a very great pity that such a respectable man should be crazy. But he was bold and earnest with them, and urged them to renounce their heathenism and all their sins, and to accept of Christ as their God and Savior. He said that many years since he had heard of the true God, that he was *one*, and that he was every where present. This he believed, and had ever since felt a strong desire to find and worship him. For this purpose he had taken much pains to examine the different religious systems of this country; but none had satisfied his desire, or answered the expectation which he had entertained till now; and now he was fully satisfied. He was very sure that he had found the true God, and hoped to be enabled to worship him the remainder of his days.

He renounced heathenism and caste at once. In the presence of a large number of people, he invited me to eat with him, and at the same time partook with me of food cooked by a low caste person.

This, of course, brought upon him a violent persecution. Not only his disciples and neighbors joined in it, but his own family turned against him, and he suffered much from their opposition and abuse; yet he held on his way with firmness and constancy. Not being able to see well, he took with him a small grandson to read the Scriptures, while he explained them to the people, as he went from house to house; and thus he spent the most of his time, in making known the preciousness of the Savior he had found, and in efforts to induce others to embrace him.

After a trial of some months, he was baptized and admitted to the church at the east station here, and we have ever since had reason to believe him one of the Lord's chosen ones.

About two years after he united with the church, a disease with which he had long been afflicted became so severe as to confine him to the house nearly all the time; yet he continued to talk with persons who came to see him. His trials were now very much increased, as his children and neighbors took this opportunity to persecute and abuse him. They would not permit the catechists or teachers, after our movement on caste, to come to the house or see the old man at all; nor would they permit any one to read the Bible to him, or suffer him to pray aloud when they could prevent it. As he was worn out with disease and old age, and was perfectly helpless and could not avoid them, he often suffered much from their neglect and violent and abusive language; as also from a want of the necessaries of life, although he and his family possessed a competence. Yet he was enabled to hold out with patience and firmness. He often attempted to come where the catechist was, and to see me; but his friends prevented him. Sometimes they would prevent him from setting out, and once when he had proceeded three or four miles, they overtook him and turned about the cart in which he was riding, and drove him home again. Once when, after great exertion and fatigue, he had reached the house of his daughter, three or four miles distant, because some cattle which had been sick for some time happened to die then, it was attributed to his Christianity, and he was hurried off, all worn out as he was, and sent back to his home again.

These annoyances were so severe and long continued that they brought him near to the grave, when I sent and brought him to Madura, and took care of him for a number of months. The evangelical society at this station supported him, and he was much rejoiced to be where he could enjoy Christian privileges. With joy glistening in his eyes, he would say it appeared to him like heaven. His disease continued to undermine his constitution, and he soon became so weakened and broken down by it that he could not enjoy the meetings, or remain in them long at a time; yet he would have some one of the young men of the preparandi class read the Scriptures to him and pray; and he would often say that the thoughts of the Savior were very sweet to him,—they were his joy and rejoicing. As he became still more feeble, and as it was evident that he could not continue long,

his friends came and took him home, where after lingering a week or so he was taken, as we trust, from this world of sorrow to his Father's house.

He was so far from us that we could not well see him, but to the catechist who saw him a few days before his death, he gave assurances of his firmness in the faith; and wished him and his family to call us when he died, that he might be buried in a Christian manner; saying that he had been separated from the heathen in a part of his life and he wished to be so in his death. For this purpose he had procured a coffin some years before; but, through the opposition of his family, this privilege was denied him. They did not inform us of his death until after they had burned the body.

It would have been a privilege to have been with him in his last hours, and to have heard his dying testimony in favor of the religion which he professed; but the evidence which he gave while in life and health encourages us to believe that he was a true Christian, and that he is now at rest with his Redeemer.

Maloor.

Maloor is one of the out-stations under the care of Mr. Muzzy, about twenty miles from Madura. In the former part of his letter he speaks of the congregations there as suffering for want of more constant supervision than he is able, at so great a distance, to give them, and says a missionary is much needed there. At a later date he adds:

Since commencing this letter I have visited Maloor and the villages in its vicinity. Although the want of a missionary at the place is much felt there, yet there are many things to encourage us to labor on at the present disadvantage even. The members of the congregations mostly recited Scripture lessons, and appear to improve in a knowledge of the gospel; and numbers more would unite with us, I think, were there a missionary there to take care of them. It was quite encouraging to see, as we did in some places, fifteen or twenty individuals of all ages, fathers, mothers and children, all reading together the Scriptures and Scripture catechisms.

At one place we were obliged to hold the meeting after dark; and as only our people could be accommodated within, while large numbers of the town's people sat in rows in front of our shed of a school-house, and the feeble rays of our lamp rendered visible only the front row, while all the rest were in darkness, I could not but think of it as an illustration of their moral condition. The light of the gospel, which they so seldom see, and which, by their lack of perception, is to them so faint and dim, renders visible the condition of only a few, while the whole mass of the population are enveloped in gross darkness. But we would be encouraged by the precious assurance that "the people which sat in darkness, saw great light; and to them which sat in the region and shadow of death, light is sprung up." Oh, for the day when the Sun of righteousness shall arise on all this gloomy land.

In a village near Maloor, which I had not visited before, the principal women came out bringing brass plates containing a little ground pepper and water, and, arranging themselves near, reached out the plates towards me and made a continuous and loud noise, which was a kind of salute, for which they expected a reward. The crowd here listened to the gospel with attention, and showed, by the questions they asked, that they understood a part at least of what was spoken.

In another large village near the one just mentioned, the people appeared exceedingly ignorant even for heathen. They could neither read nor understand much of what was said. We saw few if any temples, but observed, fastened with long iron chains to the limbs of a tree near where we stopped, a great number of sharp crooked instruments in the form of small bush hooks, called the half-sword, of very general use here, and a number of lamps and a lantern. The people said that they were their gods, adding that "to this degree only was their knowledge." It is a practice with some castes in this country to worship the implements of their trade or calling, expecting thereby to obtain prosperity. When we attempted to show them the folly of these things, they appeared ready to admit it, but repeated again, "to this degree only is our knowledge."

Bombay.

LETTER FROM MR. ALLEN.

THE following communication from Mr. Allen will be read with much interest by those who desire to obtain definite and correct impressions in regard to what there is encouraging in the present state of things in India. It will be seen that some light is rising on the darkness; that to

some extent the native mind is roused to thought and effort upon moral and religious as well as other subjects; that even the native press is doing something to destroy the influence of the brahmins and sap the foundations of existing systems of idolatry and superstition, and thus to prepare the way for those triumphs of the gospel which assuredly will, sooner or later, come.

The Native Press in Western India.

It was not till long after Europeans had introduced printing into India, that the native population showed any desire to use it for any purpose whatever. And it was not till missionaries began to use the press in attacking the systems of false religion and superstition which here prevail, and in setting forth the truths and claims of Christianity, that the natives became aware of its power. They then saw the importance of using the same means in self-defence, and for some years past the native press in Bombay has poured forth a quantity of matter which, considering the previous apathy, has appeared almost incredible. Some of these works have been in Sanscrit, some in Mahratta, some in Goojrattee, some in Hindostanee, some in Indo-Portuguese, some in Persian, and some in Arabic. Several editions of the Koran, amounting to ten or twelve thousand, have been published. There have been several editions of the Gitá, which, more than any other work, may be called the Bible of the Hindoos. There have been manuals of devotion and of rites and ceremonies, large and small religious works, magazines, pamphlets, newspapers, &c. Comparatively little has been published on science or general literature. The works issued have been chiefly religious and superstitious in their character and influence, or they have consisted of legends and poetry, suited to the perverted taste and licentious manners of the people. Some of these works have contained vehement attacks upon Christianity; long arguments, supported by a familiar acquaintance with the deistical writers of Europe, to show that the Bible has no claim to a divine origin; scurrilous and abusive remarks and mis-statements concerning missionaries, their translations, tracts, operations, &c. Still, all these various works, in connection with the study of the English language and literature, the missionary schools, the distribution of the Scriptures and tracts, and the preaching of the gospel, are making a deep impression on the native mind.

A Native Periodical.

Among all the publications which have appeared in the native languages, the first place is due to the *Prabhákur*, or Illuminator. It is in the Mahratta language, contains eight pages of common size letter paper, and is published every Sabbath. It was commenced seven or eight years ago, and has been continued without interruption. It has exhibited more candor and fairness on religious subjects than any other paper or magazine. The articles consist, in a good proportion, of editorials, communications from correspondents, and selections from other papers. Among these last mentioned we often see articles from our Dnyuandaya; and generally the very ones we should most wish to see inserted in a native paper. Among the correspondents, is one who subscribes himself *Lokahitawadee*, or An Advocate for the good of the People, whose series now extends to seventy-four. In the course of these communications, he has treated of a great variety of subjects,—expressing his opinions with much independence, and urging his views with ability and earnestness.

The Brahmins Assailed.

The following is a part of one of his communications concerning the brahmins, the hereditary priesthood of Hindooism.

Many of the brahmins, like those of former days, still say, Of what use is the printing press? What is gained by spending money on books? What need we care about hearing the news from different parts of the world? It is sufficient for us to attend to our own domestic affairs. What need have we of hearing wonderful things? Such are the short-sighted, silly views which they entertain. And it was doubtless owing to this ignorance and want of spirit on the part of the Hindoos, that foreigners obtained a footing in the country. Had our people, during the rule of the Peshwa, understood the power and the circumstances of the English, they would not have been brought under a foreign yoke. But the bhats, and indeed the whole of the brahmins, care for nothing but their bellies. They think of nothing but eating good things. Let a good dinner be provided, and they will flock together like a company of ants. Then they are wide awake, and are all of one mind. But should one of their number be kicked or abused by some person, not one of the others will ask the reason, nor give himself any trouble respecting it; so pusillanimous, cowardly, and worthless are they. They do not possess the least particle of daring, nor of

courage, nor of truth. They are just like the ignorant, brute beasts. As a flock of birds assembled to pick up grain in a field take to flight at the shaking of a stick, so are the brahmins. They are expert at eating, but good for nothing else. They bewail the fall of the Peshwa's government, and regard it as a great calamity; but why? Because they cannot now, as formerly, obtain the means of support. This is the only reason. If you will feed the brahmins, then they care not what else you do. If you will fill their bellies, you may beat them on the face with your shoe, and they will not resent it, nor feel the least particle of shame. There is a current proverb among them, 'Beat us not on the belly, but on the back.'—the meaning of which is, Feed us, and then we care not how you treat us. Thus the only anxiety of the brahmins is about what they shall eat. This is, with them, the first and great matter.

Let the above sentiments be compared with the character which the brahmins have sustained, the reverence with which they have been treated and which is inculcated in all the sacred books, and the influence they have exerted for centuries over the superstitious and priest-ridden Hindoos. It has been said,—"Destroy the pretended sacred character and influence of the brahmins, and Hindooism will soon fall." That it would fall as soon as some suppose, I do not believe. The Hindoo religion has its foundation deep in the ignorance, superstition and depravity of the people; and the annihilation of the brahmin would only result, in respect to the great mass of the people, in some modified form of superstition and idolatry, to continue for a while, and perhaps for a long while, under other pretended spiritual guides. Yet the man who was educated in the system, as this writer was, and now has such views, and describes its sacred hierarchy in such a manner, shows that he himself must be nearly ready to renounce it; while the public avowal of such sentiments must have some effect on others.

A Reformed Religion called for.

The following is a translation of another communication, in the same series; and the Christian reader will hardly fail to feel that the writer, whether conscious of the fact or not, has received light, directly or indirectly, from the Bible. And while, through the medium of a native periodical, he is spreading such sentiments among the people, little as he may intend to do it, he is in some measure preparing the way for the recognition of the Bible as the great source of light upon moral and religious subjects. We may cherish hope, when we find a heathen writer publishing in India, in a heathen periodical, such sentiments as the following:—that "there is but one God, and he alone to be worshiped"; that men "must regard the interests of their neighbors as their own"; that "as to the externals of religion, every one should be free to act, speak and write as he will"; that "morality is to be esteemed above religious ceremonies"; that most heathen ceremonies must be laid aside, and that "no class is to be treated with contempt, no pride of caste retained," but "virtue and merit, and not birth, are to be the foundation of social distinctions."

To the Editor of the Prabhákar:

SIR,—The times demand a reformation of the Hindoo religion, as indispensable to the welfare of this people. I cannot but deem it advisable, in view of the abounding ignorance and folly, that a number of those truly interested in the prosperity of the country, should come together for the purpose of entering on this work of reformation. One obvious advantage they would enjoy; namely, the approbation of the government. Why should a handful of ignorant shástris and pundits frighten us back from this work? They have long held a great sway, and will be ready to exclude from caste any who may oppose them. But what is caste? A great number of people combined together constitute a caste; while a man who stands by himself is out of caste. The Sikhs were originally out of caste, until by the increase of their numbers, they became an independent caste. Those who embraced the Christian religion, in its origin, were in like manner stigmatized; but afterwards, their numbers increasing, it came to pass that instead of they being out of caste, it was those who had stigmatized them that were so. Some time after this religion had obtained vogue, it declined very greatly; whereupon there arose certain pundits who reformed it, though not without a great outcry on the part of many. But when there were people enough of the reformed faith so that they could have marriages, &c., among themselves, they then cared but little for their benighted opposers.

Shankar Acharya abrogated some of the laws contained in the Shasters, and some he sustained; and such revisions of the Shasters are at times necessary. The religion which relates to God is alone unchangeable. Let then those who desire the good of their country not trouble themselves much about the question whether they will be immediately joined by the masses or not. If after the promulgation of the reformed religion, two or three hundred adopt it, soon many will flock to them. Many perceive the necessity of reform, but suppose the thing impracticable. The principal features in this reformed religion will be these:—

1. All are to practice the sincere worship of God.

2. They must regard the interests of their neighbors as their own.

3. All rites except those connected with the investiture of brahmins, with marriages and with burials, are to be done away.

4. In all religious ceremonies the language of the people is to be used. Let those that will, learn Sanscrit; but there is no reason why those who are ignorant of it should use it in religious ceremonies.

5. Let every one be free, as regards the externals of religion, to act, to speak and to write as he will.

6. In matters of religion, and in the affairs of life, the authority of men and women must be equal; this would sanction the marriage of widows and adults.

7. Morality is to be esteemed above religious ceremonies. These latter are now held to be of most account, but they must cease to be so. Women must not think they can make amends for their transgressions by circumambulating the pimpal tree.

8. The use of unmeaning sentences to be abandoned.

9. No class is to be treated with contempt; no pride of caste retained. Kindness must be shown to all alike.

10. The love of one's country is to be cherished, and her prosperity aimed at.

11. Let every one pursue the occupation that suits him.

12. Virtue and merit, and not birth, are to be the foundation of social distinctions.

13. The authority of the subjects must be above that of the rulers; and the welfare of the ryots is to be secured, even by violence, should that be necessary.

14. The commands of the sovereign are to be observed, as also the inspired decrees of God.

15. Knowledge and wisdom are to be sought after by all; and men are unceasingly to be engaged in consoling the afflicted, giving medicine to the sick, instruction to the ignorant, and money to the poor, according to their ability.

16. All are to make truth their standard; and all practices contrary to truth must be abandoned. The truths of science must be unremittingly pursued and published. And all are to be equally free to pursue these acquisitions.

I have it much upon my heart to write a book concerning these particulars, with the laws of their application and illustrative examples. Nothing of what I have now written is contrary to the Hindoo religion. All indeed is not to be found in one Shaster, but some in one place, some in another. From the Gitá, I would take the statement that there is but one God, and he alone to be worshiped;—a statement frequently and plainly made. If the Puráns are found irreconcilable with this, then let the Puráns go. We want only that which is good. Let the Vedanta pronounce concerning caste. The Rishis have written, after their own fancy, a great many works, none of which can be adopted as satisfactory; but there might be a book compiled from all, exhibiting a pure morality, and pointing out the course of conduct to be observed by those who embrace this reformed religion. This book they should regard as their Shaster, and in all things conform to it. Certainly a compilation of this kind would have a stronger claim to regard than the work of an individual Rishi, who had merely his own ability to rely upon, or than the works of all such.

Let but one or two hundred persons, in this way, simultaneously renounce their various distinctions and assume the name of Reformed Hindoos, or of A'ryas (an ancient name of this people), and soon great numbers, seeing the superiority of their religion, will join them. Then, when a girl is left a widow, instead of consorting with some dissolute person, she will come into this community and marry. Thousands will do it; and all who in various ways find themselves thwarted and hampered by the existing religion, will embrace the reformed religion. When this shall have gained the ascendency, then whatever needs to be done we can do.

At present there are all manner of divisions and schisms; the inhabitants of the Concan will not marry with those of the Deccan, &c. The Shasters that contain such things must be abandoned; then will the people be all as pure as the Ganges; all will be of one mind, and one religion, and all will practice only such things as are needful. Unless this course be adopted, we shall not be able to escape from the evils springing out of the corrupt religion of these times. While I assert the necessity of this reformation, I do not advocate the promiscuous blending of all castes in one. Low caste people are not found among those of a high caste; and for this reason a man would avoid forming marriage connections with them. It is evident that a man receiving five rupees a month, would not take a wife from among the mahárs, nor the beggars who live outside the villages, but from among those who are of like standing with himself. My idea simply is, that all should lay aside their animosities and live in the exercise of mutual good will; and gradually, as the course of things will admit, shake off these follies. Let there be a commencement made. Many are waiting for it. The brahmins hold the mahárs in contempt, and will not touch them; yet they are willing to associate with the English, on the most friendly terms. This is astonishing when it is considered that, according to the Shasters, it is less improper to associate with mahárs than with the English. But these brahmins are fools; they will not understand; wherefore I suggest the course mentioned above.

I have no doubt the author of these sentiments is quite sincere in the opinions he has embraced. But it is evident he does not see the consequences of the course he recommends and is anxious to pursue;—that such a course, so far as it

succeeded, would destroy all confidence in the books now believed to be of divine authority, while the Shaster thus prepared would have no authority or sanction beyond the opinion of the compilers, none of whom are expected to have any spirit of inspiration or of divine guidance. Thus they would destroy all confidence in the present sacred books, and substitute in their place only one of human authority.

The paper in which these articles are published, is designed for the Hindoo part of the community, and its circulation is chiefly among the higher classes. And yet articles containing such sentiments, furnished by a correspondent who lives at a distance from Bombay and has no particular connection with the paper, (for we happen to know who he is,) are admitted without any qualification. Now the editor and proprietors would not admit these articles if they believed they would be injurious to the paper. In such circumstances, the fact of their being thus admitted shows an exceedingly interesting state of opinion among those who support the paper.

Prospects Encouraging.

The prospects of India are certainly encouraging;—encouraging in view of the state of the people, as well as in view of the promises of God. The history of the Hindoo religion shows that it has undergone great changes since its origin. Hindooism, as it is professed and practiced at the present day, no more resembles the religion of the vedas,—their first and for a long time their only sacred books,—than the Christianity of Italy at the present time resembles, in faith and practice, that of the primitive churches in the days of the Apostles. And what the religious history of India will be from this time till it shall become a part of the Redeemer's kingdom, and profess a faith resting on the word of God, is too uncertain to come within the limits of reasonable conjecture. The Hindoos, who constitute the great body of the people, are divided into sects, which differ as much from each other as the different churches of nominal Christians differ. And these sects, urged on by their respective spiritual guides, at various periods in their history, have showed as much zeal for making proselytes as those churches, or denominations, professing differing creeds and forms of worship, in Europe and America, have ever manifested. And this spirit of proselytism may be soon revived and exhibit all its former zeal.

The gainas are a part of the Hindoo population. They are an intelligent and enterprising class of people, and are numerous in Bombay and other parts of Western India. They reject the brahminical system, with its rites and ceremonies, and have their own sacred books and priesthood. The brahmins hold the gainas and all their principles in abhorrence, while these views and feelings are fully reciprocated.

The Mohammedan population of all Hindostan, is estimated at ten or twelve millions. They are chiefly in the cities and large towns, and on the sea-coast. They have, every where, more physical and mental energy than the Hindoos. Though they possess not the religious zeal and fanaticism of their ancestors, when they first invaded India, yet there is much of the spirit of proselytism among them, especially in the higher classes. This spirit is increased on this side of India, by their intercourse with Persia and Arabia, and by frequent pilgrimages to Mecca. The Mohammedan population is numerous on all the coast from the Persian Gulf to Cape Comorin.

The Roman Catholics in India are estimated at nearly one million. A few of these are of purely European origin; a far greater proportion of them are of mixed origin; and probably nine-tenths of the whole are of native origin; the descendants of those who embraced the Catholic religion several generations ago. They constitute a part of the indigenous population in every large district in India; using the vernacular language of the respective districts. They have thus the means of much influence, and if the spirit of propagating the Catholic religion should be revived among them, numerous and efficient agents might soon be raised up to carry on the work; each to labor in his own vernacular language.

The Protestant population, when compared with any of the preceding classes, is small. The European portion of this has, as a body, but little social influence on the natives; and the native Protestants are not yet sufficient in number and strength, in any part of Western India, to form a self-supporting and perpetuating community. The government profess to observe neutrality, in all questions of a religious nature, among the native population. The protection which would be secured to persons changing their religion, would depend upon the circum-

stances of the individual's requiring it, and upon the disposition of the magistracy of the district at the time. In respect to missionaries, they have liberty to use all the means for communicating their principles which the gospel authorizes. Nor has the government manifested any unwillingness, so far as I know, to grant them, personally, all the protection they have required.

Should the general mind of the people become strongly excited on the subject of religion, and the spirit of proselytism among the different sects of the Hindoos, among the Mohammedans and the Catholics, be revived and become what it was in former periods of their history, it is quite impossible to conjecture the religious change which might soon take place. Happily for us, our duty is plain, —now to communicate, by all proper means, the knowledge of Jehovah and the way of salvation through Jesus Christ,—and then leave the result to Him whose command is thus obeyed, and who has all power in heaven and upon earth.

Nestorians.

LETTER FROM MR. PERKINS, SEPT. 14, 1849.

Annual Meeting at Oroomiah in September.

We have just closed our series of meetings, held simultaneously with the annual meeting of the Board. It has been a season of lively interest to us, quite as much so as any previous anniversary of the kind, and contrasting very gratefully with the one a year ago; when we could hardly rescue an hour from the onsets of Mar Shimon's noisy mobs for the quiet enjoyment of a religious meeting.

We devoted one day in the present instance, to the Nestorians. In the forenoon, one of our number presented a brief sketch of the missions of the American Board to most of our native helpers and some others, assembled in our male seminary, pointing out to them each mission station on a large map suspended from the wall. The audience seemed deeply interested in the service. In the afternoon, we held a meeting in the same place, at which addresses were made, interspersed with several prayers. The seminary was filled on this occasion, and the meeting was one of impressive solemnity and interest. Never have I heard a more pertinent and pungent appeal from any Nestorian, or any man, than the address of Deacon John. His theme was the duty of believers to *follow the steps of Christ:* and some of his illustrations, drawn from his experience in clambering over the rugged cliffs, on his recent missionary tour in the wild mountains of Koordistan, where a slight deviation from the steps of his trusty guide might thrust him down an awful precipice, and perhaps plunge him into a dashing river at its base, were most vivid and striking. Applying these illustrations to Christ, as the believer's only safe guide on the straight, narrow and difficult path to heaven, his appeal was irresistible; and all the more so as coming from one so eminent as Deacon John for habitually and closely following the footsteps of his divine Leader. We could not help feeling, as we listened to his affecting address, that the spirit of primitive piety and devotion animates these sons of the Nestorian church.

We were naturally led, at our annual meeting, to recount the mercies vouchsafed to us and the Nestorians during the past year. And what a retrospect! *Verily, "What hath God wrought!"* was the language of our hearts. We feel utterly unworthy to record the displays of His abounding grace; to Him be all the glory.

Mr. Perkins next speaks of the intention of the mission to commence, very soon, a small monthly periodical, to be named "Rays of Light." It is intended particularly for the benefit of the seminaries and schools, but is expected to be very useful also to many others of the people. The native helpers, it is supposed, will be deeply interested in the paper, and will aid in furnishing matter for it and making it an instrument of good.

Present Aspect of the Field.

While there is little that is new, there is still much that is interesting in the general religious aspect around us. We cannot now report conversions from month to month, as we could last winter and spring, but we have great occasion for joy, gratitude and thanksgiving, in the consistent walk and conversation of most of those of whom we have cherished the hope that they have passed from death unto life.

Labors of Deacon Guergis.

We have as yet entered upon no ex-

tended measures for evangelizing the mountains. Our mountain evangelist, Deacon Guergis, sustained by the avails of our monthly concert at Seir, is, as usual, faithfully and usefully at work. His tour in company with Deacon John, to Sáhát, was reported by Mr. Cochran last month. Since I commenced writing the above paragraphs, a note from that ardent soldier of the cross has been put into my hands, which illustrates his indefatigable zeal; and as it is very brief, I will insert it in this connection.

My dear friends, Mr. Perkins and Mr. Cochran; If you would know respecting my journey; leaving Oroomiah, I spent one night at Anhar, where we had worship in the evening at the house of Deacon Joseph. Departing thence I had as companions on the way, fourteen souls. I conversed with them. One of them rose in opposition, but again became quiet. Reaching my home I remained there two days. Afterward I departed to itinerate in our region. I visited five villages. They received the word. A part of them I visited twice. After that I went to Berdarash; then returned home. I went again to Berdarash. In the tents of the people of Marbeshoo, also of Bezaktee, they assembled and listened well. In returning from Bezaktee I fell in with a Turk who seized me, saying, 'You are a Koord;' but I showed him my New Testament and was thus delivered; for I did not know his language. Had I been armed with a sword, I should have been detained; but the *sword of the Spirit* was the means of my release; I have many things to write but have not now time.

Four pupils of our seminary, who are pious young men, have to-day left us for a short visit to their mountain homes. They are excellent young men, who ardently long for the salvation of their people, and they will proclaim the gospel to them during their brief visit, as they have opportunity.

Contemplated Labors in the Mountains.

Members of our mission have contemplated making another preaching tour in the mountains, this season, but I fear they will be prevented by ill health. Dr. Wright has procured letters of introduction for the purpose, from the pasha of Erzeroom and from the English consul at Tabreez, to the Turkish authorities in the mountains; but the precarious state of Mrs. Wright's health will not allow him to be absent from home at present.

We long to scatter the good seed broadcast throughout the mountains; but this end we must be strengthened by men and means, as we have requested.

An urgent request has just been communicated to us from priest Oner, of Marbeshoo, a large village back forty miles in Koordistan, that we would send a teacher and open a school in that village. No place in any part of the mountains has been more noted for blind, bigoted vassalage to Mar Shimon, than Marbeshoo; and a call on us for a school in that quarter clearly indicates a decrease of patriarchal power for evil, even in its strongest holds in the mountains. We hope to send a teacher to Marbeshoo, who shall also statedly and faithfully preach the gospel to that large population.

Aintab.

JOURNAL OF MR. SCHNEIDER.

MR. SCHNEIDER spent several months at Aintab in the summer of 1848, and then returned to Broosa. But, as is already known, it was afterwards thought best for him to join the station at Aintab, which he did in May last. The following extracts from his journal will show his view of the progress made at Aintab during his absence, and of the present circumstances of that interesting field.

May 28. I find great progress in every department of our work, since I left last fall. The congregation, which then might be estimated at one hundred, including such of the children as could understand a discourse, has nearly if not quite doubled. Within a week we have had congregations of one hundred and forty, one hundred and seventy, and one hundred and eighty adults. Including the oldest children, there were two hundred. Such has been the increase that our place of worship has become too small. It has already been enlarged twice, and now a third addition has become indispensable. Some, it is said, stay away because the room is uncomfortably crowded. We are in great need of a commodious church.

The school, which numbered about fifty, has now increased to one hundred or more; and instead of two, there are now employed four teachers. The organization of the Protestants into a separate community has been fully completed. The brethren and members of the congregation, have been formed into several societies for charitable and religious purposes. In fact the work has made great advances in every respect.

The audience last Sabbath forenoon

was not only large, but very attentive. The subject was, Christ the sinner's only hope and refuge; and as it was pressed home upon those present, many wept freely. I have never seen so large an audience of natives of this country so much moved by the simple exhibition of the truth. It is a great privilege to preach to a people so eager for religious instruction.

June 4. Yesterday, our audiences were one hundred and seventy adults in the morning, and in the afternoon one hundred and ninety; and including all the children, there must have been two hundred and fifty. The baptism of two children called together this number. They listened with marked interest. I observed the eyes of many fill with tears as the truth fell upon their hearts and consciences; and one woman, who has usually been noted for her inattention, wept like a child during most of the morning sermon; and in the afternoon too, she was again deeply impressed.

The monthly concert was very fully attended this evening. The time was principally occupied in reading intelligence respecting the interesting work of grace lately experienced in Oroomiah. The audience was interested in the narration, and the impression produced was quite solemn. The prayers offered by two of the native brethren were very fervent, especially one of them. The ardor with which it was breathed forth moved many others deeply, and I doubt if any in the whole assembly were unaffected.

12. To give variety and interest to our public exercises, we have given notice to our congregation that if any of them had any difficult passage which they desired to have explained, we wished them to write it on a piece of paper and hand it to us, and we would devote an evening to its exposition. This evening the passage commented upon was 2 Thessalonians, ii. 3, 4. The question proposed was, Who is it that is here called God, sitting in the temple of God, and showing himself that he is God? As, in answer to it, the character and abominations of the popes and popery were portrayed, it was interesting to see with what abhorrence these simple-minded people looked upon this mystery of iniquity. They could not refrain from several times giving open vent to their feelings of disgust and disapprobation. The monstrous and even blasphemous assumptions, and the enormous wickedness of the system, greatly astounded them.

18. Yesterday our audience was not quite as large as the last two Sabbaths, but those present were exceedingly attentive. The subject in the morning was taken from Isaiah, v. 4: "What could have been done more to my vineyard that I have not done in it?" One good man, who is often tenderly affected by the truth, I observed in tears some half a dozen different times during the sermon. A young man who has long been convinced of the truth, but from various causes has not yet fully and openly espoused it, wept very freely as the subject was applied. Another new hearer, who has been present only occasionally, wiped away the tears several times. Many others too, as was evident from their appearance, deeply felt the truths presented before them. These unequivocal evidences of the effect of the gospel upon their hearts makes it the most delightful work to preach it to them. It is so precious a privilege that one may well make sacrifices to enjoy it.

Here, however, as every where else among sinful men, when some are found ready to listen and obey the truth, others are ready to oppose.

Opposition is not wanting. The enemies seem to have waked up to new activity recently. In a great variety of ways, which there is not room to mention here, they show their enmity. A poor blind girl, a relative of some of the Protestants, had learned so much of the truth as to feel the necessity of prayer. Recently, while in the act of secret devotion, her uncle coming into the house and finding her thus employed, fell to beating her, exclaiming, "You too have become a Protestant and will not even pray in our way." Her offence was, praying in a language she understood, and not using some form in the ancient Armenian, of which she has no knowledge.

One of our native missionaries, who has been to Diarbekir, and another who has spent some time in Oorfa, have recently returned. At the former place, there are some six declared Protestants. They have advanced so far as to have dissolved almost all connection with the old church. They are regarded and spoken of by all as Protestants, as having renounced all the errors of their church, and as receiving nothing but the word of God. From one of them his wife has recently been forcibly taken, simply because he would no longer adhere to his former errors. In Oorfa much discussion has been awakened. On the Sabbath, many of the people

come to the room of our native brethren to propose questions, to hear them read from the Scriptures, and to converse. Such is often the number that they find it difficult to secure time to eat their meals. So much attention has been awakened to these subjects that the Armenian bishop has denounced Protestantism in the church, and forbidden his people to have any intercourse with these men. But such is the impression already made, that it will be impossible to check the movement by such means. The leaven of the truth has evidently begun to ferment in both these places, and we may reasonably hope for further results. To-morrow we expect to send back the brother who has come from Oorfa, and we shall send a supply of books to Diarbekir, according to the request of these Protestants.

25. Yesterday, the Sabbath, we had one of our largest audiences. There must have been nearly two hundred adults. The house was so crowded, that a few men and women were obliged to remain outside by the door and windows, under the scorching rays of the sun, as they listened to the services. Though the hearers did not seem to be so much moved as last Sabbath, there was no want of interest, and many of them were evidently much impressed.

Female Prayer-Meeting.

Before our arrival Mrs. Smith had formed a prayer-meeting among the female members of the church. As Mrs. Schneider's familiarity with the language enables her to impart instruction to the native mind, the invitation was extended to all such females as were disposed to attend. At the first two meetings some twenty or thirty assembled, and last week there were more than forty present. It was an interesting spectacle to see so many of them collected to receive instruction from God's word, and to unite in prayer. Several of the female members of the church always take a part in these meetings.

July 13. The female prayer-meeting to-day was one of special interest. Those present listened very attentively and appeared to be deeply impressed by divine things.

A Domestic Trial arising from Adherence to the Truth.

20. One of our young native brethren, a member of the church, has been separated from his wife for more than a year, on account of his religious principles. He has borne the trial in a most becoming spirit. His wife left him, not so much from the impulse of her own feelings, as by the promptings of her friends and relatives; in fact, they and the Armenian Vartabed and the primates of their nation, not only persuaded, but as it were, forced her to the step. Had she been left to herself she would not have forsaken him, or would soon have returned; but as her family is one of the first respectability in the place, both they and their nation have for the whole year past labored to the utmost of their ability to protract the separation, and thus force the young man back to their church. To this end they presented bribes several times to the Turkish authorities. The husband appealed to Turkish law against this interference with his domestic relations by the Armenian nation, and more than once obtained a favorable decision; but the force of bribes always prevented the execution of justice in the case.

After all these efforts for more than a year, the case is decided by the voluntary return of the wife to her husband. The Armenians feel exceedingly mortified that their influence and money combined could not make the separation permanent. The effect cannot but be favorable to the cause, as many have, professedly, been prevented from joining the Protestants, fearing a separation from their wives. We would recognize the hand of Providence in so favorable an issue of a case designed by the enemy to be an example to all heads of families inclined towards the truth.

Evidence of the Extensive Influence of the Truth.

I hear from various sources that a great amount of inquiry and discussion exists among the Armenians; so much so that Protestantism is the constant topic of conversation even in the most public places of business. Persons of all classes engage in these discussions. It is to me surprising, as well as encouraging, to see such evidence of the extensive and powerful impression of the truth. Though the minds of men have been excited on these subjects for two or three years past, they never seem to have been more awake to them than at the present time. It is a most favorable indication, and naturally leads to hope and prayer.

23. Yesterday, the Sabbath, our audiences were large and very attentive. As my eye passed over the congregation I saw indubitable evidence of the deep impression of the truth upon the hearts of many. In months past we have usually had a smaller number in the afternoon than the forenoon ; but for the last month, the house has been nearly if not quite as full as practicable at both services. To-day there were quite a number of new hearers both in the morning and afternoon; in fact no Sabbath passes without some new hearers. Among them was one of the principal men among the Armenians. This individual has recently been waked up to a sense of the errors of his church, as it would seem, chiefly by the reading of the gospel ; and since then has been very zealous in maintaining the truth fearlessly before all, and in the most public places. As he is a man of so much standing, his case is regarded with much interest both by our congregation and the enemy, and the latter have been making special efforts to dissuade him from espousing our cause.

Two or three individuals were induced to come to a brother's house during the interval of the services and listen to the truth. As it was pressed home upon them, one of the number was affected to tears, and the father of one of the young men proposed that a prayer be offered, which was accordingly done. It is exceedingly interesting to see the immediate effect which the truth has on many of these minds when fairly presented. This is only one of many similar cases constantly occurring; and they go to prove the fact often adverted to, that there is a remarkable readiness in many of this people to appreciate the truth. The difficulty is to get access to them. The slanders of the priesthood, and their threats, keep many of these honest minds aloof from us ; but we believe that Providence will continue to bring them within the sound of the gospel as he has done in times past.

August 6. We recently sent two of our brethren to Ooral, a village three hours' distant, containing forty or fifty Armenian houses and as many Mussulmen. As the Armenians have no church, and are without any priest to prejudice them against the truth, we considered it a favorable opening for evangelical effort. Opposition was not, however, wanting. Soon after their arrival the object of their coming was known, and quite a crowd collected around them and ordered them to depart instantly. But they were not so easily intimidated. The Turkish Aga, (chief ruler of the place,) also protected them and ordered their gainsayers to be quiet. His interposition enabled them to remain and prosecute their work in peace. They had intercourse with quite a number, and the individual in whose house they lodged, openly declared himself a Protestant. He came to Aintab yesterday to attend our Sabbath services, to which he listened with special interest. We shall endeavor to keep up effort there, perhaps by sending one of our native brethren among them every week to spend the Sabbath.

The fact that the congregation at Aintab had been divided, was mentioned in the last number of the Herald, in connection with a letter from Dr. Smith. The necessity for this measure is here more fully stated.

By the monthly additions to our congregations, our place of worship has become so crowded that it has become exceedingly uncomfortable in this warm weather. No American congregation would think they could endure the inconvenience which these people have suffered for many months. Very reluctantly we have come to the conclusion to open another place of worship, so that the females may meet in one and the males in another. Yesterday this arrangement went into operation for the first time. The aggregate of hearers in both the congregations was not quite so large as at some of our previous meetings ; but the attention was very good. Among the females, in the afternoon, the interest was uncommon, one or more of them being evidently deeply impressed. This arrangement will afford an opportunity for hearing the gospel to all who are disposed to do so, for some months to come at least, though our labors on the Sabbath are thereby increased.

7. Our monthly concert was well attended last evening, and the audience were interested in the exercises. During the second prayer, offered by a native brother, several women wept like children.

10. Last evening two of our congregation were united in holy wedlock, and the occasion brought together the largest audience we have ever had. There were almost three hundred adults, and there must have been at least fifty or sixty children capable of understanding a discourse, making a total of three hun-

dred and fifty souls. Many came from pure curiosity; and a goodly number of these strangers to our services, especially among the women, did not conduct with all the solemnity becoming the house of God. But a good opportunity was afforded of presenting before the hearers many important truths on the subject of matrimony, and we have reason to believe the exhibition of them was not in vain.

13. Our audiences yesterday, the Sabbath, were not particularly large, but deeply interested. In the morning the attention was so close among the males, that you might almost hear a pin fall, and among the females two or three were deeply affected. One of them hung down her head like a bulrush and was in tears most of the time. As Dr. Smith was too much indisposed to preach in the afternoon, both the males and females met in one place. The text was John iii. 14. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Many of them were deeply impressed, especially at the close, and the whole congregation retired under a solemn impression.

Cases of Conviction.

The female above referred to, seems to be the subject of genuine conviction of sin. In a recent interview with Mrs. Schneider she expressed her feelings very freely and fully; confessed herself a great sinner, weeping freely as she made the confession and saying that she felt herself to be covered all over with sin. Another case of a similar kind, is that of a mason. He is naturally of a lively and cheerful disposition and apt to be very social with his companions. Recently, one of our church members, observing him uncommonly sober, privately inquired of him the reason of the change. His reply was substantially as follows, "I used to feel that I had no need to be concerned about myself; but I now feel that I am a sinner. Formerly I wondered at your seriousness, thinking that as you were a Christian, there could be no doubt of your salvation, but I now feel differently. Now my thoughts are such as these 'What shall I do to be saved? What will become of me?'"

17. Our meeting last evening was uncommonly solemn. Not only were the hearers attentive, but there was a special seriousness manifested throughout the house. The females particularly were much impressed. One of them, in conversation with Mrs. Schneider to-day, remarked that she waked up several times in the night and found herself dreaming of what she heard in the evening, and wept as she gave the relation. An Armenian, still connected with the old church, was so deeply affected as to shed tears almost incessantly. I cannot doubt that salutary impressions were made on all present. The appearance of our audiences, and the state of feeling among our community, force on us the conviction, that an increased solemnity and a deepened sense of divine things prevail among them.

Movement at Killis.

We have just received a letter from our native helper in Killis, the following extract from which is interesting. He says, "On the Sabbath, they have commenced searching the Scriptures. Last Sunday there were about thirty individuals in the church examining the Bible. After a great deal of investigation, they inquired of a priest, 'Are the words of these books' (the Scriptures printed at the mission press) 'true?' He replied, 'Yes; they are just like ours; there is no difference.' They immediately said, 'Then the Protestants are in the right.' 'Yes,' he replied, 'they are in the right; but we are not able to walk in this way; it is a very hard one.' Several of them instantly rising up said, with a strong expression of disapprobation, 'Do you tell us the truth? Be it so that it is a difficult road, God will give us aid, and we shall walk according to it.' Five of them immediately went and broke the Armenian fast, which they had never been disposed to do." As fasting, in this region, is the grand test of attachment to the Armenian church, they have, by this step, publicly declared their want of confidence in her rites and forms.

Farther Evidence of Religious Interest at Aintab.

20. Our Sabbath services yesterday were again well attended, and much solemnity was manifested. The male congregation in the morning, especially, was deeply affected. The subject was, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light;" and as, at the close, it was pressed home, many wept freely. It was a moving spectacle to see so many, aged men, men of strong and vigorous frames and with flowing beards, and young men,

hang down their heads from the depth of their emotions, cover their faces with their hands, and wipe away the flowing tears, several of them even sobbing aloud. Attentive as our audiences usually are, I have never seen them more deeply or universally moved. Several new hearers were present.

A member of our congregation came to my study with a question of conscience. He told me that when he was still a member of the Armenian community, he had in his possession some money, belonging to their church. Being in straitened circumstances, he supplied his wants therewith, intending soon to restore the sum. But time passed on and he found it no easy matter to return it. Meanwhile he became a Protestant, and the matter remained unsettled. He now came to inquire how he could best return the money so that it might not be applied to foster the superstitions of that church, in being expended for pictures or other unscriptural practices. We told him of a way in which he might secure a useful appropriation of the sum. He is a very poor man, and will have to work hard and long to realize the necessary amount; but he says his conscience gives him no rest, and he is determined to refund what is not properly his own, though at no small sacrifice to himself.

September 3. As Dr. Smith was unable, from indisposition, to preach yesterday, the two congregations met in one place. The house was crowded, and some who came went away without hearing the truth, because there was no room for them in the house. The audience in the morning was not only attentive, but many were again impressed to tears. I cannot forbear to add the remark, that none but such as have experienced it know how great is the pleasure of preaching to a people so ready to listen to, and be impressed by, the truth.

20. With gratitude to God I would record, that the mason mentioned above gives us reason to hope that he has been born again. There is evidently a great change in his views of divine things and in his feelings, and we cannot but believe it is a saving change.

Native Helpers.

It certainly furnishes occasion for much gratitude, that the missionaries among the Armenians find so many able and faithful helpers among the native brethren; and the zeal, and the sense of obligation to live for Christ, which they manifest, ministers rebuke to many more favored Christians.

Three of our native brethren have recently gone on missionary work to as many different places; one to Aleppo, to occupy for several months the post vacated by the death of Bedros Vartabed; another to Oorfa, to be associated with one already there; and one to a village, for a short time, where his father is priest. Another has been for several months at Killis, whither he has removed his family, and where he may be considered as permanently stationed. We have thus five individuals, in four different places, laboring to build up the kingdom of Christ. Had we the means, we could easily send one or two more to other places. The one on a visit to his father's village, came to us several times and proposed to go, saying that his conscience gave him no rest until he had gone and made known to those ignorant people the truth. The one gone to Oorfa is one of our strongest and ablest church members. He has a powerful mind and a sound judgment, united to a most excellent Christian spirit. He is a very thorough student of the Scriptures, and often comes to us with questions on the sacred text, such as would not occur to many a theological student, and which evince the depth of his researches in the holy oracles. It is also extremely pleasant to observe how high are his views of entire consecration to God. He considers himself *bona fide* devoted to his service, and bound to live for the great object of building up his kingdom. He has sketched in his own mind a tract, which he thinks of writing, on entire consecration; showing that it is the imperative duty of every follower of Christ to live wholly to his glory. We feel great satisfaction in having such a man laboring abroad. The brother stationed at Aleppo is the best educated in our whole community, and is well qualified for that station. May the great Head of the church crown the labors of these men with abundant success.

The Vartabed of Arabkir.

It is painful to learn that the individual spoken of in the following paragraph, in regard to whom pleasing hopes have been entertained, has given so much evidence that, as yet, he has no real love to the truth, and no part in Christ.

21. In communications from this station, the Vartabed of Arabkir, who de-

cleared himself a Protestant, and came to this place and joined our Protestant community, has been mentioned. He appeared well in many respects; but from the first, discovered a lack of decided relish for, and interest in, purely spiritual things. Of the errors of his church he seemed sufficiently sensible, but his love for the truth was not so strongly marked. In this respect, we hoped he would improve as time progressed. During three months of connection with us, he regularly attended our services, and manifested interest in our work. He even made arrangements to settle down here, and commenced business; and to a letter from the Patriarch of Constantinople inviting him to the Armenian church, he promptly replied in the negative. But soon after entering on business, which brought him into contact with worldly men, who labored to bring him back to the old church, he began to manifest coldness towards the Protestants, and soon withdrew entirely from all our meetings. Several of our brethren visited him and labored to induce him to continue his attendance; but he manifested so much of a worldly spirit, as much to dishearten them. Very soon after, he began to drink raki again, (a strong drink of the country,) which custom he felt bound to abandon when he joined our community; for no man can here be regarded as a Protestant, who drinks. And soon after this his return to the old church was complete. It is now plain, that the restraints under which he was laid by the profession of Protestantism were irksome to him; and that while he professed it externally, he had no cordial love for its stern requirements. He never could be induced to make even a prayer in a small circle. His first espousal of the truth was not so much from conviction, as we afterwards ascertained, as because he became involved in an ecclesiastical quarrel. With such an unrenewed and worldly temper, the developments in his case are perfectly natural, and are not to surprise us. At first the enemy raised a shout of triumph; but by this time, they themselves seem to feel that his return has been but a slight acquisition. His withdrawal from us has been no perceptible injury to the cause. The feelings and conduct which he has since evinced prove him so clearly to be wholly worldly-minded, that every one sees that he left, not because he found not the truth among us, but because he has no real love for it. He has made proposals of reconciliation and submission to the Constantinople Patriarch, and is now expecting from him either an invitation to the capital, or the offer of some diocese.

[I have just heard that he has started for Constantinople to-day, Sept. 24.]

The Field Open for the Labors of Females.

22. The number of females and mothers connected with our congregation, is now so large as to afford an extensive and very interesting field of usefulness to our ladies. They receive from them many visits, and have opportunity for making as many as they can possibly find time to make. In all their visits, they are expected to improve the time by giving instruction from the word of God, and in conversing on religious subjects; and they always find an attentive ear.

Recent Intelligence.

CANTON.—Mr. Bridgman writes from Shanghai, August 4th: "Our revision has proceeded to Romans, chapter 8th. Our average progress in this work, through the four Gospels and the Acts, was about thirteen verses per day; and now, though the work is much more difficult, our progress is the same." He thinks the revising committee will be able to finish the work in the Autumn of 1850. There are now three churches building at Shanghai; one by the mission of the (English) Church Missionary Society, one by the Episcopal mission, and one by the Baptist mission from the United States. Mr. Bridgman repeats his earnest request for missionaries to be sent to that city; not only that they may aid in the great work to be done there, and in the many towns and cities now accessible, but that they may form a station from which missionaries may go to the north and west of China. "Just as many men and women as you can send," he says, "will find work here opening before them in every direction, and nothing but the man of sin to oppose them."

CEYLON.—*Death of Mrs. Apthorp.*—A letter from Mr. Smith briefly announces the death of Mrs. Apthorp, at Panditeripo, on the 3d of September. Her health had been for some time declining, and she had been removed from Batticotta to Panditeripo, that she might be more free from care, and in more favorable circumstances for sickness. A few days before her death, Mr. Smith wrote, "Her mind is in a peaceful frame, and waiting the call of her Master to lay aside this body of sin, and enter into her rest, and receive her reward." Afterwards, announcing her death, he says, "Her mind was peaceful, trusting

in Christ." Her remains were to be deposited at Oodooville, by the side of her husband.

GREECE.—Mr. King, in a letter dated Oct. 18th, says:

For a few days past, I have been much occupied with the Italian refugees from Rome; in conversing with them on the subject of religion, and supplying them with the word of God. Within three days, I have sold to them nearly fifty copies of the Bible and New Testament in Italian. (Diodati's Translation, which they prefer.) Several of them have expressed to me their full conviction, that the Roman Catholic religion is *not* the religion of Christ. One of them has applied to me for from 500 to 1,000 copies of Diodati's Italian Bible, for distribution. He says that when he was a boy, he was confined, locked up in a room, eleven days, and fed on bread and water, because it was discovered that he had in his room a copy of the Italian Bible (Diodati's).

I find myself pretty fully occupied in missionary work, and feel happy in it.

On the 8th of November, he writes again, "I have sold to the Italian refugees nearly one hundred and fifty copies of the Italian Bible and New Testament. I have applications for more, but have not a single Bible left. Rev. Mr. Lownds has written to Malta for a supply, and more are expected soon."

Home Proceedings.

EMBARCATION OF MISSIONARIES.

REV. JUSTUS DOOLITTLE, of Paris, Oneida County, New York, and Mrs Sophia A. Doolittle, of Auburn, New York, sailed from Boston, November 23d, in the ship Lantao, Captain Johnson, for Hongkong. Mr. Doolittle is a graduate of Hamilton College and of Auburn Theological Seminary. He is to join the mission at Fuh-chau.

Rev. Dwight W. Marsh sailed from Boston, December 7th, in the Stafford, Capt. Searle, for Smyrna, on his way to Mosul. The parents of Mr. Marsh now reside at Sandusky city, Ohio. He is a graduate of Williams College and of Union Theological Seminary, New York. He goes to recommence missionary labors at Mosul, which were discontinued in 1845, after the death of Dr. Grant.

DONATIONS,

RECEIVED IN NOVEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
- Cape Elizabeth, Cong. ch. and so. 6 58
- Falmouth, 1st ch. m. c. 10 00
- Gorham, Cong. ch. and so. 33 36
- North Auburn, do. 25 00
- Scarborough, m. c. 35 22—110 16

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
- Boothbay, 2d cong. ch. and so. m. c. 24 18
- Waldoboro', Cong. so. contrib. and m. c. 24,75; gent. 21,50; la. 18,75; juv. cir. for sch. at Ceylon, 30; 95 00—119 18

229 34

Albany, Cong. ch. and so. 15; Bluehill, do. 37; Dixfield, m. c. 1; Ellsworth, cong. ch. m. c. 63,75; Machias, ch. and cong. to cons. Rev. GILMAN BACHELDER of Machias Port, an H. M. 55,11; Searsport, cong. ch. and so. 32; Waterford, m. c. 8,70; 212 56

441 90

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
- Dublin, Trin. ch. 10 00
- Keene, m. c. 6 00
- Sullivan, Ch. and so. 27 00
- Walpole, La. sew. so. for the Walpole sch. Ceylon, 35; m. c. 15; wh. and prev. dona. cons Mrs. MARY T. BARDWELL an H. M. 50 00
- Winchester, Contrib. 65; m. c. 32; juv. miss. so. 3; wh. cons. S. W. BUFFUM an H. M. 100 00—193 00

Hillsboro' co. Aux. So. J. A. Wheat, Tr
- Goffstown, Cong. ch. and so. 4 00
- Peterboro', J. Field, 30 00—34 00

Rockingham co. Conf. of chs. J. Boardman, Tr.
- Derry, Pres. ch. and so. 79,50; m. c. 20,50; 100 00

327 00

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
- Hardwick, D. French, wh. cons. Mrs. ELIZA G. FRENCH of Palmyra, N. Y. an H. M. 100 00

Chittenden co. Aux. So. M. A. Seymour, Tr.
- Burlington, R. W. Francis, 150 00

Windham co. Aux. So. F. Tyler, Tr.
- Brattleboro', s. s. 10 00

Windsor co. Aux. So. J. Steele, Tr.
- Chester, Cong. ch. and so. 35 00
- Windsor, Cong. s. s. 2 00—37 00

297 00

Legacies.—Middlebury, Jerusha Frisbee, by Ira Allen, Ex'r, 140; Newbury, Miss Mary Gould, by Caleb Gould, Ex'r, 151,75; 291 75

588 75

MASSACHUSETTS.

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
- Pittsfield, A col'd woman, 1 90
- W. Stockbridge, BENJAMIN CONE, wh. cons. him and CHARLOTTE CONE H. M. 500; Centre, s. s. in cong. so. 2; 502 00—503 90

Boston, S. A. Danforth, Agent, 181 79

Brookfield Asso. W. Hyde, Tr.
- Brimfield, Gent. 71,50; la. 61; m. c. 33,30; 165 80
- Brookfield, Gent. and la. 183,94; m. c. 19,40; juv. sew. so. 5; 208 34
- Charlton, Gent. 16,20; la. 45,06; m. c. 13,71; 74 97
- Dana, Gent. and la. 12,25; m. c. 8,50; 20 75
- Dudley, Gent. and la. 69,71; m. c. 14,45; 84 16
- Hardwick, Gent. 30; la. 51,21; m. c. 11; Jason Mixter, to cons. Rev. ASA MANN and Mrs. M. W. MANN H. M. 800; 892 21
- New Braintree, Gent. 101,30; la. 72,44; m. c. 47,03; 220 77
- North Brookfield, Gent. 172,29; la. 116,08; m. c. 66.57; 354 94
- Oakham, Gent. 69.87; la. 78; m. c. 23; juv. so. 27,13; juv. sew. so. 2; to cons. ABNER LINCOLN and MARK HASKELL H. M. 200 00
- Southbridge, Gent. 96,50; la. 88,36; fem. 6; m. c. 49,56; to cons. Rev. JASON MORSE and Rev. SALEM M. PLIMPTON H. M. 240 42
- Spencer, Gent. 131,75; la. 106,68; m. c. 11,06; 249 49
- Sturbridge, 201 20

Ware Village, Gent. 401,58; la. 147,18; m. c. 114,23; juv. s. s. 5; wh. cons. FOSTER MARSH, DAVID P. BILLINGS, JOSEPH A. CUMMINGS, WM. DEWITT, ABNER HITCHCOCK, NATHANIEL C. PEPPER and Rev. LORING B. MARSH, H. M. 667 99
Ware, West, Gent. 71,06; la. 46,30; m. c. 31,60; 148 96
Warren, Gent. 98,28; la. 54,21; m. c. 15,04; 167 58
West Brookfield, 127,64; unknown, 1,60; 129 24
4,026 82
Ded. prev. ack. 20; for print. 35; 55 00—3,971 82

Essex co. North, Aux. So. J. Caldwell, Tr.
Newbury, Byfield, m. c. 35 05
Newburyport, Dr. Dimmick's so. gent. and la. wh. cons. Mrs. MARY E. DIMMICK an H. M. 231 72
Salisbury and Amesbury, Union evan. ch. and so. 13; W. C. W. 1; 14 00—280 77

Franklin co. Aux. So. L. Merriam, Tr.
A friend, 500 00
Colerain, 1st cong. so. 8 00
Greenfield, 2d so. gent. and la. 108,80; m. c. 15,07; 123 87
North Deerfield, Ortho. cong. so. 19 51
S. Deerfield, Mrs. O. B. av. of gold beads, 3 00
654 38
Ded. am't p'd for print. report, 60 00—594 38

Hampshire co. Aux. So. J. D. Whitney, Tr.
Belchertown, J. Walker, 15 00
Hadley, Russel so. m. c. ack. in Sept. Her. as fr. J. B. Porter, 20.
Easthampton, A friend, 4 00
Plainfield, Cong. ch. and so. 16 00
South Hadley, m. c. 10,37; indiv. 10; E. M. 75c.; 21 12—56 12

Harmony Conf. of chs. W. C. Capron, Tr.
Uxbridge, Evan. ch. m. c. and coll. 90; la. 110; 200 00

Middlesex North and vic. J. S. Adams, Tr.
Ashby, Cong. ch. and so. 36 70
Dunstable, do. 25 00
Groton, 66,80; m. c. 28,23; for *Lucretia Phelps*, Ceylon, 20; E. G. 1; 116 03
Harvard, 78 98
Leominster, 56 80; Miss Martha R. Lincoln, dec'd, wh. cons. Miss SUSAN LINCOLN an H. M. 100; 156 80
Lunenburg, 28 61
Shirley, 21 86
Townsend, Ortho. cong. so. 27,33; E. Spaulding, 10; 37 33
501 31
Ded. for printing report, &c. 8 20—493 11

Middlesex South Conf. of chs.
Berlin, Mrs. N. Babcock, 5 00

Norfolk co. Aux. So. Rev. S. Harding, Tr.
Brookline, Thank off'g fr. a friend, 5 00
Roxbury, Eliot ch. and so. m. c. 35 43—40 43

Old Colony Aux. So. H. Coggeshall, Tr.
Middleboro', Central cong. ch. and so. 21 04

Palestine Miss. So. E. Alden, Tr.
Braintree, Juv. so. for the Jewess under the care of Mrs. Schauffler, 20 00
Cohasset, 2d cong. so. wh. and prev. dona. cons. Rev. FREDERICK A. REED an H. M. 20 00
S. Braintree, Cong. ch. m. c. 25 00—65 00

Pilgrim Aux So. J. Robbins, Tr.
Scituate, Trin. cong. ch. and so. 10 00

Taunton and vic. Aux. So.
Attleboro', Mrs. Nancy Carpenter, for *Nancy Carpenter*, Ceylon, 20 00
Berkley, Mr. Eastman's so. m. c. 12 37
Seekonk, Fem. miss. so. 31 62—63 99

Worcester co. Central Asso. A. D. Foster, Tr.
Boylston, Gent. 26,33; la. 16,25; m. c. 7,42; 50 00
Grafton, A. Harlow, 10 00
Holden, Gent. 58,27; la. 39,63; m. c. 27,82; 125 72
Leicester, Gent. 270; la. 117; m. c. 58; 445 00
Northboro', A lady, (of wh. for N. A. Indians, 50;) 100 00
Oxford, Gent. 111; la. 118; m. c. 82; Rev. A. Underwood, for debt, 10; estate of Stearns DeWitt, dec'd, 200; 521 00
Paxton, Gent. and m. c. 55,72; la. 27,06; 82 78
Shrewsbury, m. c. 22; la. 47,75; 69 75
West Boylston, Gent. 44,75; la. 47,58; m. c. 30,47; to cons. Mrs. F. A. J. CROSS an H. M. 122 80
Worcester, 1st so. gent. 271; la. 134,80; m. c. 190,55; Centre so. gent. 225,25; la. 360,87; m. c. 377,39; ALEXANDER H. WILDER, wh. cons. him an H. M. 100; Union so. gent. 144,25; la. 87,33; m. c. 454,77; Salem-st. gent. 50,02; la. 30,60; m. c. 150,59; 2,577 42
4,104 47
Ded. prev. ack. 3,000; countf. money, 1,75; 3,001 75—1,102 72

Worcester co. North, Aux. So. B. Hawkes, Tr.
Ashburnham, Ch. and so. (of wh. for Madura miss. 2;) 18 00
7,608 07

Andover, four chil. 3,25; Cambridgeport, 1st evan. cong. ch. 100; Chelsea, Winnisimmet ch. and so. m. c. 58; E. Cambridge, evan. cong. ch. and so. 15,02; Lowell, 1st cong. ch. and so. 43,26; W. Tisbury, a friend, 50c.; 220 03
7,828 10

Legacies.—Hadley, Elisha Dickinson, by Ephraim Smith, Adm'r, 1,486; Mrs. Azuba Stacy, by do. 679,42; Newbury, Miss Nancy Emery, by I. H. Boardman, Adm'r, 100; 2,265 42
10,093 52

CONNECTICUT.

Fairfield co. East, Aux. So.
Bridgeport, Dr. Hewett's ch. 250 00
Trumbull, Cong. ch. and so. 19 00—269 00

Fairfield co. West, Aux. So. C. Marvin, Tr.
Greenwich, A friend, 50 00

Hartford co. Aux. So. A. W. Butler, Tr.
Avon, E. so. 32 00
Canton, Gent. 27,56; Centre, 24,70; 52 26
East Hartford, Gent. 174,75; la. 136,22; 310 97
Hartford, N. ch. 604,67; S. ch. 369,72; 974 39
Manchester, Gent. 262,50; la. 111,64; 374 14
Windsor, 1st so. m. c. 58 97—1,802 73

Hartford co. South, Aux. So. H. S. Ward, Tr.
New Britain, 1st so. 53; m. c. 27,88; S. so. gent. 268; m. c. 37; 385 88
Newington, Gent. 50; la. (of wh. for *J. Belden* and *J. Brace*, Ceylon, 40,) 65; young la. Eunean so. (of wh. for *M. L. Deming*, Ceylon, 20,) 30; inf. class, 1; m. c. 25; M. Kellogg, 10; H. Camp, 10; A. Camp, 15; J. Seymour, 17; L. Luce, 10; E. Lattimer, 10; L. Deming, 12; Rev. J. Brace, 10; L. Brace, 10; R. Wells, 10; 285 00
Wethersfield, 214 29—885 17

Litchfield co. Aux. So. C. L. Webb, Tr.
Coll. at annual meeting, 18 75
Goshen, A friend, 1 00
Roxbury, Ch. and so. 116 36
Southbury, 80 00
Watertown, 11 62
Woodbury, North so. 78 00—305 73

Middlesex Asso. S. Silliman, Tr.
Chester, Gent. 19,49; la. 17,74; m. c. 28,68; 65 91
Clinton, Benev. asso. of cong. ch. 9,53; m. c. 29,21; 38 74
Deep River, Gent. 18,54; la. 16; m. c. 43,50; 78 04
East Haddam, 1st cong. so. gent. 38,01; la. 27,06; m. c. 10,52; 75 59

Haddam, Gent. and la. 17; m. c. 15,55; 32 55
Killingworth, Gent. 20 00
Middle Haddam, 37 08—347 91

New Haven City, Aux. So. A. H. Maltby, Agent.
New Haven, Mrs. J. Salisbury, 150; 1st ch. and so. 50; union m. c. 75,02; College-st. ch. do. 53,83; Yale College, do. 4,30; 333 15

New Haven co. East, Aux. So. A. H. Maltby, Agent.
Guilford, 1st cong. ch. and so. 81 00
Madison, Mrs. S. Chittenden, 5 00
Northford, W. H. J. 03
North Haven, m. c. 1,36; Rev. O. Cowles and fam. 10; 11 36—97 39

New Haven co. West, Aux. So. A. Townsend, Jr., Tr.
Birmingham, Cong. so. 108 17
Orange, do. 17 85
Waterbury, do. 188 00—314 02

Norwich and vic. Aux. So. F. A. Perkins, Tr.
Colchester, L. H. H. dec'd, 25
Griswold, Gent. and la. m. c. 48 00
Lebanon, S. so. gent. 44,50; Ja. 31,75; 76 25
Lisbon, Newent so. gent. and la. 16 51
Mohegan, Ch. 3 00
Norwich, 2d and Main-st. ch. m. c. 19,79; 1st so. gent. 77; la. 76; 2d so. la. (of wh. fr. a friend, to cons. Miss CORDELIA W. BALL an H. M. 100,) 254,26; three chil. 1,11; an indiv. 5; 433 16
577 17
Ded. coun. note, 1 00—576 17

Tolland co. Aux. So. J. R. Flynt, Tr.
Marlboro', Coll. 20,23; Mr. Gillett's Bible class, 8; 28 23

Windham co. North, Aux. So. J. B. Gay, Tr.
Eastford, La. 34 65
N. Woodstock, H. B. for Madura miss. 10 00
W. Woodstock, Cong. ch. 7 00—51 65

Windham co. South, Aux. So. Z. Storrs, Tr.
Plainfield, Gent. 27; la. 50; m. c. 23; 100 00
Voluntown and Sterling, La. 18 00—118 00
5,179 15
A friend, 50 00
5,229 15

RHODE ISLAND.

Central Falls, m. c. 55,37; la. 10,63; Little Compton, m. c. and s. s. for *Alfred Goldsmith*, Ceylon, 20; 86 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Berne, R. D ch. 13 02
Brooklyn, do. m c. 50 00
Gansevoort, do. 5 70
New York, do. in Market-st. 79,92; H. N. 20; C. H. A. 1; 100 92
Niskayuna, R. D. ch. 8 25
Stuyvesant, do. 63 00
Union Village, do. m. c. 15 88
West Troy, s. s. for *Oscar H. Gregory*, Ceylon, 20 00—276 77

Buffalo and vic. J. Crocker, Agent.
Buffalo, La Fayette-st. pres. ch. m c. 13 60
Youngstown, Pres. ch. 44 76—58 36

Geneva and vic. C. A. Cook, Agent.
Bainbridge, Cong. ch. 18 61
Brockport, Pres. ch wh. cons. HOLLISTER LATHROP an H. M. 111 78
Burdett, 80 00
Coventry, 1st cong. ch. 20 87
Dansville, 36; disc. 18c.; 35 82
Guilford, 1st cong. ch. 35 91
Hartford, Cong. ch. 8 00
Honeoye, Dea. Gilbert, 20 00
Preston, Cong. ch. 15 00
Smyrna, 1st do. 8; juv. miss. so. 2,39; 10 39
356 38
Ded. disc. 50—355 88

Greene co. Aux. So. J. Doane, Tr.
Catskill, E. B. Day, wh. and prev. dona. cons. Miss SOPHIA H. DAY an H. M. 50; Mrs. Mary B. Day, 45; 95 00
Durham, By Rev. T. Williston, 30 08
East Durham, Centreville ch. 15 00
Hunter, Pres. ch. m. c. 5 00
Lexington, Pres. ch m. c. 10 00—155 08

Monroe co. and vic. E. Ely, Agent.
Nunda, Pres. ch. 55,65; m. c. 8,35; 64 00
Oakfield, 1st do. 17 00
Parma and Greece, Pres. ch. 18 00
Rochester, 3d pres. ch. 92 28—191 28

New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. Rev. W. H. Bidwell for debt, 250; s. s. miss. so. of Allen-st. pres. ch. for two boys in W. Africa, 30; m. c. in S. pres. ch. Brooklyn, 32,81;) 674 16

Oneida co. Aux. So. J. Dana, Tr.
Camden, U. C. ch. (of which for debt, 30;) wh. cons. Rev. SAMUEL SWEEZY an H. M. 74 56
Clinton, A friend, 10 00
Deerfield, C. Preston, 10 00
Kirkland, 2d cong. ch. 13 00
Paris Hill, I. M. 2 00
Redfield, A. Johnson, 5 00
Utica, 1st pres. ch. m. c. 26 81
Westmoreland, Cong. ch. 18 00—159 37

St. Lawrence co. Aux. So. H. D. Smith, Tr.
Brasher Falls, s. s. 7,44; S. S. J. for debt, 1,70; E. A. J. 86c. for sch. at Ahmednuggur, 10 00
Stockholm, Ebenezer Hulburd, wh. cons. EBENEZER S. HULBURD of Brasher Falls, an H. M. 100 00—110 00
1,980 90

Amsterdam, Village, pres. ch. m. c. 46,66; Arcade, indiv. for boarding-sch at Tuscarora, 2,50; Arkport, two friends, 10; Berkshire, Brookside miss. so. 10; Brownville, pres. ch. 20; Cambria, cong. ch. 43,69; Chester, pres. ch. 30; Cincinnatus, cong. ch. 7,87; Clinton, so. of Christian Research in Hamilton coll. for *Nathaniel Niles*, Ceylon, 20; Cornwall, a friend, 5; Cortlandt Village, cash, 61c.; Elba, pres. ch. wh. cons. Rev. DARWIN CHICHESTER an H. M. 50; Essex, Mrs. Gould, 5; Franklinville and Union Parishes, 7; Greenville, pres. ch. 25; Lakeville, pres. ch. and so. 18; juv. miss. so. 18; Lincklaen, 1st cong. ch. m. c. 8; Little Valley, W. D. Burgess, 10; Morrisville, cong. ch. 23; New Berlin, la. miss. so. 2,69; New York, Horace Green, 50; Poughkeepsie, C. Bartlett, 20; I. T. 2; a friend, 1; Schenectady, pres ch. (of wh. fr. Rev. Dr. Backus for debt, 50,) 206,76; Troy, a lady, 1; Truxton, cong. ch. 6,52; Upper Aquebogue, cong. ch. 19; 669 30
2,650 20

Legacies.—New York City, Samuel Walker, by Daniel Lord and Alex. Thomson, Jr., Ex'rs, 250; Miss Catharine B. Patton, by Rev. William Patton, Ex'r, 300; 550 00
3,200 20

NEW JERSEY.

Board of For. Miss. in Ref. D. ch. C. S. Little, New York, Tr.
Bedminster, R. D. ch. 74 00
Clintonville, do. 7 50
Middletown, 1st do. wh. and prev. dona. cons. Rev. NATHAN F. CHAPMAN an H. M. 21 60
Van Vorst, 1st R. D. ch. m. c. 20 00—123 10

Augusta, pres. ch. 21,25; Morristown, pres. ch. 164,12; Mrs. Charlotte B. Arden, 50; Newark, Mrs. William Wallace, 100; 3d pres. ch. a bro. and sis. 1; South Orange, pres. ch. 80,68; Westfield, pres. ch. m. c. 5; W. Milford, do. 5,04; 427 09
550 19

PENNSYLVANIA.

A friend, for debt, 100; Concord, 1st pres. ch. 3,37; Erie, pres. ch. chil. of s. s. for *George A. Lyon*, Ceylon, 20; Kensington, 50; Mercersburg, Ophelton so. of fem. inst. 4; Mullingar, 1st pres. ch. 6,13; Northern Liberties, 1st pres. ch. 37; Philadelphia, 1st pres. ch. Rev. A. Barnes, to cons. JAMES BARNES an H. M. 100; John A. Brown, 100; S. H. Perkins, to cons. Mrs. SARAH G. SMITH an H. M. 100; James Fassitt, 100; J. Eckell, 100; W. Raiguel, 50; cash, 100; J. S. Kneedler, 25; J. R. Gemmill, 25; T. Biddle, 25; J. R. Neff, 25; I. C. Jones, 20; J. Bayard, 30; H. J. Williams, 25; T. H. Biddle, 15; J. W. Paul, 15; E. S. Whelen, 20; J. Hunter, 11; W. Wurts, 20; ten indiv. ea. 10; indiv. 23; la. (of wh. fr. Miss Sidney Paul and Mrs. E. P. Wilson to cons. Rev. J. P. WILSON, ANNA R. WILSON and Rev. W. SCOTT GRAHAM H. M. 300,) 674,50; J. Bayard, for debt, 25; J. R. C. for do. 10; Clinton-st. pres. ch. G. W. Forbes, 50; C. S. Wurts, 50; D. W. Prescott, 20; J. Bruen, 25; N. B. T. 10; C. T. 10; L. W. G. 10; D. M. 10; L. G. O. 10; indiv. 7; 3d pres. ch. C. Robb, 20; W. T. 10; W. W. 10; indiv. 46; Rev. A. Rood, 20; E. A. 5; Mrs. M. 2,50; Pottsville, 1st pres. s. s. 61,20; — 2,335 70

DELAWARE.

St. Georges, Fem. asso. — 25 00

DISTRICT OF COLUMBIA.

Washington, Miss. so. of 4th pres. ch. — 33 00

NORTH CAROLINA.

Salisbury, — 25 00

OHIO.

Western For. Miss. So. G. L. Weed, Tr.
Chiviott, Mr. Henniford's fam. 4,46; Cincinnati, 1st ortho. and Vine-st. cong. so. m. c. 9,85; 2d pres. ch. m. c. 51,56; Elizabethtown, fem. miss. so. for Gaboon, W. Africa, 18,62; Mason, pres. ch. 15; Portsmouth, pres. ch. m. c. 3,12; Springfield, S Barnard, 10; Rockwell, pres. ch. m. c. 1,50, Walnut Hills, sem. ch. m. c. 23; — 137 11

Western Reserve Aux. So. Rev. H. Coe, Agent.
Alleghany City, Rev. Dr. Swift, 3; Andover, 5,94; Ashtabula, 59,77; la. benev. so. 12,72; s. s. for *Russel Clark*, Ceylon, 4,32; J. H. P. 1,80; Austinburgh, 14,13; Chatham, la. benev. so. 7; Freedom, 6; Geneva, 9,78; C. Stow and wife, 10; Hudson, 4; Wes. Res. col 15. Rev. C. Eddy, 10; Jefferson, Mrs. S R. P. 5; Mrs. W. 2; J. F. W. 50c.; H. P. W. 50c.; Kingsville, 13; Lower Sandusky, 27; Painesville, 21,82; Tullmadge, Guy Walcott, 50; Twinsburg, 6; Unionville, a friend, 40c.; C. C. 2; Williamsfield, 20,15; M. Leonard, 10; H. H. Vernon and fam. 10; — 331 83

— 468 94

Keene, O. F. A. 3,44; s. s. 1,56; Milan, 1st pres. ch. 10; — 15 00

— 483 94

Legacies.—Chester, Mrs. M. Bates, by Rev. H. Coe, — 20 00

— 503 94

INDIANA.

By G. L. Weed, Tr.
Crawfordsville, centre ch. 70; Ohio Township, cong. ch. 5,15; — 75 15

Niconza, Shiloh s. s. for *Robert Schuler*, Ceylon, 21; Rochester, Rev. J. M. Ladd, 1,50; — 22 50

— 97 65

ILLINOIS.

Galena, juv. miss. so. of 2d pres. ch. for *George F. Magoun*, Ceylon, 10; Galesburg, Rev. L. H. Parker, 5; Geneseo, m c. 15; 1st pres. ch. 42; Peoria, m. c. 3; — 75 00

MICHIGAN.

Lancaster, cong. ch. m. c. — 11 00

WISCONSIN.

Beloit, juv. miss. so. of cong. ch. for Dr. Scudder, 20; Mr. and Mrs. S. T. Merrill, 10; Milwaukie, m. c. in 1st pres. and 1st cong. chs. 25; — 55 00

MISSOURI.

Rock Hill, pres. ch. m. c. — 12 00

TENNESSEE.

Bethany, ch. 17; Gallatin, coll. of the Synod of W. Tenn. 15; Kingsport, pres. ch. 60; ded. disc. 1,90; Memphis, J. M. McCombs, 20; — 110 10

IN FOREIGN LANDS, &c.

Doaksville, Choc. na. m. c. 11,94; do. col'd, for African miss. 3,19; — 15 13
Pine Ridge, Choc. na. boarding-sch. — 25 00
St. Andrews, C. E. pres. ch. m. c. — 28 00—68 13
Legacies.—Ceylon, Rev. George H. Apthorp, — 1,500 00

— 1,568 13

Donations received in November, (of which to liquidate the debt, $476,70; prev. rec'd, $45,422 69;) — $20,741 06

Legacies, — $4,627 17

— $25,368 23

☞ TOTAL from August 1st to November 30th, — $70,844 31

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in November, — $366 76

DONATIONS IN CLOTHING, &c.

Bloomfield, N. J. A box, for Mr. Crane, Broosa.
Brooklyn N. Y. A box, fr. Mrs. Hopkins, for Mr. Parker, Sandw. Isls.
Charlestown, N. H. A box, fr. la. sew. so. of evan. ch. — 18 40
Chatham, O. Clothing, fr. la. benev. so. — 34 25
Fairhaven, Vt. A box, for Mr. Kingsbury, Choc. na.
Gilbertsville, A barrel.
Kinsman, O. A half barrel, for Mr. Andrews, Sandw. Isls.
Lyndonville, N. Y. A box, fr. la. so. of pres. ch. — 61 47
Newark, N. J. A box, fr. J. B. Jackson, for Mr. Whiting, Syria.
New Berlin, N. Y. A box, fr. la. miss. so. — 51 67
Norwich, Ct Air-pump, &c. fr. a friend, for male sem. at Oroomiah, — 50 00
Spencer, Ms. A box, fr. fem. char. so. for Kaposia, — 43 00
White Hall, N. Y. Working models of the steam engine and mag. tel, fr. friends, for male sem. in Oroomiah, — 60 00
Worthington, Ms. A box, fr. fem. benev. so.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLVI. FEBRUARY, 1850. No. 2.

American Board of Commissioners for Foreign Missions.

West Africa.

LETTER FROM MR. WILSON, SEPT. 13, 1849.

MR. WILSON mentions a fact, at the commencement of his letter, which will serve to indicate some of the privations to which missionaries in Western Africa are subjected. A vessel recently arrived from New York, had brought the first letters and papers which he had received since he left the United States, on his return to Africa, then fifteen months, except two short letters by way of England. "We are now perusing," he says, "the account of the proceedings of the A. B. C. F. M. at their anniversary in 1848, whilst you are in the midst of that of 1849."

Mr. Walker, at the time Mr. Wilson wrote, had gone to Cape Coast, to invigorate his health by a little relaxation, but was expected back soon. "Mr. and Mrs. Preston," he says, "removed to the Bakali country about six weeks ago, and since then have enjoyed excellent health. Already they have been permitted to witness some tokens for good among the people of their charge, but as he will probably write you himself I will not enter into particulars."

Opposition Subsiding—Additions to the Church.

The opposition to religion which manifested itself here at the beginning of the year, does not continue with so much outward violence, but is perhaps not less bitter or fixed, especially with the female part of the community. At one time it broke up our female school entirely, but at present we are recollecting the girls, and hope it may not again experience a similar reverse. Nine native converts have been received into the church during the year, and at our next commmunion, it is probable, two or three more will be added; and there are some five or six others who are feeling more or less interest in the subject of religion. Our meetings of late, however, have not been as well attended as formerly, and we have to lament what we fear is an increase of intemperance among the people at large.

Movements of the French.

The French Admiral has been here lately, and as his kindly feelings towards the people were somewhat doubtful, many of them betook themselves to the woods, with their effects, during his stay. As he treated those with kindness who remained at home, it has had the effect to inspire them with more confidence, and most of them have returned. Some months ago it was confidently expected that the French would break up their settlement here altogether; but more recently they have resumed their works, and at present there are no symptoms of discontinuance. Four "sisters of charity" arrived here about

the same time with the Admiral, and have located themselves within a few miles of us. We do not anticipate much good or evil, however, from their presence. A bishop is also expected here soon; but unless they adopt a very different line of conduct from what they have heretofore done, I do not see that we have occasion for much solicitude. We experience more real injury from the rum brought here by English and American vessels, than we shall be likely to do from all the Roman Catholicism that the French will import.

The Press.

We are about to put our printing press once more in operation; but as our former printer is not now to be had, I have to take the labor upon myself of teaching others. We have not advanced in our work sufficiently to speak confidently of the ultimate success of this experiment, but hope we shall succeed. Mr. Preston can have no school among the Bakali until he can get something printed in that language; besides we are needing books in the Mpongwe. Mr. Walker has about completed a translation of Matthew, which we want to print as soon as we can.

LETTER FROM MR. BUSHNELL, SEPTEMBER 22, 1849.

The health of Mrs. Bushnell, which, as is known, has been very feeble, had been better for four or five months, when Mr. Bushnell wrote, than for three months before; but the rainy season having commenced, she seemed again failing more rapidly. She had received kind attention from the surgeon of one of the English cruisers, and also from the surgeon of the United States' brig Porpoise. In regard to his own health, and the circumstances of the mission, Mr. Bushnell writes:

Since I recovered from an attack of fever in April, I have enjoyed quite good health. I have not been confined to my room by sickness since, and I am much encouraged to hope that I may continue to enjoy good health. I have frequently walked six or eight miles, and preached twice, in one day. I have been particularly interested in visiting some of the Shekani and Bakali towns in the bush country, where the people have seldom or never listened to the story of the cross. Perhaps many of those despised people will receive the gospel and be saved, while their more highly favored neighbors, the Mpongwe people, perish in their unbelief.

I have returned this afternoon from a visit to Mr. Preston's station, in the Bakali country. I left Mr. and Mrs. Preston in usual health. The people there seem interested in having a missionary among them, and I trust will soon become truly interested in the gospel.

We find much to interest and encourage us in our labors here, among the Mpongwe people. Although there are many diverting and unfavorable influences operating upon the minds of the people, still there is evidence of the presence of the Holy Spirit. A few, I think, are seriously inquiring what they must do to be saved.

Death of Prince Glass.

Prince Glass, who was one of the most influential head men in the vicinity, died a few weeks since, after a lingering illness of more than one year. He was formerly one of our most regular and attentive hearers at Ozyunga. Often have I seen him weep when listening to the story of the cross; and frequently, after our Sabbath service, has he come to my study for personal conversation about the salvation of his soul. But alas! like too many, he put off repentance till a more convenient season. During most of his protracted illness, he was deprived of the power of speech, and had but imperfectly the use of his mind. While we have no decisive evidence of his being prepared for death, we know not but he may have experienced saving faith in the Redeemer, though unable to express it. As one after another of this people are thus removed by death, we feel admonished to do with our might, what our hands find to do, to bring them to the Savior.

South Africa.

LETTER FROM MR. TYLER, UMLAZI, JULY 27, 1849.

Arrival at Port Natal.

Messrs. Abraham, Wilder, and Tyler, with their wives, sailed from Boston April 7, 1849. Their arrival at Cape Town has been previously announced. They have now reached their field of labor, and this letter is the more interesting as giving the first impressions of a new missionary.

We arrived at Port Natal on the 16th instant, in good health and fine spirits.

Brother Lindley, who happened to be in Natal at the time, received us with great cordiality. After remaining there a few days, and sharing richly the hospitality of its good people, we started for our respective stations, previously assigned us,—Brother Abraham to Mr. L. Grout's, (Umsunduzi,) Br. Wilder to Mr. Bryant's, (Ifumi,) and ourselves to Dr. Adams's, (Umlazi,)—where we shall probably remain until we have acquired such knowledge of the language as will render us intelligible to the natives, before we go out alone, to form new stations.

The Country and People.

From my limited observation, I fully accord with the glowing descriptions of the country, which have been published in the Herald. It is certainly a beautiful region, and if proper pains are taken to cultivate it, I see no reason why it may not become very productive. In many places, the scenery strongly resembles some parts of New England. It is said that the soil is not naturally fertile; but if suitable labor is expended, almost any vegetable or fruit can be raised. Emigrants from England, who have come here expecting to find the earth yielding luxuries spontaneously, or with scarcely any labor, have in some instances returned home disappointed. It is very doubtful whether the cotton crop succeeds in this country, though a thorough trial has not yet been made.

Thus far I have been more agreeably impressed with the natives than I anticipated. They are, personally, a fine, active, well-formed race, capable of enduring great hardships,—and of different shades of color, from a light brown to black. Their carriage is erect and noble, and their countenances generally wear a smile. The language is very euphonic, and I think easy of acquisition.

Opposition and Encouragement.

There is, at present, great opposition to the truth, at all the stations; which is particularly manifested by a very perceptible diminution of the number of worshipers on the Sabbath. This opposition probably arises from the war our missionary brethren have been waging against the baneful system of polygamy, which prevails here to a great extent. It may be regarded as a favorable indication rather than otherwise; for it is evidence that the spirit of God is at work in the hearts of the people. When a Zulu embraces Christianity and joins the small number of believers in this dark land, it is generally felt that he gives satisfactory evidence of a saving change of heart; for it is done in opposition to many friends, and in open renunciation of the superstitious opinions and customs of his countrymen, and sometimes amid severe persecution. I cannot but feel that God has done, and is now doing, a great and glorious work among these degraded heathen. I bless him from the depth of my heart that he has brought me to this benighted region, to assist in the blessed work of its evangelization. Would that there were many more laborers in this perishing harvest. If a larger reinforcement could be sent to this field, there would no longer be the necessity, as at present, of the brethren and sisters being so widely separated.

Prayer for the Missionaries by the Natives.

In a postscript Mr. Tyler adds the following touching fact.

There is one interesting fact which I forgot to mention. We are told that after the pious natives heard that we were coming to Africa, they always remembered us in their prayers at the weekly prayer-meetings. They would pray, first for the missionaries at their own station, then for those in other parts of the field, then for their children and all their friends in America, and lastly for the new missionaries who were on their way to Africa; that God would keep them in safety on the ocean, and not suffer the winds and waves to destroy them. The first morning after our arrival, many of them came to see us. One of them, Umbalazi, (the first convert here,) kissed our hands, as an expression of joy, and called us her children.

LETTER FROM MR. L. GROUT, UMSUNDUZI, JULY 12, 1849.

Interesting Case of a Native Female Convert.

Last Sabbath was to us a day of solemn and cheering interest. It was made so by the fact that one of this benighted people, a daughter of Africa, made a public profession of Christianity, and sat down with us at the table of the Lord, to celebrate his love and death. I have

before written you that we had hope of Unomutya, but that we thought it desirable that her faith and love should have a longer and more severe trial before she should be baptized, and counted a child of God. It is now more than a year since she became interested in the truth, and the events of the last few months have served to confirm the hope which her previous conduct had inspired, that she was a friend of God.

Soon after I wrote you concerning her religious state, her father, (or rather proprietor, for her own father is not living,) came for her, and insisted that she should leave us and go to live with her friends, in a native kraal. But she declined. At length, however, she consented to go home and spend a month, on condition that she should be permitted to return to us at the end of that time, and continue to live with us. Her father made a solemn promise that she should be allowed to return; but no sooner had he got her fairly away from the station, than he declared she should never come back. On her arrival at home, he called together her friends, slaughtered an animal, and made a great dance, to celebrate the occasion of her return, draw her mind from the truth, and fit her for the market as a wife. They tried to deprive her of the clothes which she wore away from the station, to deck her in their native costume, and adorn her with beads, and to make her mingle in the dance and the revelry of the occasion. But she sternly resisted, and became the object of their mirth and derision. The dance ended, and other means were tried to divert her mind and enlist her in sin and folly, but all without effect. She was watched day and night, and never left alone except she was made fast in the house. At the end of the month, she came to her proprietor, according to their custom, and said, "Father, the time has arrived when you agreed that I should go back; now let me go, as you said." But he declared that she should not leave his kraal. She remained quiet for some time longer, and was still more closely watched, until a dance was made in the neighborhood, and all the people invited. The father ordered his girl to go, and put upon her the beads and other attire which he thought requisite to her respectable appearance for the occasion. But he did not succeed in getting her started, and finally took off the ornaments, and said to her mother and his other wives,—"Here, take this worthless girl; I am going to the dance; I give her into your charge, and do you see that she does not escape till I return;" and away he went to the dance, where, for a time, all else is forgotten. She and her mothers sat down in a kraal to shell corn. All passed in quiet and sociability till time to prepare supper, when the mothers said to the girl, "Nomutya, it is time to cook. If you will go and get the food and fire ready, we will finish the corn." She went out as usual, kindled the fire and put the food to cooking, and then bent her rapid course towards the Umvoti river, eight miles beyond which she was stopping. She arrived at the river without interruption, as every body had gone to the dance. But the river was much swollen by recent rains, and she found it impossible to cross alone. She succeeded, however, in calling some people from the opposite side, connected with the Umvoti station, and by their assistance she forded the stream.

It was night, and she was wet and hungry, and was an ordinary day's walk from the home she was seeking, when, with tears in her eyes, she said to the Christian friends at that station, "I want to go to my teacher at Umsunduzi, that I may continue to learn and obey the word of God. I must hasten. The sun is setting, and to-morrow is the Sabbath; and if I remain here till Monday my kindred will seek me, and compel me to go back to their kraal and their sins. I cannot stay." With a handful of food to abate her hunger, and a lad to accompany her on the way, she started for this place, where she arrived at just twelve o'clock at night. Considering the danger, or fear of traveling at night on foot in Africa, as well as the length of the journey, and who performed it, we were compelled to say that it required not a little decision, courage, perseverance, and power of endurance. Since her return, her deportment has been uniformly upright and consistent with the word of God. A few weeks since, she repeated the wish, which she expressed before she went home, that she might be baptized and connected with the people of God. We could not deny her the request; and we have hope that she will honor the profession which she has made, and be the means of much good among her associates and this wicked people.

Other Cases of Interest.

There are other cases of interest at present, in our family of native children. Two lads came to me, not long since, to

ask what they should do to be saved. They felt that they were sinners, and needed the help of Christ. They had trusted in serpents, and prayed to the shades of their fathers long enough. Now they saw that these were the servants of satan, and that he had made use of them to entice the souls of men, and entangle them in his meshes. But said they, "Our purpose henceforth is to serve only the true God, and do what we can, though in the face of opposition, to demolish the kingdom of satan and exalt that of heaven." They are lads of unusual spirit, enterprise and decision; and if they continue in their present purpose, they will throw around them an influence for good, which their fathers, brothers and companions, will be compelled to feel. They have taken part in a few of our religious meetings, and their prayers seem to come from hearts accustomed to the exercise.

LETTER FROM MR. MARSH, AUGUST, 1849.

MR. MARSH, who has been at Table Mountain, writes now from a new station, Itafamasi. The year of which he speaks in the commencement of this letter, is the year from the time he went to Table Mountain. The reasons for leaving that location, after remaining there nine months, and pitching his *wagon* in a new place in the wilderness, will be found in this communication, as stated by himself.

This closing year finds me in similar circumstances as the last; my wagon is pitched in the wilderness for my tent; a few huts of thatched grass, for storehouse and sleeping-place for my boys, would scarcely distinguish the spot from a hunter's lodge; and the continual throng of traders which surround me with their thatch, their pumpkins and corn, or their milk and eggs, each eager for his sixpence, or the woman for her garden pick, or the girl for a bit of cloth, or a few strings of beads, would lead the passer by to suspect me a country peddler.

Thus, with me, the year ends as it began, amid the labors and discomforts always attendant upon establishing a new station.

With the people of Table Mountain I spent nine months, and we deserted that station last May. After various mishaps in entering the place, such as upsetting the ponderous Dutch wagon, detention among rocks and pits and hills, too steep for twelve oxen to draw a small supply of stores, and after encountering the peril of our lives in the midst of the waters of the Umgeni, the mission reconsidered the matter, examined the country, and advised to abandon the field, till some more accessible portion of it becomes so populated as to call for the resumption of a station in another place, among that people. The natives there have formerly lived near the whites, and been subject to those hardening influences so opposed to the influence of the gospel. To eat flesh and drink beer, to marry wives, to sing and dance—these things were to to them more congenial pastime than the humble worship of a crucified Savior.

It will be seen, however, from the following paragraphs, that the missionary was not left to labor in a field so trying without evidence of the presence and the favor of God.

Yet there were some more than mere idle hearers,—some who writhed as they kicked against the pricks of the gospel. The indignant jealousy of their petty chief led him to proclaim,—"Let him be cast out and removed far from me, who becomes a Christian or learns a book;" and I doubt not that many, anxious to learn, were restrained through fear. But even his own children would often steal away, and ask to be taught. On our leaving, all *pretended* to be sorry, and many, perhaps, were so at heart. And we regretted to leave them in those wild and thorny pastures of sin, as sheep without a shepherd.

Cases of Interest.

There was one man, of more than ordinary character, who had not a little excited our interest. He was regular in his place under the tree where we worshiped, and a most attentive listener. Though he had five wives, the laugh of men and kings did not deter him from lingering on Sabbath evening, to learn more of God's word. Finally, he was seen clad in a shirt, which may almost be called the "anxious seat" of this people. On the last Sabbath of our stay, he remained sitting after others had left, and with a serious countenance asked, "Where shall we find another teacher who will tell us the news from God?"

We have usually had with us eight or ten natives, employed as laborers and taught as learners. Five of these, of whom we have the highest hope, call themselves brothers. The eldest we believe to be a true child of God.

About two or three years since, he came out from the darkness and degradation of the Zulu land. On his way hither, he met with a man who, in a profane oath, swore by the Almighty God. He inquired who that was by whom he swore? and was answered, it was the great King in heaven, by whom all things were made. He ridiculed the idea, and said there was no such King. But he was assured that the missionaries taught these things to the people in Natal. On his arrival here, he soon sought opportunity to hear for himself. He marveled at the strange things he heard, and wished to hear again and again. Having obtained a book he commenced learning, that he might read the news for himself. He soon drew forth the jeering rebukes of his friends, as a treacherous believer; but he told them he cared not for their mockery, for he was resolved to learn of God. He sought employment of the missionary that he might be taught daily, and most eagerly did he snatch my bundle and run before my horse, when I told him he might go with me. From that day to this, (now nearly a year,) he has lost none of his zeal to embrace every opportunity to learn more of God's word. We soon had hope of him as a praying Christian. Though a dull scholar, he has learned to read; which was so earnestly desired by him that he said it was his king. I have been anxious to learn his thoughts before the first ray of revelation entered his soul, but he assured me he had no thoughts, he "was a mere thing"; that he never even suspected there was a Creator of himself or the things around him; that all was dark, and he just lived and walked like the cattle. He was at once anxious for his friends, and four of my younger boys are with me through his influence; and as I hear their praying voices, from behind the hill, in the cold dew of the morning, I too am encouraged to pray, with more hope that they also will become the children of God. One of them I cannot but consider an uncommon boy. He has been with me but about three months, and is now able to read the translated portions of the Old and New Testament without aid from a teacher; and after thus reading the story of Joseph, he rehearsed to me the particulars, from beginning to end, better than I have ever heard a Sabbath school scholar of his age before.

Itafamasi, the New Station.

Mr. Marsh certainly gives a very interesting account of the natural features of the field to which he has removed. May the moral aspect of that particular field, and of the whole region, become ere long, as interesting as the natural scenery.

The new field which has been selected, where I am now making the beginnings of a station, is east of Table Mountain, the place we left. It is about forty miles east of Pietermaritzburg, thirty miles from the bay, in a direction between north and north-west; ten miles about north from Inanda, and the same distance west of Umsunduzi. It is the basin containing the branches of the Umhloti river. This tract of country is about ten miles in diameter, and is nearly surrounded by mountains. Some of these are mere peaks, some ridges, and others spreading off in level lands far beyond; but their sides are walled up so steep that out of three hundred and sixty degrees which surround, there are not even sixty which either man or beast would venture to climb; and but two or three narrow passes where a wagon could possibly find its way. Upon these heights, this whole country is presented to the eye in a moment of time. It is a huge basin with a rocky brim, and filled with ten thousand verdant hills and valleys, whose mellow scenery strangely contrasts with the wild battlements around. From these valleys issue fountains, and rills, and brooks, and rivulets, the numerous ramifications of which, like leaf and twig and bough and branch, form one trunk; uniting to form the Umhloti, which flows out through its rocky portals and winds its way to the sea. In the centre of this basin, among the sources of these infant streams, the country rises several hundred feet. This elevation is ascended by following up between the streams, upon the intervening ridges, to their common juncture. Here is formed a plot of an hundred acres, which we hope and pray may one day become the site of a Christian village. The native name of the place, adopted for the station, is Itafamasi, (the plain of milk.) We hope the results of future years will constrain us to believe that God designed this spot to be consecrated to his worship, and that he left these narrow avenues to this wonderful country, that his gospel might enter in and dwell here. For a station, it has decided advantages over the place left. The people are far more numerous, and less sophisticated by foreign influences. It is not so remote from other stations,

and yet not so near as to interfere with other fields; and it can be reached, if not without difficulty, yet without incurring the actual danger which existed before.

Characteristic Believing.

Many such instances of believing as the one here given, are met with by missionaries, not in Africa alone.

The people hail the arrival of a teacher among them with apparent joy, but for the most part it is, I fear, an ignorant, selfish joy. On my second visit here, I spent the night at the kraal of the chief. I was entertained with unusual kindness. In the morning, his son approaching me said, "We are believers." I asked what he believed. To which he replied, "I wish to work for you;" and this is a specimen of the joyful belief of many. They rejoice and believe, because they wish to work for you, or wish you to make them a present, or wish to trade with you, or for some other reason equally showing the depraved worldliness of the human heart. But God can change boisterous ignorance to humble faith. We will not faint, for in the very midst of these dark-minded savages God can build a church firmer than these everlasting hills, and more beautiful than these green valleys, where sweet waters gently flow.

On the 17th of September, Mr. Marsh adds, at Ifumi, where the mission, as appears, had been holding its annual meeting:

I have only time to add that we are now separating to return again to our labors, and I think we all feel that it has been good for us to be here. God has been with us, and we go away with new zeal and more brotherly love, and more joy in our work.

Ahmednuggur.

LETTER FROM MR. WILDER, OCTOBER 13, 1849.

THE letter to which Mr. Wilder refers in the following extract, will be found in the Herald for December last, page 417. The recent meeting spoken off, was the annual meeting of the mission. The statements made below will awaken both pleasant and painful interest—joy, that one of good caste at Ahmednuggur has recently been found ready to confess Christ before men—and pain, that this event develops so much opposition to the truth, and shows that so many obstacles are in the way of those who would obey the gospel May desires and prayers be directed to Him in whose hand are all hearts.

A Young Man Baptized—Opposition.

I wrote you in July, giving some little account of the religious interest in the seminary. The correctness of what I then stated, in regard to the extreme anxiety we are compelled to feel, about all good caste youth who begin to manifest concern for their souls, has since been painfully verified. During our recent meeting, it was thought advisable to baptize one of the young men to whom I then alluded. His case is mentioned in the minutes of our meeting. He is a Koonbe of respectable talents, and we hope that God will make him greatly useful to his countrymen. His father is connected with the army, and all his friends, just now, are several hundred miles distant. On this account, we had reason to expect less excitement at his baptism, and besides, he was received into the church in the middle of a vacation in the seminary. From both circumstances combined, we hoped the event might pass without causing so much alarm as usual, to the seminary scholars. But such events do not take place without being known, and exciting commotion, among these hosts of idolaters. The young men themselves are not alarmed; but their parents are, and wish to remove them, at once and entirely, from our influence. The scholars are unwilling to leave us, and resort to entreaty, and sometimes deceive their parents, and continue to come under false pretences. In the present case all have returned with the exception of three; but the only condition of their doing so, is that they be allowed to come as day-scholars. Not one remains in the compound. The parents of some are sadly alarmed; but we are much gratified to see the scholars appreciate their privileges and anxious to improve them. The religious interest among them increased steadily to the close of the term; and though they are now more reserved and cautious, yet I have good evidence that four or five still retain their convictions, and I trust they will, ere long, gain courage to give up all for Christ.

Certainly prayer should be offered by Christians, not only for these young men, but for the missionary who, at a time so critical, is their instructor.

Madras.

JOURNAL OF DR. SCUDDER.

Dr. Scudder speaks, July 7th, of having just attended the examination of Mr. Winslow's school at Chintadrepettah. He was much gratified with what he saw. One of the pupils has been baptized, and hope is entertained that he is a Christian. Another, who seemed to be taught of the Spirit, and who wished to be baptized, was taken away by his relatives; but he escaped from them after a time, and went to the brethren of the Free Scotch Church, by whom he was baptized. He is now preparing to preach the gospel. Others, some time since, became anxious with reference to their spiritual interests, and were taken away and cruelly treated by friends.

Melancholy Loss of Life.

August 31. A most melancholy event, the result of the worship of idols, lately took place at Trichinopoly. Within that city, is a rock quite wide at its base, but tapering off towards the top until it comes almost to a point, on which there is a small temple of Pulliar. Part of the ascent of this rock is dangerous, especially in cases where the least thing occurs to disturb the foothold. The catastrophe just alluded to, took place a little before sunset. At six o'clock, or thereabouts, from the dense masses ascending and descending, some confusion and jostling seem to have taken place, when, in an instant, a column of the topmost worshipers fell on those immediately below them, and these again on others occupying a lower position on the rock, until, from confusion, and running, and pressing, and suffocation, upwards of two hundred individuals lost their lives, in the vicinity of the shrine of the idol. The 21st was the day on which the Pulliar feast was celebrated; and according to a custom which has existed from time immemorial, people of all classes, indiscriminately, were allowed, on the occasion, free access to the summit of the rock, where an offering of plantains, cocoa-nuts, &c. is usually made by the Hindoo portion of them to the Pulliar, or the elephant faced god. The report of the accident was no sooner spread than it excited a general alarm. The whole town was up; people thronged to the foot of the rock; whole families repaired thither uttering heart-rending cries, anxious to know the fate of such of their members as had gone up. The main guard turned out. Sentries were posted at the gate of the rock, and in other parts, to prevent the mob ascending. The field officer of the day, and the collector, came up with all possible haste. In a few minutes afterwards, they were followed by the Brigadier and several physicians. But, alas! human efforts availed not. The dead were found heaped on the steps, grappling each other, and in frightful attitudes. In a family consisting of six persons, but one child survived to tell the tale. In another, the husband, wife, sister, brother, have all perished. In a third, mother and child; in a fourth, father and son, &c. From five in the evening of the 21st, and all the next day, the interior of the fort and its immediate vicinity, presented a sad, gloomy spectacle. In whichever direction we turned our eyes, we saw dead bodies, carried like dead sheep in carts and litters, surrounded by relatives and friends absorbed in grief.

Sept. 11. Relative to the sad catastrophe which lately took place at Trichinopoly, it is said that there are some suspicious circumstances. The Hindoos attend their festivals attired in all their jewels, and perhaps there may have been a conspiracy at the bottom of this horrible affair, to obtain possession of these valuables. This case may be similar to one which took place several years ago, when hundreds of natives, likewise bound for a pagoda, or a festival, arrayed as usual in jewelry, were purposely capsized from boats, in crossing the river at Cuddalore, and their persons stripped of all their treasures. The conspirators were the native officials. The design was subsequently divulged, through a squabble that arose among the plunderers in dividing the spoil, which induced one or more of the conspirators to inform against the others.

Decline of an Anti-missionary College at Calcutta.

Oct. 10. Nearly three years ago, the conversion of a native student of the Free Church Institution in Calcutta created an extraordinary sensation in the Hindoo community. The excitement extended to the inmost recesses of native society. The rich and the great gave vent to their exasperated feelings in the most violent anathemas against the missionaries; and it was resolved that any man who ventured to send his child to the missionary institutions should be expelled from all the privileges of caste. At the same time it was resolved to establish a

magnificent anti-missionary college, and the sum of three hundred thousand rupees was promised by the wealthy Baboos, as an endowment. The men who professed so deep an anxiety to rescue their children from the jaws of destruction, might have quadrupled the amount, without feeling the loss of the money. Those who considered the intensity of the excitement and the means of the excited, might have been led to think that the end of all missionary institutions was at hand. But those who were better acquainted with the feebleness of the native character, felt no alarm for their stability. They knew that all native feeling was transient in exact proportion to its vehemence, and that the movement would end, as every other effort of a similar kind during the last twenty years had ended, in smoke. The result has not disappointed their expectations. Instead of 300,000 rupees, not 40,000 were subscribed, of which a little more than 32,000 were realized. This was put at interest, and the sum of 108 rupees a month was the result. This was the great capital with which it was intended to extinguish all the missionary institutions in Calcutta. At the same time a sum of 436 rupees was put down as a monthly subscription, by the Baboos, Rajahs and others.

The school was opened in February, 1846, and seven hundred boys were admitted within the first two days. The individuals who had taken it in charge were among the most wealthy and powerful in Calcutta, and fully competent, by their substance and influence, to carry it to a successful issue. At first, those who could command an equipage visited it every hour; the teachers were regularly paid, and "every thing was orderly." But the visits of the managers were gradually discontinued; the teachers were kept two and three months in arrears, the best of them left the institution, and the establishment was reduced to 222 rupees. In the month of December, last year, the teachers of the school were informed that some of them must be dismissed, as it had not sufficient funds for their maintenance. The house which had been rented for forty-five rupees a month, was given up, and another, in an infamous locality, rented at twenty-five rupees monthly. Soon after, the establishment was reduced to one hundred and twenty-nine rupees a month, as the managers had nothing to trust to but the interest of the vested funds. The monthly subscription which commenced with four hundred and thirty-six rupees a month, has, in the course of three years, dwindled down to the sum of *seven* rupees.

Is this the result of the conspiracy against the efforts of the missionaries? Are the missionary schools abolished? The result of this magnificent effort to subvert all the educational institutions of the missionaries in Calcutta, and to establish a large and permanent seminary on Hindoo principles in their stead, affords an additional illustration of the native character in Bengal. It has no strength, or stability, or stamina. Whatever improvement depends solely on native agency, must as a matter of course decay. But the failure, in the present instance, is by no means to be traced to mere niggardliness. Since the Hindoo Charitable Institution, as the anti-missionary college was designated, was established in 1846, the sum expended by its managers and subscribers, in their poojahs and marriage and funeral festivals, in idle shows and pernicious gifts, has amounted to a sum, the mere interest of which would have placed this institution beyond the reach of accident. But the man who will cheerfully lay out two or three thousand rupees in having the Muhabharut read, will begrudge the small pittance of five or six rupees a month, which he may have put down to the school. There is nothing so intangible as a native subscription. Like the rainbow, it wears a lovely aspect, but while you are contemplating it, it disappears. The man who builds his hopes on the continuity of native liberality, leans on a broken reed.

A Funded Hindoo Institution at Madras.

But at Madras, it appears, an institution likely to exert much influence adverse to Christianity, has been established on a more permanent basis. It may be God's design, however, yet to make use of this institution as an instrument to promote the cause of truth.

13. An institution, very adverse to the spread of Christianity, has, within a few years, been established in this city. It is called Patchayappun's school. Patchayappun, a Hindoo, died about fifty years ago, and left a large amount of property, which, by a late act of the Supreme Court of this Presidency, was devoted to the founding of this school, or is to be devoted to its support. There is therefore but little danger of its failure from such instability as that which has

characterized the school to which allusion has been made above. Funds will ever be at hand for its support. From this school the Bible is excluded, and the only prospect now is, that hosts of young infidels will issue from it to oppose us in our efforts to spread the gospel. Hatred to Christianity is interwoven with its very texture. It numbers more than five hundred students, but it is a pleasing circumstance, that a large amount of contra influence is at work in the various mission schools in this city.

Madura.

LETTER FROM MR. TRACY, SEPTEMBER 29, 1849.

Religious Interest in the Seminary.

Mr. Tracy has charge of the seminary, at Pasumalfe, connected with the Madura mission, and the Christian reader of this communication will find much cause for gratitude in the evidence presented that upon this seminary, as well as others in the foreign field, God has looked in mercy.

The mission seminaries should be objects of special prayer, that God will make them institutions in which many young men may be trained who shall be prepared, by the influences of the Spirit, to be eminently useful among their countrymen—faithful native preachers of the truth; and there is special cause for gratitude when these institutions are visited with revivals. The number of pupils in the seminary under Mr. Tracy's care is thirty. Their general conduct has been good, he says, and they are attentive to their studies.

One person only, the wife of one of the teachers, has been added to the church since my last report. Early in the year, two or three of the students manifested some interest in religious things, and desired to be admitted to the church; but one of them fell into sin, and both lost, to a great degree, their religious feelings. The external conduct of church members was unexceptionable, so far as I know, but there was a great want of fervor in religion. A death-like lethargy seemed to have seized upon the church as well as upon the impenitent, and I had almost come to the conclusion that the Lord had forgotten to be gracious, and had cast us off forever. But he has rebuked my unbelief, and has shown that his hand is not shortened that it cannot save, nor his ear heavy that it cannot hear. If he has not come among us with all the divine power which he has manifested in some other places, he has had mercy upon our low estate, and done great things for us, whereof we are glad.

The first appearance of awakened feeling occurred about two months since. One of the boys had, during the vacation, witnessed the death of his mother, who though a nominal Christian, is said to have been a woman of very bad character. Her death appears to have been an awful one, and to have struck terror into the heart of her son. He said he could not bear the thought of dying as she had died, and going down to hell with his sins aggravated by all the spiritual privileges and temporal mercies he had enjoyed in the seminary. After his return here he could find no rest, until, as I hope, he found it in Christ.

The reader will not fail to notice, as he reads the following paragraph, the widely extended influence of one revival. This is not the first instance in which the work of grace among the Nestorians has led to prayer, and has resulted in spiritual blessings in other missionary fields.

An account of the recent revival among the Nestorians, excited in teachers and scholars, a desire for a similar blessing among ourselves. Several of the church members seemed to have received a new spirit of earnest, importunate prayer, and a day was subsequently set apart for special prayer and fasting. The meetings were deeply solemn, and I never witnessed more earnest prayers than were offered by some of the native members of the church. The general feeling of solemnity was increased, and several of the most hopeless of the students were brought under conviction, and I trust were led to the foot of the cross. Nine or ten are now indulging the hope that they have been born again, and several others, with a greater or less degree of interest, are inquiring what they must do to be saved. I trust the Lord is yet in our midst, and that he will manifest his power and grace in the salvation of these dear youth. O for faith to wrestle with God, until not one of them shall be left out of the ark of safety.

The goodness of God manifested in saving some of the most hopeless youth in the seminary, has strengthened a determination, long since formed in my mind, never to despair of the most abandoned. One of these young converts, of whom I have the most confident hope,

was for a long time apparently a confirmed liar and thief, and was strongly suspected of grosser crime; but I trust the Lord has washed and sanctified him, and made him a vessel of mercy.

I cannot help looking upon this visitation of the Lord both as a token of his favor to the seminary in particular, and as an earnest of rich blessings yet in store for this benighted people. I am sure it will encourage you, and all who love the cause of Christ, to pray more earnestly and with more hope, for a blessing upon our labors.

Faithful Efforts of Native Christians.

One of the most pleasing effects of this revival in the seminary has been its influence upon the members of the church. They have, almost without exception, been stirred up to new activity in the cause of their divine Master, and this has been manifested not only in their more earnest prayerfulness, and in their endeavors to do good to their fellow students, but in their increased anxiety for the salvation of the heathen. Besides daily circles of prayer for the impenitent students, they have a weekly concert of prayer for the heathen. These meetings have all been commenced, and carried on, without any suggestion or assistance on my part. But their efforts for the good of the people have not been confined to their prayers. I have often seen them, during the hours of recess from study, conversing with people passing on the road; and most of the church members, as well as those who we hope have been recently born again, spend every Saturday afternoon in visiting, and distributing Scriptures and tracts, in all the villages within reach. From the reports which they bring back to me I have pleasing evidence, not only that they are faithful in declaring the truth to all to whom they can gain access, but that, in general, they are very kindly received, and listened to by the people. In several instances, brahmins have invited them into their houses, have conversed freely and kindly with them on the subject of religion, and on their leaving, have urged them to return again. May all the seed thus sown spring up and bear fruit an hundred fold, to the glory of God.

LETTER FROM DR. SHELTON, OCTOBER 5, 1849.

Dr. Shelton, it will be remembered, has been but a short time connected with the mission. He reached Madura in March, 1849. This communication shows that he is interested and happy in his work.

Labors for the Sick.

It is now six months since I entered upon the pleasant duties of my department, during which time I have enjoyed many tokens of love from the Giver of all good. It is his hand alone that has protected, guided and blessed.

Dr. Scudder left Madura for Madras three days after I arrived here, consequently the labors peculiar to his department immediately devolved upon me. He extended the blessings of his profession to those beyond the mission circle, "until his great compassion was well known among this people." A large number of the sick daily assembled on his compound, for medical treatment; to all of whom he first gave religious instruction, and afterwards prescribed for their maladies. If any came after the hour appointed for religious instruction, they were deprived of medicine for that morning; the object of such a course being to prevent tardiness, and bring all within hearing of the truth. He has prepared the way for similar labors among this people to be continued. Knowing that, with little expense of time and money, a great amount of physical suffering can be relieved, and good seed be sown, (although much of it falls on stony ground and by the way side,) I can conscientiously pursue no other course.

Since the first of July, (the time I opened a register,) I have entered between six and seven hundred names. During the three months previous, the attendance was somewhat greater. The truth has been read to more than two thousand souls, including the children and those who accompany the sick, during the six months of my labors, in a place retired from the noise and confusion of the city, and under such circumstances that the speaker gains a quiet, and apparently an interested hearing. What amount of good may result from scattering the truth in this manner, none can tell. If one soul even shall at last be found at the right hand, the labor will not be in vain. No cases of special religious interest have occurred among the sick. As a people, the natives are at heart very ungrateful. They eat their medicine and go away without any sense of obligation or gratitude. The diseases are much the same as in America among the lower orders of the people, excepting

that they are somewhat modified by a greater degree of moral depravity, and a want of early medical treatment. The evil and melancholy effects of the latter cause, could not be more clearly exhibited.

Advantages of the Pulneys.

All the brethren at present are enjoying such a measure of health as to permit each to labor in his own field, and to accomplish a good amount of labor. The members of this mission, in seasons of debility and partial loss of health, have resources for recruiting, which those in other missions have not. When fears begin to arise as to their health, they can turn their eyes to the blue Pulneys, which, but a day's journey distant, tower among the clouds, and take courage. I have not yet had the pleasure of visiting them; but from the accounts of those who have, I think they are properly called the "life-preserver of the mission." Affections of the liver and jungle fever, are the only two diseases in which missionaries may not hope to receive benefit from a visit to them. General debility is one of the first precursors of disease, which can generally be removed by a short residence among the Pulneys, as well as in New England.

Amoy.

LETTER FROM MR. DOTY, SEPT. 15, 1849.

Additions to the Church.

The family spoken of in this letter will be recognized as the one in regard to which interesting communications have been published in previous numbers of the Herald.

I wrote briefly in July, and now I write again, to record the continued favor of our God; especially in the realization of the anticipated privilege of welcoming an increase to the number of professed disciples in our little church. On Sabbath afternoon, July 29th, the ordinance of baptism was administered to Hông-sìn-sī, the aged mother, and to her two sons, Ong-chieng-chôan, and Ong-chieng-hong, of whose interesting cases you have been at various times informed. The occasion was one of deep interest to every one here, who takes pleasure in the prosperity of the Lord's work among this people. It was also the first celebration of any Christian ordinance in our new church. The brethren of the London Society kindly suspended their own services and united with us. The introductory exercises were conducted by brother Young, and the sermon was preached by brother Stronach. Afterwards I presented the design of the ordinance of baptism, with the duties and obligations of those receiving it, and asked various questions, calculated to elicit the motives of the candidates in asking baptism, their belief in the fundamental doctrines of Christianity, and their faith in Christ. These were answered by each individual, in an audible, unhesitating, and fearless manner; evidently with the design, that as the assembled congregation had heard the questions, so they should hear their answer, and know, and witness to, their firm purpose to cleave to one God, Father, Son, and Holy Ghost, and to love, serve and obey him, with their positive and unalterable determination to have no more fellowship and connection with their former idolatry and superstitions. The church was filled with an attentive and apparently interested congregation. All the services passed off in a most pleasant and orderly manner; scarcely less so than in any well-instructed and Christian congregation.

Some Account of the Persons Baptized.

As you have been already made acquainted with the principal points of interest in the history of the experience of these individuals, it is now needless to go over this history again. During the last five months, I have held various private interviews with them, both for instruction and examination. Mr. Talmage was still here during several of these examinations, and I believe was well satisfied of the propriety of their admission to the church, for which they had voluntarily made formal application. Mr. Young, whom I invited to attend one of these interviews, was also of the same opinion.

It is true there still exists with them much ignorance of many doctrines of the Christian religion. They are not strong men, but mere babes. Their progress in knowledge is necessarily slow, as only one can read, and he only very imperfectly. Hence they cannot search the Scriptures with that profit with which the better educated could, and must depend for their learning almost entirely upon what they hear. In the case of the old mother, there is also a

disposition to place too great a value upon externals, not, however, in any degree, undervaluing the absolute necessity of heart-work. This however can hardly be thought strange, when we remember that never had an idea of any thing else than ceremony in religion entered her even now but partially enlightened mind, until, in old age, and steeped in superstition, she came in contact with the gospel.

In conversation on Christian experience, it was always delightful to find how their views and feelings agreed with Scripture declarations and exhibitions of character, of the existence of which they could have had but a very imperfect knowledge. Without the theory they possessed the feeling, without the knowledge, the experience; while their practice, for months past, has been a pleasant exhibition of the transforming efficacy of the religion of Jesus. Their thirst for instruction, and delight in the Word read and preached, has ever been great, and knows no satiety.

From pointed and close inquiry it appears, that previously to their attention having been arrested by the gospel, the idea of the guilt and punishment of sin, had never entered their minds. Though they knew well the difference between right and wrong, yet it would seem really as if there was no conscience approving or disapproving, and no anxiety about any hereafter. It was quite enough to pass respectably through this life, avoiding the punishment of human law, and not subject to the reprehensions of neighbors.

The natural dispositions of the mother and her sons are quite different, and strikingly manifested in their Christian deportment. She is very bold and free-spoken. What she thinks, she is likely to say; what she believes to be right, she does not hesitate to proclaim, and seems determined to practise. Her whole soul appears stirred up with a sense of the wicked folly of idolatry, and excited with an abhorrence of it. It makes little difference who may be present, she announces with boldness her convictions, and exhorts them to cast away their senseless idols and worship the one living and true God. Her manner however is not offensive, and she usually secures a hearing.

The elder son is quite the opposite; quiet and meditatively thoughtful, and not disposed to much talk. What he does say, however, is usually with much point. His mild and retiring manner commands respect, though perhaps he may not so powerfully influence those with whom he comes in contact. He can read some; and as by birth, so by qualification, he is the family patriarch, taking the lead in the reading of the Scriptures and family worship.

The younger son partakes of the disposition of both mother and brother; possessing much of the boldness and talkative powers of the one, with the mild and unassuming bearing of the other. He can read but very little; but is applying himself to the acquisition of such ability with evident success. He discusses truth and argues well; and urges home the consideration of these things with a good degree of tact and effect. All manifest a serious, honest and active earnestness, which makes them lights, which we are encouraged to hope will shine brighter and brighter unto the perfect day; and which will, we trust, enlighten many dark minds, and enliven many dead souls around them.

The Communion Service.

On the Sabbath following the baptism, they took their seats with the other disciples around the Lord's table, and commemorated his dying love. This was the first celebration of the Supper in our church edifice. Heretofore, the other brethren and ourselves had united in the celebration of the ordinance in a private dwelling. The time had now come for us to adopt a separate course. Besides the manifest propriety of observing all church ordinances, as far as practicable, in the house of God, it became needful for the convenience of one of our members, the old woman, who otherwise would necessarily be deprived of the privileges of a part of the public worship on the day of the celebration of this ordinance, as, with her small, cramped feet, she could not walk to both.

On this occasion, we had a large and pleasantly attentive congregation, there being now, as at the baptism on the preceding Sabbath, a goodly number of women also present. Never before in Amoy, nor probably in any other place in China, had so many Chinese assembled at one time and in one place, to witness this simple and solemn ordinance. Many of those present had doubtless never previously witnessed it. Among numbers of my frequent or constant hearers, there seemed a solemnity of feeling that indicated much thought-

fulness. It seemed a pleasant, and I trust it was a profitable day to the little band of disciples, whose hearts appear truly knit together, as members of one family, and partakers of like hopes and interests.

Account of Labors.

Some of the readers of the Herald are doubtless pleased, occasionally, to follow a missionary through such an account as Mr. Doty here gives of his labors and the employment of his time, thus gaining a more intimate knowledge of his "manner of life."

A succinct sketch of our various labors and services may be acceptable. Perhaps the best method will be to begin with our great day, and run through the week. I say our great day—for our Sabbath is not only the "day of all the week the best," but our great working day also.

On this day there are three services in the church.

1. At half past nine o'clock, morning, when I invariably preach.

2. At half past eleven in the forenoon. Service conducted by the evangelist.

3. At three o'clock in the afternoon. Brother Young assists me in preaching every alternate Sabbath.

The attendance on our Sabbath services continues to be much as heretofore reported. If there be any change it is on the side of encouragement. The average attendance at the morning services, I judge to be from one hundred and fifty to two hundred, while that in the afternoon is usually considerably greater. Of females too, we always have a representation. One thing which I regard as indicating advance, is the more frequent, and more attentive attendance of men of character and respectability. It is a much more common thing to see such scattered among the congregation, easily recognized by their dress and manner.

At the opening of the church in February last, I adopted the following as a formula of public worship, and adhere to it, viz: 1. Invocation. 2. Reading the Decalogue. 3. Singing. 4. Reading a portion of Scripture. 5. Prayer. 6. Sermon. 7. Prayer. 8. Singing. 9. Benediction. In the afternoon the order is the same, except the reading of the Decalogue, which is omitted.

Monday.—Each first Monday afternoon of the month, we have our Chinese monthly concert. This service is conducted alternately by each of the brethren, and held alternately in our church and the chapel of the London Society's mission. It is well attended.

Tuesday, afternoon.—Bible class on the New Testament. The regular class is composed of from nine to twelve individuals, with a number of other regular attendants. It is not unfrequently that thirty, forty, fifty, or more, convene and quietly listen to our scriptural investigations and explanations. At present we are engaged on the Epistle to the Hebrews. I have adopted the plan of making this lesson of the Bible class the subject of discourse the following Sabbath morning.

Wednesday.—I preach, on this afternoon, in the school-room, to the scholars, and a few women who assemble from the immediate neighborhood.

Thursday, afternoon.—Bible class on the Old Testament. Prosecuting the study of the Old Testament in course, we have advanced to the second book of Kings.

Friday, morning.—A family meeting in the house of the old woman and her sons, for expounding the Scriptures and prayer. Usually a number of the neighbors, chiefly women and children, convene. I generally alternate with the evangelist.

Saturday.—On every Saturday morning preceding our communion, every two months, we have a preparatory meeting. This service consists in reading and expounding an appropriate portion of Scripture, social and free interchange of views and experience, instruction and exhortation, singing and prayer. This is usually a pleasant, profitable and interesting exercise.

On days not otherwise occupied by public services the church is opened, when the native evangelist is present for conversation and free discussion with any who may come in, and the distribution of tracts to those who can read and profit by them. The evangelist also resides in a building of ours connected with the church, where, in a more private way, he converses with and instructs those who may call. It is quite impossible for me to attend these services. My time and strength are required, if not exhausted, in study to prepare for and in performing the other labors, of a more public and formal character.

In addition to the above, every morning at half past eight o'clock, I meet with a number of Chinese in my own house, for reading the Scriptures and prayer,

and visit the school in the afternoon. The school has an average attendance of about twenty-five boys, under the instruction of a diligent and faithful teacher, whose mind seems to be in some degree impressed with the importance of the Christian religion. It is a matter of regret that I cannot bestow that amount of time and strength on this branch of our work which is really required to make it what it should be, a school of thoroughly Christian education.

Earnest Call for Helpers.

It is known that Mr. Doty is now the only missionary of the Board at Amoy, Mr. Talmage having been called, by the painful illness of Miss Pohlman, to accompany her to the United States. The brethren referred to by Mr. Doty in this letter, as kindly rendering him assistance, are missionaries of other societies. The work which before Mr. Pohlman's death three men were doing at Amoy, has thus been thrown, for the time, on one. It is not strange that he is exhausted, and calls so earnestly for help.

Need of help is immediate and seems imperative. I now have been so shaken that very little calculation can be made as to the future. My brethren here are ready to aid me as far as their own work will allow, but they have but little of either time or strength to spare, which had not previously been given to our aid. And now, I am anxiously waiting to learn what may be expected from those to whom we look for reinforcement. I make no appeal. If the events of the past year; if the field of labor before us, white unto the harvest; if the anxious countenances and affectionate inquiries of numbers of Chinese after their only remaining Christian teacher, connected with the suppressed feeling that they may soon be left destitute; if our present circumstances, in which almost every wheel and spring of missionary operations is motionless, or powerless —if these things do not touch and cause to vibrate, some chord of Christian sympathy, and compel men to put on their harness, and come over to our help, and to the help of the Lord against the mighty, vain would be any plea I could make—weak any appeal of mine. The Lord reigns. He loves and he will take care of his own cause. His purposes of grace and mercy, which are, as I believe, designed for Amoy, will be accomplished. Whoever may be the honored, privileged instruments of furthering this work, it is of comparatively little importance, so long as his name is glorified in the salvation of souls.

LETTER FROM MR. TALMAGE.

Healthfulness of Amoy.

In connection with the foregoing letter of Mr. Doty, and his call for helpers, it is thought best to publish the following communication from Mr. Talmage, now in this country, in relation to the climate and healthiness of Amoy.

The missionaries at Amoy are of one opinion. We think the climate *pleasant*, and *by no means unhealthy*. The summer is *long* and therefore may have a tendency to debilitate the constitution somewhat; but the climate is certainly quite different from that of India. The city is delightfully situated as respects the sea, and we have a most refreshing sea breeze during the whole of the warm season. The wind rises as the day becomes warm, and dies away towards evening. In the evening, we usually have a pleasant land breeze, which is not so strong as the wind from the sea during the day. I never knew the mercury in the thermometer, in the hottest weather, to rise higher than 93° in our houses. We have about four months of pleasant, cool weather in the winter. The winter is exceedingly pleasant, and free from storms. The mercury falls to about 40°. This is the lowest that it fell while I was at Amoy. The air during that season is dry, and we think very healthy. In the spring of the year the atmosphere is damp, and the dampness continues during the greater part of the summer. One of the most common diseases is the fever and ague, which we attribute to the dampness of the climate and to the manner of life among the people. They usually live on the ground floor of their houses. The first foreigners who resided at our station also lived on the ground floor, and were all subject to this disease. Foreigners now always dwell in the second story, and are entirely free from the disease. The second story is *comparatively* free from dampness, and I suppose *entirely* free from malaria. With the exception of the fever and ague, there has been very little, if any, sickness among the missionaries, which can, according to our opinion, be attributed to the climate. Those who have died at Amoy, or who have been compelled to leave in consequence of ill health, with very few exceptions, came to Amoy entirely broken

down. From the fact that the difference between the extremes of temperature is only about 50°, and that great changes are not sudden, a strong argument, I think, can be drawn in favor of the salubrity of our climate. Perhaps I should also add that we have, at Amoy, good medical advice.

Canton.

LETTER FROM MR. WILLIAMS, SEPTEMBER 27, 1849.

Owing to some sickness, and the separation of the members of the mission, Mr. Williams says they were unable to hold the usual meeting at the time of the annual meeting of the Board.

Difficulty of procuring Houses—Opposition of Landlords.

In our missionary operations, we make slow progress, having been hampered in many ways. Dr. Ball was obliged to quit his house in April last, in consequence of the owners raising the price upon him, an exaction we did not feel at all willing to acquiesce in, inasmuch as he already paid them almost double what they would receive, and had been receiving, from their countrymen. I hardly know to what it can be ascribed, but since then he has been unable to lease a house in the same neighborhood, and has since April been altogether unsuccessful in getting a house of his own. Consequently, the services on the Sabbath have been in a measure suspended, and the Chinese printing department has been moved away from his present residence, so that some time has been lost in going to and fro. The series of Sabbath and week-day services, at his former house, had begun to assume a degree of regularity, and the neighbors had attended so many times that their existence and intention had been generally understood. By his removal, this was all lost, and we must to a degree begin again, even if we get a house in that neighborhood. Actually, however, there have been some services during the summer, but far less than were held during the winter. Mr. Bridgman was in like manner prevented from holding any religious services during the summer by the opposition of his landlord, and has left the house he occupied in order, if possible, to arrange for holding services elsewhere. Mr. Bonney has also been prevented gathering congregations by the opposition of his landlord, who will not allow his warehouse to be turned into a resort for every body, lest some of the congregation may plan how best to rob it. Thus we are restricted on all sides, entirely through the opposition of the people; for there is no evidence that the officers of government have any hand in the matter. Our brother French, of the Assembly's Board, has now an altercation with his landlord, and has referred the matter to the authorities, so that we are somewhat interested in watching the result. Some of the foreigners here take the ground that the renting of houses out of the factories was not contemplated, and that if we do so, and venture a residence among the people beyond the old limits, it is entirely at our own risk. This, if so, shuts all our plans up to the old limits of a few hundred square feet, and disables us completely from exerting any separate influence over the people.

Political Events—The Opium Trade.

Political events in this part of China present a great contrast to the quiet of the northern ports. The assassination of the governor of Macao in open day, the attack of the Portuguese on a Chinese fort, the capture of piratical junks by the English steamers near Hainau, the well-known feelings of Gov. Seu against foreigners, and the ill-will and rancor these things engender in the minds of both parties, are all calculated to produce a rupture before long. The opium trade is thriving, and from fifteen to sixteen millions of dollars leave China annually for this drug alone—much of it in specie, and all of it for produce as good—leaving, instead, every thing evil and disastrous. The editor of the Friend of India says, if it was not for this importation of specie, and the revenue of two and a half millions sterling derived from the opium trade, he does not see how the government of India could be carried on, and the army there paid. That government is consequently taking measures to increase the supply, and there will probably be nearly sixty thousand chests brought to China in 1850, or nearly eight millions of pounds of opium. Still the Chinese government shows no signs of any disposition to legalize the trade, and with the exception of an occasional seizure, or a vaporing edict, by some patriotic officer on the coast, is doing nothing to hinder the entrance of the drug. The growth of the poppy in China is thought

to be on the increase, but the inferior manufacture renders the native producer a competitor not at all to be feared. His commodity bears the same relation to the Indian, that the tea produced there does to the genuine Chinese leaf: what a difference between the nature of the two products. It is encouraging, amidst so much that is disheartening, to know that the gospel is also finding its way in, and that the God of that gospel is also the Ruler of commerce, and that all the ramifications of men in the pursuit of gain, are a part of his wonder-working scheme to redeem the world. After what we have seen of the wrath of man praising God, we need not despair for the future.

Nestorians.

MR. PERKINS'S JOURNAL OF A TOUR TO MOSUL.

In the last number of the Herald, mention was made of the sailing of Mr. Marsh for Smyrna, on his way to Mosul, to recommence missionary operations there. It will be remembered that labors were commenced there by missionaries of the Board in 1842, with the design of reaching the Mountain Nestorians from that point. Within less than two years, most of the laborers, both male and female, who had gone to that field, were removed by death. The Nestorians of the mountains, within the same time, were attacked and subdued by their enemies. Their independence was lost; many of the people had perished by the sword, and others were scattered abroad; villages were laid waste; the prospect with reference to missionary operations among them was rendered, for the time, much less encouraging; and in 1844, the efforts at Mosul were suspended. But the labors of the brethren who had been sent there were not in vain. Their prayers were had in remembrance before God, and the seed sown has in some instances, it is believed, brought forth fruit already which will be unto everlasting life. The readers of the Herald are aware that of late, interesting and encouraging intelligence has been, from time to time, received from Mosul; affording ground for the belief that there is now a field open at that place and the vicinity, irrespective of the Nestorians in the mountains, which ought not to be left unoccupied.

In May last, Messrs. Perkins and Stocking, of the Nestorian mission, accompanied by some of the native brethren from Oroomiah, (Mar Yohannan, Deacon Isaac and Deacon Tamo,) made a visit to Mosul. They had several objects in view;—to satisfy themselves more fully in regard to the state of feeling and the prospects there; to strengthen and encourage those who seemed to be lovers of the truth; and also to visit, on their return, the Mountain Nestorians, and preach to them the gospel. A brief notice of the journey was forwarded by Mr. Stocking in advance of Mr. Perkins's fuller journal, and published in the Herald for November last. Mr. Perkins's journal has been recently received. It is very full, and contains much interesting and valuable information in regard to the whole region through which they traveled. A large part of that portion of it which relates more immediately to Mosul, and the opening there for missionary labor, will be published in this number of the Herald. Extracts from other portions may appear in future numbers.

The party left Oroomiah on the 25th of April. For the first four days their course was east of south, to the town of Saouj Boolak, about twelve or fifteen miles, judging from a manuscript map, from the south-west corner of Lake Oroomiah. From that point the general course was south of west, by Ravandooz, following for some distance the river Zab, and crossing the northern part of the plain of Arbeela, on which Alexander conquered Darius. In the afternoon of the 12th of May, they rose to the top of a gentle swell of grassy hills, near thirty miles east of Mosul.

From the top of this swell, we obtained our first distinct view of the Plain of Mosul, or ancient Nineveh, in all its vastness. It stretched away to the north, west and south, farther than the eye could reach, being bounded only by the sky, and gave me a stronger impression of *immensity*, than I ever received before, even on the ocean.

As we descended the swell and entered the plain, the fields of grain grew larger and more thrifty, till they surpassed any that we had seen in the East. Our course was now south-west. We were strongly impressed, in crossing this plain, with the favorable situation of ancient Nineveh for a great city, in the midst of a plain capable of sustaining millions of people. We were told that the crops of wheat and barley on this plain, had been more abundant, for a few years past, than they were ever known to be before, in consequence of more than the usual amount of rain; that land which in a dry season, or even in an ordinary season, had yielded only four or five fold, now yields twenty, or even thirty fold; and that the crop on the ground at the present time, is quite unparalleled even in these past few years, there having been sixteen rainy days this season, in succession. Such was

the account of the matter given us by the joyful peasants, as they gazed with us over their ripening wheat fields, which they found it difficult to obtain reapers in sufficient numbers to harvest.

Night overtook us while we were still ten miles distant from Mosul, and not yet in sight of the city, which lies low, on the western bank of the river Tigris; while the mounds near the opposite bank, supposed to be the ruins of ancient Nineveh, rear a barrier of considerable height, which obstructs the view of the modern town from the east.

At length we rose upon a gentle swell and finally came to broken ground, which we readily recognized as the celebrated "Ruins." How peculiar were our emotions, as we were winding our way over such a site, in the sombreness of evening! As we entered this broken section, we observed regular ridges which we could not mistake, the remains of the old walls, succeeded by a parallel hollow which it was equally obvious marked the site of the ancient fosse. Still proceeding, we at length came to a village among the ruins, called in Turkish, Yoonus Pegamber, and in Arabic, Nebbee Onus, meaning in both, the prophet Jonah. This village contains a large mosque situated on a mound in an ancient cemetery, and supposed by the inhabitants to enshrine the ashes of the revered prophet.

We proceeded a mile, and came to the eastern bank of the Tigris, whose waters we could dimly discern and distinctly hear, and there, with thankful hearts, we encamped on the ground for the night.

May 13. We slept refreshingly on the margin of the Tigris till after day-break, and the morning light then revealed to us the noble river, Mosul on its opposite shore, with the common appearance of a sombre Turkish town, with its great mosques and towering minarets, and the ruins of ancient Nineveh, which we had crossed in the dark, near us on the east. How venerable, how sublime, was our position! And it was the morning of the holy Sabbath, which spread a peculiar sacredness over the impressive scenes around us!

Reception at Mosul by the English Consul, Mr. Rassam.

They had been told that the quarantine of Mosul was kept at the village of Yoonus Pegamber, and had therefore passed that village without entering it, determined, if possible, to "keep aloof from the useless and vexatious quarantine."

Soon quarantine officers began to gather about us, making preparations for guarding us where we were, in case we preferred to remain there rather than return to the more confined quarters at the village of Yoonus Pegamber. The prospect of being confined two weeks in quarantine was most unwelcome, and we were soon happily relieved. The English consul being informed of our arrival and detention, made immediate provision for our free passage of the Tigris. A servant of the Pasha, sent for the purpose, by a wave of the hand dismissed the quarantine guard that had been stationed at our tents, and Mr. Rassam's own servant conducted us to his house, where we were very cordially welcomed, and enjoyed a quiet and most hospitable home during our ten days' visit at Mosul—a home now doubly grateful for the quiet rest it afforded us on the Sabbath.

Micah, Mr. Laurie's Teacher.

In the afternoon, Mr. Rassam sent for Micah, the former teacher of Mr. Laurie, and one of the few names in Mosul that are, as we trust, written in the Lamb's book of life. He is a stone-cutter by trade, but is a very intelligent man, possessing a clear understanding and a very vigorous mind, and is apparently a very humble, devoted Christian. He received the seeds of truth from Mr. Laurie, by whom he was employed as a teacher; and those seeds have sprung up in his heart since the missionaries left Mosul, and made him a plant of righteousness, of fair proportions, and much maturity, in the garden of God, now spreading a blessed fragrance over a large community. His joy was great in welcoming us to Mosul.

In the course of the day we sung several hymns in Syriac, Mr. Rassam joining us, and Mrs. R. singing the same in concert with us, in English.

Mr. Rassam's Opinions in regard to the People.

14. Mr. Rassam, the English consul, being a native of Mosul, who has also resided and traveled much in Europe, and received quite a missionary education while employed several years by the Church Missionary Society, at Malta, is very intelligent on every subject pertaining to these countries, and his statements and opinions may be regarded as reliable and quite valuable. He estimates that there are now nearly forty

thousand Nestorian proselytes to papacy, scattered along in the region of the Tigris, who speak the modern Syriac. The Jacobites in the villages also speak that language.

There are in Mosul, Mr. R. supposes, about sixty men, Jacobites and papal Nestorians, mostly the former, who are evangelically disposed—many of them fully so, and some few really pious. They often meet together for reading the Scriptures and mutual edification. The families of these men are of course under an evangelical influence, and some members of them already much enlightened.

Mr. Rassam considers the Jews and Nestorians, both in the mountains and on the Assyrian plains, now speaking the modern Syriac, as originally Jews of the captivity and Chaldeans—those in the mountains having been driven thither by persecution; and that their language is Chaldean, which the learned are now agreed is, in its origin, identical with the Syriac. He suggested also that the people of Tiaree may have been originally sent into that wild district as miners.

Evangelical Brethren.

Early this morning, one of the evangelical "brethren" called to see us. He was formerly a monk, in the papal monastery of Rabban Hermas, near Elkoosh, where he spent nine years. He is a deacon. His name is Ereemiah—i. e. Jeremiah, the same who accompanied us to Oroomiah. He escaped from the monastery, after many previous attempts, more than a year ago. He had long been deeply disgusted with the abominations of that den of evil agents and evil deeds. He is a very interesting, intelligent man, twenty-six years old, and was now engaged in teaching a school for the Jacobite bishop; Mr. Rassam having obtained that place for him after he left the monastery and discarded papacy, as he was cast off by his friends and sorely persecuted by his enemies. Another individual, priest Mehiel, who was formerly in that monastery, has become entirely evangelical, according to Micah's statement, and associates fraternally with Micah, in efforts to make known the gospel. He is about sixty years old. He was now absent from Mosul, having been sent by Mr. Rassam to Jezereh, to look after a school there, which Mr. Rassam has now undertaken to sustain at his own expense. The teacher of that school is Deacon Isaiah, also formerly a monk in the monastery of Rabban Hermas, but now an evangelical and very interesting man. There is still a fourth ecclesiastic who has abandoned that monastery, having embraced evangelical views, priest Stephen, who now resides in his native village, Tilkeepa, twelve miles from Mosul, where he fearlessly proclaims the truth, though under the ban of papal anathema and suffering severely from persecution. And several of the monks now in their cloisters, are said to be very desirous of escaping from them, of living like men and embracing the gospel.

Mr. Rassam considers the climate of Mosul as good, though so warm; and he ascribes the early death of the American missionaries there to particular causes in each individual case.

Mr. Mitchell, he thinks, was struck by the sun on his journey in the hot season of the year. Mr. Hinsdale was a feeble man when he went into the country, and could bear but little. Dr. Grant died of typhus fever taken by mingling much with the Tiaree captives, who, in their crowded quarters, were dying of that disease by hundreds. Mrs. Mitchell and Mrs. Laurie did not die of diseases incident to the climate. Mr. Perkins, however, is inclined to attribute more to the influence of the climate, in the melancholy removal of some of these missionaries, than Mr. Rassam does.

Mosul and its Inhabitants.

The inhabitants of Mosul are the Christians of various sects, the Jews and the Mussulmans, who are Mosulites, as they call themselves, being probably Arabs and Koords originally, though now reluctant to acknowledge that origin. There is an excellent neighborhood feeling among all classes at Mosul, Christians, Jews and Mohammedans, all mingling freely together. The greatest spirit of animosity that now exists there is among the Papists, who are wrangling among themselves, many being inclined to throw off the yoke of the pope, and others laboring to hold it upon their restless necks.

The city of Mosul is situated on a slight elevation of broken ground on the western bank of the Tigris. It is supplied by water from the river, by means of skins, carried on the backs of horses. It is supposed to contain nearly sixty thousand inhabitants, of whom six or seven thousand are Christians, distributed in the following manner, viz., two hundred and fifty families of papal Nestori-

ans; three hundred and fifteen families of Jacobites; two hundred and seventy families of papal Jacobites, (who in their religious sympathies are a distinct community from the Nestorian papists,) and one hundred and thirty-six families of Jews. The Christians and the Jews of the city of Mosul speak only Arabic, while both classes, in the villages, speak modern Syriac. The explanation seems to be, that the Arabic being generally spoken in the city, has absorbed the Syriac, while in the villages, where the Arabic is less prevalent, the Syriac has not been thus supplanted.

The houses of Mosul are mostly built of stone and mud walls, two stories high, with flat roofs, covered with hard lime. They are poor in external appearance, and the streets are narrow and very filthy. The wealthy, however, inhabit good houses with fine floors, and some of the walls are of blue variegated marble. There are abundant quarries of this beautiful marble in the vicinity of Mosul.

The Jacobite bishop, Metran Behnâm, called on us to-day. Through the efforts of Micah, the humble, excellent Christian who was formerly Mr. Laurie's Arabic teacher, this bishop has become much enlightened, and preaches the gospel in his church regularly on the Sabbath, though not of course with the zeal and efficiency of a pious man. He spent two years at Constantinople with bishop Southgate, where he often saw the missionaries of our Board, for whom he cherishes a very high regard. How blessed is the influence of this humble man Micah, even over his bishop! He has indeed the advantage of relationship, his wife being a niece of the bishop; but that is not all; though a stone-cutter, and working with his hands for his daily bread, he is still a studious Bible scholar as well as an active Christian, and Metran Behnâm well knows that he is fully competent and worthy to be his religious teacher.

The Graves of the Foreign Missionaries.

With mournful satisfaction, we visited the Jacobite church of St. Mary, in whose cemetery are the graves of our departed brethren. Mr. Hinsdale, Mrs. Laurie and Dr. Grant are there buried side by side, in the order of their death. A head-stone is raised over the first named, and stones were prepared for the other two; but the superstitious Jacobites would not allow those stones to be erected in their places, lest the English should, in consequence, finally claim both cemetery and church! Mr. Hinsdale's two infant children have their little graves in a wall, a few feet distant from their father. Mrs. Mitchell was buried in another grave yard, and her husband found his final resting place on their way to Mosul! Truly our brethren and sisters of that unfortunate mission have made their graves among strangers, but not one of them will be lost or forgotten in the bright morning of the resurrection.

We called on Metran Esau, a Jacobite bishop, who has a room in one part of the church, in whose cemetery our departed missionaries are interred. He received us politely, but appeared much less cordial, and is a much less intelligent and interesting man than Metran Behnâm, above mentioned.

Interesting Religious Meeting.

This evening we had a delightful meeting at the house of the stone-cutter, Micah. About fifteen natives, mostly Jacobites, were present. Mar Yohannan prayed in modern Syriac, and Micah followed him with prayer in Arabic, which, as I have said, is the spoken language here. Deacon Tamo then delivered a short discourse from Romans iii. 24, on salvation through the blood of Christ alone. He spoke in ancient Syriac, which Deacon Jeremiah and Micah interpreted for him into Arabic. Afterward, Mar Yohannan added a few words, speaking in modern Syriac and Deacon Jeremiah interpreting. Mr. Stocking and myself each followed him with a few remarks, and Mar Yohannan pronounced the benediction. The season was truly refreshing to us. The audience were very attentive, and evidently eager to hear and embrace the gospel. Great was their joy and satisfaction in seeing us and listening to our words. Verily, the Lord has begun a good work in Mosul—*his own work*—a precious harvest, springing up from the ashes of the dear brethren whose graves we have to-day visited!

Mr. Perkins speaks of a visit to the bazaars of Mosul, which he found not so extensive, nor so well furnished, as he had supposed. Few European goods appeared in them.

We also visited the *khan* of Mr. Rassam, itself as large as a caravanserai. He built it himself. It is finely arranged for business, and Mr. Rassam spends five or six hours in it daily, superintending

his extensive mercantile affairs. He is an active, business man, as a merchant; and happily, though not professedly a religious man, he seeks to promote the interests of Protestantism in Mosul and the region, in every way in his power. The keeper of his caravanserai is a Jacobite deacon, who is enlightened and evangelical in sentiment, and is encouraged by Mr. Rassam to exert himself in diffusing the truth by conversation with the scores who daily resort to the caravanserai on business. There is now a fine field open for such labors at Mosul. Many of the Jacobites and papal Nestorians, seem heartily tired of the superstitions and follies of their churches, and anxious for something better. Mr. Rassam does much to encourage and aid those who are inclined to search for the truth, and such naturally and properly look up to him as their protector.

A Call on the Jacobite Bishop.

Micah called on us again after he had finished his daily task of cutting stone. We proposed to him to accompany us in returning the call of the Jacobite bishop, to which he assented, and added, "there is a woman in the house of the bishop, the grand-mother of my wife, who greatly rejoices in your coming here. I have often spoken to her the words of Jesus Christ, and she appears to be the best Christian there is among the women of Mosul." The bishop, Behnâm, received us very kindly, and expressed a strong desire that an American missionary might be sent among his people; but he added, that "the missionary must not at first expect to preach in the churches; that the people would not allow that; but he might open schools, converse with individuals, &c., and he (the bishop) would himself preach publicly, from the Scriptures, whatever the missionary might wish him to preach." Such was the outline of Metran Behnâm's missionary plan. This bishop evidently has a great respect for Micah, making him his confident and counselor in all important business.

The religious interest at Mosul seems to be mostly limited to the Jacobites. Though there is great dissatisfaction with papacy among the Nestorian papists, it is perhaps more a disposition for controversy than love for the truth, except in the case of a few individuals. The case of the monks, who have left the monastery of Rabban Hermas, is extremely interesting.

The Yezedees.

In company with the Russian Commissioners, appointed to aid in running the boundary between Turkey and Persia, the conversation turned upon the Yezedees, many of whom reside in that region.

Mr. Rassam derives the term, Yezedee, from *Yerd*, the good principle, in contradistinction to *Akhreen*, the bad principle, as distinguished by the ancient Persians. He supposes them to be a remnant of the ancient fire-worshipers. They still bow before the sun, like the Guebres, of Persia, and reverence fire. They will not, for instance, extinguish a candle, nor fire. They celebrate several festivals in the course of the year. Their high-priest, on those occasions, carries about an image of an eagle, to which the people reverently bow. They have, at their temple, two fonts for baptism, one within the building and the other without. In the latter, the infant is immersed; and in the former, the child or youth of twelve or fourteen years. The religious capital, or place of pilgrimage, of the Yezedees, is *Sheikh Aadee*, about fifteen or twenty miles north-east of Elkoosh.

The Yezedees possess the same mild, inoffensive and industrious character as the Guebres in Persia, and they are said to be very cleanly, for Orientals, in their persons. They say of the devil, that he is great, and therefore to be feared; and that it is well for them to reverence him, that they may not be injured by his displeasure. They are very reluctant to make known their religious tenets, or forms of worship.

Ruins of Nineveh.

16. We crossed the Tigris and visited the ruins supposed to mark the site of Nineveh. These ruins are just opposite Mosul, about three-fourths of a mile distant from the river, the intervening space being low alluvial, but little higher than the stream. This alluvial space may probably have been formed since the period of Nineveh, and the Tigris may have passed very near the ancient city, as it now washes the walls of the modern Mosul.

The ruins consist of ridges, like old walls, inclosing an area perhaps four miles long and about two miles broad. The inclosed area is mostly a level, cultivated space. On the western bound of this area, and about in the middle, longitudinally, is a regularly shaped

mound, of quadrangular form, perhaps fifty feet high and as many rods square, and nearly level on the top. This mound has a bold, regular, external appearance, naturally suggesting the idea of a castle and inclosed palaces. From the top of this mound, excavations are now prosecuted for ancient remains, and with most interesting results. Only a few men are at present employed there, by Mr. and Mrs. Rassam, Mr. Layard, who is devoted to this enterprise, being absent on a visit to England. We examined those excavations with astonishment and rare entertainment. Descending by an earthy stair-case, formed by the excavators, some twenty or thirty feet, and then passing horizontally under ground, we were suddenly ushered into ancient marble palaces, the walls all beautifully sculptured. We were filled with inexpressible wonder and delight, by what our eyes so unexpectedly beheld. Rod after rod, in the same great halls, we passed along by slabs of marble, nicely fitted together, each slab about six feet high and eight feet long, and seven or eight inches thick, all exquisitely carved with spirited representations of various scenes—of scenes of the chase, of battle scenes—the warriors armed with spears, bows and arrows, slings, and swords, and the victors often holding two decapitated heads in one hand, one by the beard and the other by the tuft on the skull, and brandishing a weapon in the other hand. There were forts besieged. There were trains of camels, horses and mules. In many cases there were rivers flowing near the base of the halls, beneath the actors, the streams being filled with sporting fish. There were also rural scenes; peasants on the road, carrying sacks of provisions on their backs, &c. The palm tree, richly clothed with foliage, was also a common object represented. Several slabs were inscribed with the cuniform character.

Several pages of the journal, mostly relating to these ruins and others in the vicinity, are omitted here.

17. We are informed that the French Lazarists in Oroomiah sent messengers to Mosul just after we left home, with letters to announce to the papists here our intended visit, and warn them to beware of us as deceivers. One of their messengers crossed the Tigris in the same boat with ourselves. "The Americans," they wrote, "have broken friendship with Mar Shimon, and are now going to make disturbance at Mosul."

Ruins of Nimrood.

18. We visited the ruins of Nimrood. Hiring five post horses, for Mr. Stocking, myself, Micah, Mar Yohannan and the Surijee, we started early, intending to return to-day. Micah accompanied us, to afford us opportunity of conversation with him on the road in regard to the religious state of things at Mosul. Nimrood is eighteen miles from Mosul, directly down the eastern bank of the Tigris. On the way we passed but three villages, which are small and very indifferent in appearance. They are inhabited by Arabs, and we passed several large encampments of nomade Arabs on the road. The great plain below Mosul is but sparsely inhabited, and the population is said to be decreasing. The country is level, and was now extensively clothed with rich fields of wheat, alive with the joyous harvesters, many of whom were the nomade Arabs.

On their way they passed some swells, "consisting, to no small extent, of the most beautiful alabaster." In the vicinity of these ledges there are sulphur springs. Coming in sight of the ruins of Nimrood, Mr. Perkins says:

The most conspicuous object was a lofty conical mound, at least seventy feet high, which overlooks the other shapeless masses, and is a very striking object at a distance. The Tigris runs at least two miles from the mounds; but the interval is low alluvial soil, having every appearance of comparatively recent formation; and there is hardly a doubt that the river flowed under the walls of the ancient city, as I have supposed in the case of Nineveh, opposite Mosul.

We ascended the ruins by a foot-path, a few rods south of the high cone I have mentioned, being attracted to that spot by the appearance of excavations; and what was our astonishment to be suddenly introduced to ancient halls, the walls lined with magnificent marble slabs most skillfully carved, and as fresh, bright and perfect, as though they had but yesterday felt the chisel of the artist.

After briefly mentioning some of the many interesting objects seen among the ruins, the journal proceeds:

Feeling my incompetence to record my impressions, as I took up my pen, after my return at evening, and my eye

falling at the moment on a scrap from an English traveler, who had surveyed the same scenes, I inserted that scrap among my notes, and will copy it in this connection as a more truthful picture than I can sketch. The traveler reached Nimrood at twilight. 'He descended to the disturbed palace in the evening and passed through a labyrinth of halls, chambers and galleries with bas-reliefs, painted flowers and inscriptions covering the walls. He saw these walls covered with gorgeous phantoms of the past, depicted still in the oriental pomp of their richly embroidered robes, still at their audiences, battles, sieges, and lion hunts, as when they were mighty hunters, warriors and statesmen, before the Lord. He saw the portly forms of kings and viziers, so life-like, and carved in such fine relief, that he could almost imagine them stepping from the walls, to question the rash intruder on their privacy. Mingled with them, also, were other monstrous shapes, the Assyrian deities of old, with human bodies, long drooping wings, and the heads and beaks of eagles; and he saw, still faithfully guarding the portals of halls, deserted and empty for more than three thousand years, the colossal forms of winged lions and bulls, with gigantic human faces.' "All these figures," he exclaimed, "the idols of a religion long since dead and buried like themselves, seemed actually, in the twilight, to be raising their deserted heads from the sleep of centuries."

The ruins at Nimrood are spoken of as more extensive than those opposite Mosul, but lower, with the exception of the high cone. The marble blocks and slabs are much the largest at Nimrood, as are also the engravings and statues. "There must," says Mr. Perkins, "in those early times, have been perfect artists, and they must have had ample machinery. 'There is nothing new under the sun.' We hear of the modern invention of glass, but even this is found in the ruins of Nineveh."

The reference in Ezekiel to "the images of the Chaldeans," naturally occurred to us, as we stood among the sculptured palaces of Nimrood, and especially, as some of the engravings are painted. "For when she saw portrayed upon the wall, the images of the Chaldeans, portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity; and as soon as she saw them, she doted upon them, and sent messengers unto them, into Chaldea." Ezekiel xxiii. 14–16.

To those who feel an interest in becoming acquainted with the ruins of Nineveh, Mr. Perkins recommends the recently published book of Mr. Layard. Leaving Nimrood, the party returned to Mosul.

The walls of Mosul, which are in good repair, inclose a large space of open land, at the north end of the town, and even small fields of wheat and barley. The country without the walls is open and delightful.

Deacon Ereemiah (Jeremiah), one of the evangelical individuals who have left the papal monastery of Rabban Hermas, has strongly importuned us to allow him to accompany us to Oroomiah. As he is an excellent scholar, in Arabic and Syriac, and may thus be useful to us as a teacher, immediately, and afterward we trust, as a preacher in this region, we have concluded to take him with us. He married about three months ago. His wife and her father and mother have ceased to attend the papal church, and are among those who are seeking for the way of salvation. His own friends, who reside in the village of Ankava, near Arbeela, are ready to disinherit him for his apostacy from Romanism.

20. I preached in English by invitation of Mr. and Mrs. Rassam, they and Mr. Stocking composing the congregation. We were however, I trust, enough to inherit the promise, that where two or three are gathered together in Christ's name, he is in the midst of them. The room in which we held our meeting is the same in which the first papal service was ever held in Mosul, by the Jesuits, about eighty years ago. The house is owned by the relatives of Mr. Rassam, whose ancestors were among the first converts to papacy, in this city.

The remaining portion of the journal which is given here, will be read with much interest by all who love to watch the developments of God's providence and the workings of his Spirit, as they prepare the way for missionary effort, and invite the church onward in the work of giving the gospel to the world.

Preaching of the Jacobite Bishop.

Metran Behnâm, though probably not a pious man, is much enlightened, and is disposed to preach the gospel from some motives, we have reason to apprehend, not always the most pure. His

sermons are said to consist almost entirely of quotations from the word of God. Micah assists him in the preparation of his sermons. The bishop names his text, and then illustrates it by very numerous quotations from different parts of the Bible, selected by the aid of Micah's English concordance, Micah, by dint of great effort alone, having become able to read and speak English very well. The people marvel at the extent and profoundness of their bishop's theological lore. Mrs. Rassam states, that persons often come to the consul's house, after meeting, and say, "We have had a most splendid sermon. Our bishop quoted full two hundred passages of Scripture," &c. Happily, the bishop's hearers retain many of those passages of the Word of God in their memories; and though such preaching may not be just what we could desire, and may be prompted to some extent, on the part of the preacher, by ambition to display his superior knowledge, still it is far better than the traditions of men, so commonly retailed, in the oriental churches, instead of the words of salvation; and we may rejoice that the truth of God is preached, even thus imperfectly, in this dark city. It may prove a John the Baptist, the forerunner of the bright light of an opening day.

Desire of the People to hear the Gospel.

At eleven o'clock, A. M., we and our Nestorian companions repaired to the house of Micah, according to previous appointment, to hold a meeting. About twenty Jacobites, all adult men, and apparently quite intelligent, soon assembled. Micah opened the meeting with prayer, in Arabic. Deacon Tamo then delivered a short sermon from Acts iv. 12, "Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved." Deacon Tamo spoke in the ancient Syriac, and Micah interpreted into Arabic. Deacon Isaac followed with some most pertinent and excellent remarks on the same subject; and Mr. Stocking, Mar Yohannan, and myself followed him. Our meeting was thus protracted to two hours or more, but the audience, so far from betraying any symptoms of weariness, were very eager to hear to the last, declaring that every word was as a fresh morsel of honey to them. Truly they are hungering for the word of life. They expressed a most earnest desire for a missionary to be sent among them, telling us that we must not leave them alone, and allow the good seed sown here by Mr. Laurie, and now springing up, to be lost. They said that they were in the condition of the Samaritans, when visited by Philip; they had heard the word and believed, but had not yet received the Holy Ghost. I trust, however, that the Holy Spirit has a dwelling in some of their hearts. "These," said Micah, "are all Jacobites;" and he added, "there are many persons interested also among the Papists, who, if a missionary were stationed here, might be quickly gathered into a congregation, even to the number of fifty or sixty."

To us, this season was very refreshing and delightful. We could not resist the belief, from the affecting scene before us, that God has verily commenced a great work among this people. They need a missionary with them. Micah is an able and excellent man—one of the most competent missionary helpers that I have seen; but he and others there need a missionary to counsel and guide them; and seldom has a missionary, in any field, entered upon his work under auspices so encouraging as exist at Mosul at this time.

In the evening, Mr. Stocking held another meeting at the house of priest Mehiel, where the brethren often meet for studying the Scriptures. More than forty men were present. All were very attentive to the word preached. Many of these persons are heads of families, and their wives and children are thus under an influence that we may hope will lead them also to a knowledge of the truth. Indeed not a few of them are already inquiring. And, numbering the women and children thus favorably inclined with the men whom we met, there may be, in Mr. Rassam's opinion and our own, a hundred persons now in Mosul, who are more or less interested and desirous to know the way of salvation.

Our Nestorian companions are very deeply interested in the state of things in this field. They as well as ourselves, have from day to day, during our visit here, held more or less religious conversation with individuals, in addition to the meetings which we have attended; and the result on their minds, as well as our own, is, that the set time to favor Zion here has come.

It seems very obvious that this open door should be entered by Protestant missionaries without delay.

Papal Missionaries.

21. Mr. Rassam has now been in Mosul eight years. He was sent here particularly to watch the encroachments of the Egyptian viceroy in this direction. But his appointment as vice-consul by the English government immediately roused the jealousy of the papists. The Pope, prompted by strong appeals from the papal Bishop of Mosul, applied to Louis Phillipe, who lost no time in sending out M. Botta, (there not having been a French consul in Mosul before,) professedly as a political, but really as a religious agent; and several Dominican monks soon followed. A great revival of papal influence and effort was thus provoked by the appointment of a Protestant vice-consul at Mosul. Three of these Dominican monks are now here. To-day they called on us. They are Italians, lively and even jovial fellows, bearing the marks of good living, if nothing more. One of them, Padre Augustino, speaks the modern Syriac. He often performs tours into the nearer mountain districts of the Nestorians, to make proselytes; and his tours are attended with more or less success. Our presence here of course excites concern in these monks; particularly after the warning, in regard to us, which they received by special messenger from the Lazarists of Oroomiah; and more especially, in the present distracted state of popery in Mosul. The papal Nestorians here are strongly inclined, like the Nestorians of Oroomiah, to think and act for themselves; and have comparatively little regard for the Pope and his obnoxious dogmas.

22. We called again on Metran Behnâm, the Jacobite Bishop. He appears very friendly; and Micah states that he is in lively expectation that an American missionary will be sent to Mosul.

Not only the bishop, but the "evangelical brethren" generally, expressed, as it appeared, a decided preference for American missionaries, of the Board; a preference doubtless arising from the happy impression made upon their minds by the missionaries who were formerly at Mosul.

23. A little after noon, we took leave of Mr. and Mrs. Rassam, from whom we had received great kindness, and much assistance in the prosecution of our inquiries, during our visit. We started late, and rode to the village of Tilkeepa, which is ten or twelve miles distant from Mosul.

Sandwich Islands.

PROCEEDINGS OF THE FRENCH AT HONOLULU.

The history of the Sandwich Islands is so intimately connected with the history of missionary labors there, that all events which have an important bearing upon the interests and prospects of the Islands, are looked upon with interest by every friend of the missionary enterprise. The recent proceedings of the French Admiral and the French Consul at the Islands have such a bearing, and cannot be regarded with indifference by the Christian or the philanthropist. It was judged best not to notice those proceedings in the Herald, until authentic documents from the Islands should be received at the Missionary House. Such documents have now been received, and it is due to the Christian public that at least the history of the transactions referred to should be given.

Treaty Stipulations.

In 1843 the following engagement was entered into between the Governments of France and Great Britain, and duly ratified.

Her Majesty, the Queen of the United Kingdom of Great Britain and Ireland, and His Majesty, the King of the French, taking into consideration the existence in the Sandwich Islands of a Government capable of providing for the regularity of its relations with foreign nations, have thought it right to engage, reciprocally, to consider the Sandwich Islands as an independent State, and never to take possession, neither directly or under the title of protectorate, or under any other form, of the territory of which they are composed.

On the 26th of March, 1846, a treaty was entered into between the French and the Hawaiian Governments, the sixth article of which is as follows:

French merchandise, or goods recognized as coming from the French dominions, shall not be prohibited, nor shall they be subject to an import duty higher than five per cent. *ad valorem*. Wines, brandies, and other spirituous liquors are, however, excepted from this stipulation, and shall be liable to such reasonable duty as the Hawaiian Government may think fit to lay upon them; provided always that the amount of duty shall not be so high as absolutely to prohibit the importation of the said articles.

The Hawaiian Government was desirous of prohibiting entirely the introduction of spirituous liquors into the Islands; but this the Governments of two great Christian nations would not suffer to be done. Spirits, and all the consequent

evils of intemperance, the Government was compelled to admit; but it imposed a duty of five dollars a gallon. That this duty was not "so high as absolutely to prohibit the importation of said articles," is sufficiently apparent from the fact that more than thirty-three hundred gallons of spirits passed the custom-house at Honolulu, between the first of January and the first of September, 1849; and has been constantly made but too painfully apparent to the lovers of good order and good morals at the Islands, by the scenes of intemperance which they have been constrained to witness, particularly among foreigners. Indeed, the duty imposed has been silently acquiesced in by the Governments of France, England and the United States. No difficulty was made on the subject, so far as appears, by the former Consul of France, who was superseded by M. Dillon, in February, 1848. But, for some time past, M. Dillon has been making complaints in regard to this rate of duty, professing to consider it an infraction of the treaty, and also upon some other points which will appear in the sequel. A letter from the Islands remarks, "The true state of the case is, the Romish priests and the French Consul, who seem to go hand in hand, have been chagrined that Romanism, the honored religion of France, should gain so little respect and influence at the Sandwich Islands. After all the efforts of the priests, backed up repeatedly by the civil arm of France, their cause is not yet held in honor; proselytes are few, and from among the lower class of people. Instead of using the only legitimate means to raise their drooping cause, they resort, in the true spirit of popery, to the civil arm. We had an example of this in the Laplace affair, [see Missionary Herald, March, 1840, page 95,] and now, after a lapse of ten years, a similar scene is enacted."

Demands of the French.

The Consul being unable, by threats and annoyances, to bring the Hawaiian Government to accede to all his wishes, and adjust difficulties on his own terms, the French Admiral came to his assistance, with two vessels of war. In the mean time, as long ago as April last, a Special Commissioner had been appointed by the King of the Islands, as his Envoy to the United States, Great Britain and France, with a view, specially, to the adjustment of these very difficulties. But for the action of the French Government at home, the Admiral and Consul had no disposition to wait. On the 22d of August they insisted upon a categorical answer to the following demands:

1. The complete and loyal adoption of the treaty of the 26th March, 1846, as it reads in the French text.

2. The reduction to fifty per cent. *ad valorem* of the duty upon brandies and spirituous liquors of French origin.

3. The subjection of Catholic schools to the direction of the chief of the French mission, and to special inspectors, not Protestants, and a treatment rigorously equal granted to the two worships, and to their schools.

4. The adoption of the French language in business intercourse between French citizens and the Hawaiian departments.

5. The withdrawal of the exception with which French whalers are affected, which import wines and spirits, and the abrogation of the regulation which obliges vessels laden with liquids to pay and support the custom-house officer placed on board to superintend the loading and unloading.

6. The return of all the duties received in virtue of the regulations of which the withdrawal is demanded by the fifth paragraph immediately preceding.

All these conclusions ought to be the object of resolutions of his Majesty, passed in his Council, and of urgency.

7. The return of the fine of twenty-five dollars paid by the French ship "General Teste," besides an indemnity of sixty dollars for the time during which she was unjustly detained here.

8. The insertion in the official organ of the Hawaiian Government of the punishment inflicted upon the scholars of the High School, whose impious conduct gave occasion to the complaints of Mr. the Abbé Coulon.

9. The removal of the Governor of Hawaii, who violated or allowed to be violated, the domicile of Mr. the Abbé Marechal, or the order that that Governor make reparation to that missionary, the one decision or the other to be inserted in the official journal.

10. The payment to the French citizen, proprietor of the Hotel of France, of the damages committed in his house by foreign sailors, against whom the Hawaiian administration has not taken any process.

The conclusion of the letter embracing these demands is as follows:

In the default of this Government making known its decision, between this and Saturday next, the 25th August, 1849, at 3 o'clock in the afternoon, the undersigned agreeably to the formal instructions of the French Government will have to declare the treaty of the 26th March, 1846, null and void, and replaced by the convention concluded the 12th and 17th of July, 1839, between the Post Captain Laplace, acting in the name of the King of the French, and His Majesty Kamehameha III.

Besides the two parties re-entering, by right, under the empire of that convention, it will become the rule of the reciprocal conduct to follow, and the Hawaiian Government will be bound to execute it, in all its extent, remaining after that day responsible for every infringement thereof which they may commit.

And in regard to the demands comprised in the paragraphs 7th, 8th, 9th and 10th

above, the undersigned declare that in case justice be not done, they will employ the means at their disposal to obtain a complete reparation, declining for this cause, and from the present all the responsibility of the subsequent acts that may happen.

Comments on these Demands.

1. "The complete and loyal adoption of the treaty of the 26th March, 1846," is demanded. It will be seen in the sequel that the United States Consul did not think it had been violated; and the French Admiral himself, in a subsequent conference with Commissioners appointed by the King, stated that he did not charge the Hawaiian Government with any violation of the treaty, but only with placing a wrong interpretation upon its sixth article.

2. The second demand is one which very obviously, according to the terms of the treaty, France had no right to make; and a compliance with it would open the flood-gates of intemperance upon the Hawaiian people. One of the missionaries remarks: "The Government have long been struggling against the overwhelming evil inflicted upon the Islands by rum and brandy. And now, for attempting to raise a feeble barrier against it, they must be visited by the vengeance of France, and the evil thrust upon them at the point of the bayonet! And all for what? Alas, one French merchant, and a few French grog-shop keepers here, cannot make so much profit in destroying their fellow-men with French brandy as they would like, and this is inflicting a sad national wrong on France!"

3. The Government has aimed to place Catholic and Protestant schools on the same basis; and to grant "a treatment rigorously equal to the two worships, and to their schools." Catholics are allowed to nominate teachers and a committee for their schools, and to control the religious instruction without interference from any one. A letter from the Islands says: "Let the chief of the French mission have the control of the Catholic schools, (to which he has no more right than he has to the Government highways or bridges,) and there is an end to our six hundred public schools, containing eighteen thousand children. They could not be carried on, if foreign consuls and bishops are to demand the control of any part of them."

4. In regard to the fourth demand, nothing need be said. Do the French design to force, not their religion and their brandy only, but their language, upon other nations?

5. There is no exception by which French whalers importing spirits are affected differently from other whaling vessels importing the same articles. For the encouragement of whale ships they are allowed, as a matter of *favor*, to trade in any article *except spirits*, to the amount of two hundred dollars without paying duty; and now France demands, as a matter of *right*, that her whale ships shall be allowed to trade in spirits as well as other articles to this amount, on the ground that they bring little except spirits with which to trade!

6. Of the sixth and seventh demands nothing need be said, in addition to what is submitted in the reply of the Government as given below. In regard to the eighth, little information has been received. So far as yet appears, it has reference to a very trifling matter. "Two mischievous boys crossed themselves with holy water in a Catholic church," in time of service, for which they were charged with disturbing the worship of the congregation, and were taken before a magistrate. But no charge against them was sustained by proof, and no punishment was inflicted; yet it is demanded that the punishment inflicted be made public in the official organ of the Government!

7. With reference to the ninth demand, one writer says, "The Governor of Hawaii ordered a man who fled for protection from the laws of the land to the house of a priest, to be brought from his retreat; for which the Governor must be turned out of office, without any process of trial according to the laws."

8. In regard to the tenth, in the absence of full information, the following remarks are given from the Boston Evening Traveller. "Some sailors from a foreign man-of-war broke into the establishment of a French grog-seller in pursuit of liquor, and helped themselves. Men-of-war's men are generally punished for such offences on board their ships, particularly in ports like Honolulu, where the interference of the police leads generally to fights and bloodshed. We presume these men received from their officers the usual punishment for an infraction of the peace of the town when ashore upon liberty. Consequently the Hawaiian Government had nothing further to do, as they could not apprehend them while under their national flag. This shows the character of M. Dillon, in endeavoring to fasten a grievance upon the Hawaiian government for non-compliance with an impossibility. If the French Government had not *forced* the Hawaiian to receive liquors, no such cause for complaint could exist."

Reply of the Government.

The King's Minister of Foreign Relations replied to the several demands made by the French Admiral and Consul, August 25, as follows:

To the first demand, namely, the complete adoption of the treaty of the 26th of March, 1846, as it reads in the French text, the King and Government assent; assuring the Admiral and Consul of France,

that they are now ready and willing, as they ever have been and will be, to fully and faithfully execute all the provisions of the treaty of the 26th March, 1846, until the same be modified or superseded by a new treaty.

To the second demand, namely, that the duties on brandies and other spirituous liquors, of French origin, be reduced to fifty per cent. *ad valorem*, the undersigned is instructed to make answer that to this demand the King and Government most respectfully decline to accede. First, on the ground that this question is now pending in direct reference to the consideration of the Department of Foreign Affairs in France. Secondly, because such demand is a plain and decided infraction of the letter and spirit of the treaty of the 26th of March, 1846; the sixth article of that treaty expressly empowering the Hawaiian Government to designate the amount of duty to be laid upon brandy and other spirituous liquors; "provided always, that such duty shall not be so high as absolutely to prohibit those articles." So far is the present duty from amounting to an absolute prohibition of the importation of those articles, that it appears from the statistics of the Custom House at Honolulu, that there have been three thousand two hundred and eighty-three gallons of brandy and other spirituous liquors imported into this place, which have paid duties, since the first day of January last.

To the third demand, requiring the subjection of Catholic schools to the direction of the chief of the French mission, and to special inspectors not Protestants; and a treatment rigorously equal granted to the two worships and their schools, the undersigned is instructed to make answer, that it is the intention of the King and Government of the Hawaiian Islands to treat with perfect equality the Catholic and Protestant worships and their schools. But that the schools referred to are public schools, entirely supported by the funds of the Government, raised exclusively from natives, and that they cannot submit to place them under the direction of any mission, Catholic or Protestant.

As answer to the fourth demand, requiring the adoption of the French language in business intercourse between French citizens and the Hawaiian departments, the undersigned is commanded to state, that the subject of this demand is now pending in reference to the Government of France; and that it is confidently believed by the King, that the result of that reference will be favorable to the views entertained by this Government; namely, that this demand is without foundation in the treaty of the 26th of March, 1846, or the law of nations, and absolutely impracticable in the present state of these Islands.

To the fifth demand, requiring the alteration of the law "to encourage the visits of whalers," so as to admit brandy and other spirituous liquors free of duty, in common with other commodities; and the repeal of the regulation which obliges vessels laden with spirituous liquors to pay and support, while on board, the Custom House officer placed there to superintend the lading and unlading of such vessels, the undersigned has it in command to reaffirm the ground previously taken in regard to other demands, namely, that these questions have been referred to the direct consideration of the Government of France; the result of which reference the King now awaits. But to add, however, that if the King and Government could see wherein such provisions conflict with the parity or any other right guarantied to France under the existing treaty or the law of nations, or wherein such provisions apply to French whalers or merchant ships differently from the vessels of other nations, this demand would be granted.

In answer to the sixth demand, namely, the return of all duties received in virtue of the regulations, the repeal of which is demanded in the fifth paragraph, the undersigned is commanded to state, that it follows as a consequence of the answer above given to the fifth requirement, that it cannot be granted

To the seventh demand, requiring the return of the fine of twenty-five dollars, paid by the French whale ship, the "General Teste," besides an indemnity of sixty dollars for the time during which she was detained here, the King and Government, through the medium of the undersigned, answer that this with other questions has been referred to France; and that relying upon her justice to support the view they have taken, they respectfully decline to yield their assent to this demand. The "General Teste," in leaving the port of Honolulu without first obtaining a clearance, plainly violated the law, as admitted by the Consul of France, subjecting her to a penalty of five hundred dollars, which, through the clemency of the King's Commissioners of Customs, was reduced to twenty-five.

As answer to the eighth demand, requiring the insertion in the official journal of the Hawaiian Government, of the punishment inflicted upon the scholars of the High School for impious conduct, giving motive to the complaints of Mr. the Abbé Coulon, the undersigned is instructed to answer, that the King and Government have discountenanced, and ever will strongly discountenance, all improper or impious conduct in any church of this kingdom; but that in the case referred to the King's Government are informed no conviction was had, or punishment inflicted, because the Justice before whom the case was tried, was of the opinion that the charge had not been sustained by proof; and, no appeal having been taken from his decision, no international question can arise in the matter.

To the ninth demand, requiring the removal of the Governor of Hawaii, who it is alledged, violated, or allowed to be violated,

the domicile of Mr. the Abbé Marechal, or the order that he make reparation for the same to that missionary; the one decision or the other to be inserted in the official journal; the undersigned is instructed to reply, that the King and Government have now for the first time learned of the grievance here complained of; that the legal tribunals of this kingdom have ever been open to the redress of all injuries of this nature; and that it is for the party alledged to have been injured to seek for justice by due recourse to such tribunals. Until justice be so sought and denied, neither the Admiral nor the Consul of France can, under the law of nations, or the treaty of the 26th of March, 1846, rightfully proceed as if justice were refused.

To the tenth demand, requiring payment to the proprietor of the French Hotel of the damages committed in his house by foreign sailors, the undersigned has it in command to answer, that the courts of this kingdom ever have been, and now are, open to the proprietor of the French Hotel, equally with all other persons, to compel the remuneration of damages wrongfully sustained. The King and Government are not aware that redress for such wrong has ever been denied to any French citizen, and until it is denied, they can see no ground for such reclamations.

The Minister of Foreign Affairs proposes that "in case the reference made to France is not satisfactory, to refer all matters and controversies in difference between France and the Hawaiian Islands, to the friendly mediation and adjustment of some neutral power, by whose arbitrament and award the King and Government will engage to abide." He then concludes as follows: "With this answer and proposition, solemly conveyed to you in the King's name, it will be for the Admiral and Consul of France to answer to their own Government, to their own consciences, and to the world, for the use they may make of the large force at their disposal. The King has ordered that no resistance whatever shall be made to such force."

Force resorted to.

To this communication the Admiral replied, almost immediately, that the answer to the "ultimatum" not appearing to him sufficient, he must give course to coercive measures; and on the same afternoon, August 25th, the armed forces of France took military possession of the fort, the Government offices, and the custom-house, and seized the King's yacht and other vessels sailing under the Hawaiian flag. The streets were almost entirely deserted, and no disturbance or confusion occurred. Whatever meed of glory the French forces deserve for their achievement, history will award them; but there was a triumph of the gospel witnessed here, in the unresisting quiet of a people who a few years since, under like circumstances, would have given loose to most impetuous passion, which is well worthy of notice, to the honor of the missionary work, and the praise of God's rich grace.

Protests of other Powers.

The view taken of these proceedings by the Consul General of Great Britain, and the Consul of the United States, will be learned from the following language, addressed by them to the Government of the Islands. Under date of August 25, the latter says, after referring to a letter which the French Admiral had previously addressed to him:

Believing that the Admiral had been misinformed, in relation to the violation of the treaty, and knowing that the use of force for the purpose, and in the manner indicated by him, would greatly injure American commerce in the Pacific Ocean, I expressed in decided terms in my answer to the Admiral's letter, bearing date the 24th instant, the opinion, that neither the letter nor the spirit of the treaty had been violated by the Hawaiian Government; and I protested against the enforcing of the demands in the manner indicated by the Admiral. I shall lose no time in making the President of the United States fully acquainted with the course I have taken in relation to the proceedings of the Admiral and the Consul of France.

The British Consul General wrote two days later as follows:

Detachments of French armed seamen having taken and kept possession of the fort and Government offices of Honolulu, I have considered it my duty to protest, and I have this day formally protested, to the French Admiral against the occupation of the fort and Government offices by the forces under his command, as a violation of the mutual agreement of the 28th November, 1843, by which the British and French Governments, reciprocally, pledged themselves never to take possession, neither directly or under the title of protectorate, or under any other form, of any part of the territory of the Sandwich Islands. I have, moreover, addressed, and forwarded with the protest, a letter to Admiral de Tromelin, in which I have given at some length, the view I have been constrained to take with respect to his hostile proceedings, and to the nature of his demands, especially of those which insist upon the reduction of the duty upon spirituous liquors to fifty per cent. *ad valorem*, and the adoption of the French language in business intercourse between the Custom House and other Hawaiian Government Offices and French citizens; and I cannot persuade myself that the view which I have thus taken and conveyed in a friendly manner to Admiral de

Tromelin, will fail to have some weight in conducing to an amicable termination of the existing differences.

Further Negotiations.

In the Admiral's note to the Government, dated August 25th, in which he said that he should "give course to coercive measures," he proposed that if, in the interval of twenty-four hours, the Hawaiian Government, "better advised," would consent to accept provisionally the conclusions of the ultimatum of August 22d; or if his Majesty, King Kamehameha III., should prefer to send on board the Gassendi special commissioners to confer with him, "in the probable case of good accord," he would give the order to the French forces to reimbark, leaving it to the French Republic to pronounce upon the questions in the last resort. Two special commissioners were accordingly appointed, and repeated conferences ensued; but it was found impossible for the representatives of the Hawaiian Government to make the concessions required of them. During these negotiations, the work of dismantling the fort went forward; indeed, it continued till August 30.

On the 29th of August, the Sandwich Islands Government, to show its earnest desire to do all in its power "to satisfy the honor of France and the Admiral," made the following proposition; namely,

That all pending difficulties be referred to the decision of the Government of France in concert with the King's special plenipotentiary; and, in case of a non-agreement upon any point, to the final award of any friendly power, to be named by France herself; the Hawaiian Government pledging the King's faith and the national revenues, and, if required, the further guaranty of some friendly power to abide by and carry out all the provisions of such decision and award.

This proposition the Admiral declared unsatisfactory. At the same time he made the following announcement:

Considering that in consequence of the erroneous interpretation that the Hawaiian Government persists in giving to the treaty of the 26th of March, 1846, it has exercised against the citizens and the commerce of France exactions, which have been protested against to no effect by competent official parties, and because it persists in the same courses, the undersigned, by way of reprisals and in order to have some guaranties of indemnity and reparation of damages occasioned to France, notifies here to the Hawaiian Government, that he will cause to be seized and captured all the properties of this government, which shall fall into his power, respecting always the property of private individuals, because the undersigned does not wish to make Hawaiian subjects responsible for the faults of the counsellors of their King. It is for this reason that he confines himself, to-day, to disarm the fort of Honolulu, and to seize definitely the schooner Kamehameha, the only one of the vessels actually under detention which belongs to the Hawaiian Government.

The French Consul, M. Dillon, gave notice to the government, immediately after the resort to coercive measures, that he had left his house and furniture, and retired on board the French war vessels, and that he should hold the Government responsible for all injury to the property which he had thus of his own accord and needlessly left, of the value of which he made his own statement, (twelve thousand dollars,) without an inventory. On the third of September, the Hawaiian Government sent to the Admiral a protest against all these proceedings. On the fifth of the same month, the Admiral, with M. Dillon and his family on board, sailed for San Francisco, having sent away the King's yacht as a prize the day before. "In consequence of the strict orders of the King, not an angry look or word was given to any French officer, sailor or marine, during the military operations of landing, taking possession, occupying and dismantling the fort, the destruction of arms, powder, &c., the posting up proclamations, and the final retirement on board." It is supposed that the injury done to the property of the Government, including the value of the yacht, amounts to about $100,000.

What is to be the end of all these things; what effect they will have upon the influence of Catholics and Protestants, and upon the interests of morals and religion at the Islands; what ground will be taken by the Government of France and by other Governments, which it is to be hoped will interfere; and what kind of reparation of grievances the Hawaiian Government is to receive, remains to be seen.

A Contrast.

The following paragraph from the recent message of the President of the United States to Congress presents, in its spirit and sentiments, a contrast to these proceedings of the French, which commends itself not only to the heart of the Christian, but to the good sense and good feeling of every American patriot and every philanthropist.

The position of the Sandwich Islands, with reference to the territory of the United States on the Pacific; the success of our persevering and benevolent citizens who have repaired to that remote quarter in christianizing the natives and inducing them to adopt a system of government and laws suited to their capacity and wants; and the use made by our numerous whale-ships of

the harbors of the Islands as places of resort for obtaining refreshments and repairs, all combine to render their destiny peculiarly interesting to us. It is our duty to encourage the authorities of those Islands in their efforts to improve and elevate the moral and political condition of the inhabitants; and we should make reasonable allowances for the difficulties inseparable from this task. We desire that the Islands may maintain their independence, and that other nations should concur with us in this sentiment. We could in no event be indifferent to their passing under the dominion of any other power. The principal commercial states have in this a common interest, and it is to be hoped that no one of them will attempt to interpose obstacles to the entire independence of the Islands.

Siam.

JOURNAL OF MR. HEMMENWAY.

THE following journal of a tour to some places of interest, connected with the superstitions of Siam, has but recently reached the Missionary House, though the tour was made early in 1849. Mr. Hemmenway was accompanied by his son, and by Doct. House, of the Presbyterian mission. They left Bangkok on the 29th of January, in a Cochin Chinese boat.

Journey to Phrabat.

Jan. 30. We are now moored on the upper side of the old city, called Ayuthea, about forty miles above Bangkok. As yet we have seen but little of this "city in ruins," as it is often called, having only passed about half way round the outside of the walls, or where the walls once were. Some seventy years ago, as Siamese history says, the Burmans came over and took Ayuthea, which was then the residence of the King, and destroyed it. But after some little time, the Siamese succeeded in driving them away, and have since been in possession of it. But it was never rebuilt, and the interior is said to be quite deserted.

31. At daybreak, this morning, we left Ayuthea, and began to ascend towards Phrabat. The course, apparently, is north-east from Ayuthea, and the river we found to be extremely serpentine; but our ascent was rendered pleasant and agreeable by the high sloping banks, the tops of which were grown up with tall trees, and the slope of the banks, in many places, laid out in small gardens by the farmers, who dwell upon the high banks.

Feb. 1. At half past one o'clock, A. M., our elephant driver waked us from a sound sleep to prepare for our journey; and in half an hour more we found ourselves seated upon one of these noble animals, and wending our way from the village on the shore into the jungle.

As we proceeded toward Phrabat, we fell in with companies of pilgrims on foot, made up of priests and their trains of young men and boys. One of these followed us for some little time, to whom we spoke of the common salvation, telling them of the fruitlessness of going on pilgrimages to secure heaven, and opening to them a better and more excellent way. Some of them seemed to listen with respectful attention, but others mocked and made light of these things.

We were apprised of our approach to "the place of the sacred foot," by the ringing of bells, the beating of gongs, and the playing of instrumental music of various kinds, around the sacred temple, erected over the rock where the foot-print is said to be. On our arrival, our first business was to hire a house; which we found within the old walls of what was said formerly to inclose the palace of the kings, when they were accustomed to go up to this sacred place to pay their devotions.

We scarcely found ourselves comfortably settled in our bamboo hut, when the owner, a middle aged woman, came and requested that we would buy our tapers and gold leaf for offerings of her. We told her we should have no use for them, as we were the disciples of Christ, and could not, therefore, make offerings to Gaudama, or any other god. At this reply of ours she looked astonished.

The Sacred Footmark—Preaching.

The building situated over the rock where the foot-print is said to be, is on a hill, ascended by a long flight of steps. We had come nearly to the door of the room where the foot-print is, when they began to cry out, "Don't go in, don't go in." But our curiosity to see was so much greater than our fears, that we passed directly in, and found ourselves at once beside the sacred foot, or the hole in the rock, which we found strewed about and within with gold leaf, and the hole so dark that we could not discover any thing like the shape of a foot in it. Indeed, they would not suffer us to make any examination, nor to stand near it; but were in earnest to have us leave the room forthwith. On one side of the room hung a golden plate, having some-

what the shape of a foot, but of large size. This we were told was an exact pattern of the foot-mark, as found in the hole of the rock. But before our curiosity was half satisfied we were urged so strongly to leave, that we thought it the part of prudence to withdraw.

Soon after my return I was joined again by my companion, and very soon our lodging-place became known to many. Many of our friends from Bangkok came to see us, and treated us with much respect. Among these were priests from wats known to us. In the course of a very pleasant conversation with one of the priests, we ventured to ask his opinion respecting the truth of the fact asserted, that Gaudama's footstep was in the rock. He answered, without hesitation, that it was no doubt a deception practiced upon the people. During the day we had better opportunities to preach, and that in a quiet manner, to small companies, than we had had since we left home.

Passage to Pattowi.

On the following day Mr. Hemmenway and his companions returned to their boat.

About eleven o'clock we arrived at our boat again, where we found every thing safe and our men awaiting our return. Tired as we were and in need of rest, we were immediately thronged with applicants for books, from among those who were either going to or returning from Phrabat. We felt it our duty to seize upon the opportunity, and endeavor to do something for the salvation of these deluded souls. After laboring for about two hours in this work, we removed our boat to a quiet place, took our dinner, and by three o'clock were ascending the river with a favoring tide toward the other sacred place of Gaudama, called Pattowi, distant from our other boat landing by boat, about one day, and by cart and buffaloes about half a day.

3. Soon after our arrival at the boat-landing, we entered into an engagement with a man to take us to Pattowi early on Monday morning, having decided to stay here and keep the Sabbath, give our men rest, and do what we could, as opportunity should offer, to preach the gospel.

4. (*Sabbath.*) We have had, on the whole, a very quiet and profitable day, both for ourselves and our men; and I hope that good has been done.

5. At half past two o'clock this morning, we set out in a buffalo cart for Pattowi, the sacred mountain, where, in the overhanging rock, they show the shadow of Gaudama. The cart is the best and only vehicle to be obtained here for the purpose of going thither.

Shadow of Gaudama.

After breakfast we went up the hill to see the famed shadow in the rock, which the Siamese come to worship. After looking a few minutes, we could make out the outlines of the head, face and chest indistinctly; but saw nothing which we could conjure into a body, arms and legs. The head and face were very small, like that of a small child; whereas the foot, as represented at Phrabat, is large, like that of a giant. Going out from this place, we took a circuitous path, leading to the hill above the rock, which we reached after stopping several times to rest ourselves. Here we found a small temple with five images and a candle burning before them, and also a small sala near it; and on a cliff higher up still, which is the summit of the hill, we found two more salas or sheds, a small temple with several images, and a taper burning before them. From the top of this cliff we had a beautiful prospect of the surrounding country, of mountain and valley, of woods and cultivated fields.

Having satisfied our curiosity at this place, by seeing all that we thought worthy of our attention, and having given our testimony in favor of Christianity and against Boodhism, we were ready by four o'clock, P. M., to return.

Recent Intelligence.

Salonica. — From a letter of Mr. Dodd, dated November 7, the following extract is taken:

Last Sabbath was our communion service. We were but a little band of four, including our Armenian helper; but Jesus was present, and our communion was sweet with him. Our English brethren were absent, one on a tour, and the other being sick; and our dear brother Maynard has gone to the feast above, to sit down with Abraham, Isaac and Jacob, and an innumerable company, redeemed from all nations. We talked of the time, when a great company, washed in the blood of Jesus, shall keep this feast in Salonica. Our eyes may not see it; but it shall come. All these mosques, whose minarets tower around us, shall be churches of the living God, where incense and a pure offering shall ascend. All these synagogues shall be places of weekly prayer; and these Turks and Jews, that know not our Lord Jesus, shall come and sit meekly at his feet. Lord Jesus! come quickly!

ALEPPO.—Mr. Ford left Aleppo on the 11th of October for Mosul, with the intention of spending the winter in the latter city. Under date of October 20, Mr. Benton bespeaks for him the prayers of Christians in this country.

NESTORIANS.—Messrs. Breath and Coan, with their wives, arrived at Oroomiah on the 13th of October, "having to recount nothing but goodness and mercy all the way." Mr. Coan, in speaking of their reception, says: "Long before we reached the city, we were greeted by our brethren here, and by a troop of natives, who came out to welcome us, and escort us into Oroomiah."

CEYLON.—Mr. and Mrs. Hoisington were at Calcutta, November 7, whither they had gone to take passage in a vessel for Boston. Physicians at Madras "held out very slight hopes of his recovery"; and it was even doubtful whether he would live to see his native land once more. Since that time, however, his health has improved; and he says in a recent letter, "I hope that I have yet something to do in the missionary cause."

In the last semi-annual report of Doct. Green, on the medical department, he writes as follows, under date of November 9:

There have been, during the last four months, some scattering cases of the cholera, alarming the people somewhat, as they have yet in remembrance, its terrible devastation among them three or four years ago. The health of the mission is about as usual. Sickness carries some from us this year to our "fatherland," and death has taken two to our Father's house on high.

My assistant, Doct. Gould, continues his attendance on the sick among the natives. I give him my assistance when my health and leisure allow, or when necessity requires it. The number of cases registered amounts now to 3,830. This young man seems diligent in his duties, and to enjoy a good share of the confidence of the people. While dispensing medicines, he distributes tracts also to the patients, and converses with them on their spiritual interests.

My three medical students have been making fair progress in their studies, and will continue, I hope, through a full course. Should they do so, I cannot but expect them to become very useful. I have been enabled to induct them to a good degree into practical anatomy. I look upon this branch of their education as peculiarly valuable to them, inasmuch as in the department of surgery, the native practitioners must and will grant to them the precedence; while in the administration of internal remedies, they make almost unbounded pretensions to superior skill.

CHINA.—Mr. Williams states, in a letter dated October 25, that there has been much sickness among the missionaries of different societies at Shanghai. Mr. and Mrs. Bridgman, however, have escaped. Two Swedish missionaries have recently arrived at Hong-kong; and the (English) Bishop of Hong-kong, accompanied by his associates, was expected very soon. Fifteen different societies are now represented in China.

DONATIONS,

RECEIVED IN DECEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.		
Bridgeton, m. c.	14 93	
Brownfield, m. c.	5 00	
Cumberland, Cong. ch. and so.	12 00	
N. Gloucester, do.	20 00	
Portland, 3d ch. m. c.	45 32	
Sweden, Cong. ch. and so.	14 00	—111 25
Kennebec co. Conf. of chs. B. Nason, Tr.		
Augusta, S. ch. and so. gent. 79; la. 36,73; m. c. 72,31;		188 04
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.		
Bath, Winter-st. hea. sch. so. for *Rebecca McGaw Fiske*, Ceylon,	20 00	
Bristol, Cong. so. m. c. 4; Mrs. H. D. 1;	5 00	
Richmond, A fem. mem. of the ch.	10 00	
Townsend, T. Decker,	10 00	
Waldoboro', J. B. 2; H. D. McC. 1;	3 00	—48 00
Penobscot co. Aux. So. J. S. Wheelwright, Tr.		
Bangor, Hammond-st. ch. 73,14; s. s. 45,91; a friend, 3; 1st par. 72,85;	194 90	
Brewer, 1st ch. 59,78; s. s. 15;	74 78	
Dedham, m. c.	12 28	
E. Brewer, m. c.	13 22	—295 18
Bucksport, Cong. ch. and so. m. c. 34; Camden, do. 34,28; Castine, gent. asso. 54; Prospect, 1st cong. par. 10;		132 28
		774 75
Legacies.—Bangor, John Pearson, by John Fiske, J. W. Carr and Simon T. Pearson, Ex'rs,		250 00
		1,024 75

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.		
Nelson, Ch. and so. 10,09; la. 9;	19 09	
Stoddard, Cong. ch. and so.	15 00	—34 09
Grafton co. Aux. So. W. W. Russell, Tr.		
Campton, Fem. miss. so.	28 66	
Lebanon, Cong. ch. m. c.	50 00	
Littleton, m. c. 16; s. s. con. for schs. at Madura, 2;	18 00	—96 66
Hillsboro' co. Aux. So. J. A. Wheat, Tr.		
Greenfield, Cong. ch.	3 00	
Manchester, Franklin-st. ch.	93 35	—96 35
Merrimack co. Aux. So. G. Hutchins, Tr.		
Pembroke, Rev. J. Lane,		15 00
Rockingham co. Conf. of chs. J. Boardman, Tr.		
Candia, Cong. ch. and so.	83 40	
Chester, do. m. c.	100 04	—183 44
Strafford co. Conf. of chs. E. J. Lane, Tr.		
Farmington, A friend,		20 00
Sullivan co. Aux. So. E. L. Goddard, Tr.		
Lempster, 1st cong. so. m. c.		15 00
		460 54
Legacies.—Lyme, Jonathan Franklin, by O. K. Porter and D. C. Churchill,		50 00
		510 54

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.		
A bal.	1 37	
Bridport, Mrs. H. Doty, dec'd,	3 75	
Bristol, Cong. ch.	3 00	
Cornwall, do. 43,07; m. c. 7,48; to cons. Rev. E. C. WINES an H. M.	50 55	
Middlebury, Cong. ch.	143 00	
New Haven, Gent. 28,92; fem. benev. so. 36; to cons. Rev. SAMUEL HURLBUT an H. M.	64 92	
Orwell, Cong. ch.	43 50	
	310 09	
Ded. disc.	1 55	—308 54
Caledonia co. Conf. of chs. E. Jewett, Tr.		
Greensboro', m. c.	4 30	

Hardwick, Rev. J. N. Loomis, 25 00
Peacham, Cong. ch. and so. 23 00
St. Johnsbury, 2d do. 79 06
Walden, La. 11 75—143 11
Chittenden co. Aux. So. M. A. Seymour, Tr.
Burlington, Cong. so. 250; m. c. 16,70; 266 70
Jericho, A. Lee, 30 00—296 70
Orleans co. Aux. So. H. Hastings, Tr.
Craftsbury, m. c. 10; la. 20; 30 00
Rutland co. Aux. So. J. Barrett, Jr. Tr.
Benson, Asso. 12 00
Clarendon, Mrs. R. 1 00
E. Rutland, m. c. 18 92
Orwell, Rev. J. Hall, 10 00
W. Rutland, Asso. 10 00—51 92
Windham co. Aux. So. F. Tyler, Tr.
Windham, Cong. ch. m. c. 7 00
Windsor co. Aux. So. J. Steele, Tr.
Springfield, m. c. 5 00
Wells River, Indiv. 4 30
Windsor, Cong. s. s. 1 00—10 30
847 57
Manchester, A lady, 1 00
848 57

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Sandwich, m. c. 33 20
W. Barnstable, Coll. and m. c. 30 00
Yarmouth, Cong ch. and so. 20 00—83 20
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
New Marlboro', S. par. 5 00
Boston, S. A. Danforth, Agent, (of wh. fr. a fem. friend. by S. T. A. 30; R. S. Davis, 10;) 881 21
Essex co. North, Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury Mills, Cong. so. 30 00
Essex co. South, Aux. So. C. M. Richardson, Tr.
Gloucester Harbor, Evan. cong. so. m. c. 37,50; J. Reynolds, 12,50; 50 00
Marblehead, 1st ch. m. c. 25 00
Saugus, m. c. 7 25
Salem, S. so. m. c. 24,62; Crombie-st. do. 27,89; Tab. m. c. 14,61; 67 12—149 37
Hampshire co. Aux. So. J. D. Whitney, Tr.
Chesterfield, A few indiv. 35 00
Cummington, 1st cong. so. 8 00
Enfield, Benev. so. (of wh. fr. Leonard Woods to cons Mrs. PERSIS C. CURTIS of Adrian, Mich. an H. M. 100; friends, to cons. WILLIAM NOYES, Troy, N. Y. do. 100; Alvin Smith, to cons OSIAS RANDALL of Enfield, do. 100;) 750 00
S. Hadley, A friend, 50; cong. ch. and so. m. c. 7,75; s. s 2,82; two chil. 28c.; juv. miss asso. for fem. sem. at Beirut, 6,40; 67 25—860 25
Harmony Conf. of chs. W. C. Capron, Tr.
East Douglas, Cong. ch. to cons. SAMUEL W. HEATH an H. M. 133 85
Millbury, Coll. 86,75; m. c. 28,45; a friend, for debt, 5; for c. fund, 3,50; 123 70—257 55
Middlesex North and vic. J. S. Adams, Tr.
Acton, Cong. ch. and so. 9 35
Middlesex South Conf. of chs.
Holliston, Cong. ch. and so. m. c. 23 65
Lincoln, Cong. ch. and so. 21,25; m. c. 9,50; 30 75—54 40
Norfolk co. Aux. So. Rev. S. Harding, Tr.
Brookline, La. Japan so. 7 75
Dedham, Mrs. ABIGAIL B. P. BURGESS, wh. cons. her an H. M. 100 00
Roxbury, Eliot ch. m. c. 22,41; gent. 10,50; Mrs. E. T. Bowles, 100; a friend. 5; 137 91—245 66
Palestine Miss. So. E. Alden, Tr.
Middleboro', 2d ch. and so. 21 00
Randolph, 1st par. m. c. 74 11
S. Braintree, Juv. miss. so. for Ceylon, 15; s. s. 5,86; 20 86
W. Randolph, Cong. ch. and so. 38 30—154 27
Taunton and vic. Aux. So.
Berkley, Fem. cent so. 20 00
Pawtucket, Gent. 58 00—78 00
Worcester co. Central Asso. A. D. Foster, Tr.
Auburn, Gent. 68,80; la. 23,20; m. c. 17,15; to cons. THOMAS MERRIAM an H. M. 109 15
Boylston, Fem. benev. so. 10 00—119 15
Worcester co. North, Aux. So. B. Hawkes, Tr.
Athol, Gent. 27,50; la. 16,09; m. c. 6,02; 49 61
Gardner, 1st ch. 27 00
Hubbardston, Gent. and la. 35 14
Petersham, 33 00
Phillipston, Gent. 76,65; la. 40,50; 117 15
Royalston, Gent. 47,50; la. 36,04; 83 54
S. Royalston, Gent. and la. 8 59
Templeton, Gent. 40,33; la. 48,52; m. c. 35,56; 124 41
Winchendon, Gent. and la. 38,90; m. c. 25; 63 90
Winchendon North, Gent. 41,05; la. 36,61; m. c. 30; 107 66
650 00
Ded. prev. ack. 351; c. note, 2; 353 00—297 00
3,224 41
Andover, Chapel cong. m. c. 44,36; Charlestown, 1st ch. m. c. 58.11; Winthrop ch. and cong. 157,84; Chelsea, Winnisimmet ch. and so. m. c. 70,60; E. Cambridge, Evan. cong. ch. and so. m. c. 11; Edgartown, ch. and so. 10; N. Andover, cong. ch. and so. 50,37; N. Reading, cong. ch. m. c. 10; Reading, S. par. la. 15; 427 28
3,651 69
Legacies.—Boston, Miss Mary D. Brown, by Rev. H. Bardwell, 30 00
3,681 69

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.
Bethel, Cong. ch. and so. 38 21
Bridgeport, T. C. Perry, 30 00
Monroe, Gent. 18,02; la. 36,62; m. c. 7,36; wh. cons. Rev. DANIEL JONES, of Brockville, Ia. an H. M. 62 00
Reading, Gent. and la. 37 95—168 16
Fairfield co. West, Aux. So. C. Marvin, Tr.
Greenfield, Cong. ch. and so. 51 00
Greenwich, 1st do. wh. and prev. dona. cons. L. H. HOBBY an H. M. 40; 2d do. 20; 60 00
Norwalk, 1st cong. ch. and so. 161 76
Southport, Cong. ch. and so. 37 00—309 76
Hartford co. Aux. So. A. W. Butler, Tr.
Canton, m. c. 15 00
Collinsville, 61 91
Farmington, 1st so. 292 86
Hartford, Centre ch. 738; North ch. m. c. 13,56; 751 56
Simsbury, THOMAS CASE, wh. cons. him an H. M. 100 00
So. Windsor, Wapping so. 23,60; m. c. 16,94; 40 54
West Hartford, Coll. 162,53; m. c. 5,11; 167 64—1,429 51
Hartford co. South, Aux. So. H. S. Ward, Tr.
Glastenbury, 1st so m. c. 58,96; gent. (of wh. fr. GEORGE PLUMMER to cons. him an H. M. 100,) 260,41; la. 115,91; Eastbury so. m. c. 5; la. 20,60; 460 88
Middletown, 1st so. gent. and la. 107; S. ch. C. B. 5; 112 00
Wethersfield, 10 00
Worthington, Gent. and la. 87 12—670 00
Litchfield co. Aux. So. C. L. Webb, Tr.
Canaan North, Cong. so. 45 39
Canaan South, 16 63
Cornwall, South, Coll. 61 00
New Preston, 3 50
Winsted, 132 76—259 28
New Haven City, Aux. So. A. H. Maltby, Agent.
New Haven, 1st ch. and so. 821,46; Union m. c. 26,40; Yale col. do. 5,92; 3d ch. do. 10,50; Rev. W. S. H. 6; Mrs. A. Anketell, for *W. Bayard Anketell*, Ceylon, 20; J. Anketell, for *Edward A. Anketell*, do. 20; C. H. Bullard and others, for ed. of a boy in Ceylon, 20; schol. of Col. and Com. Ins. 2; unknown, 5; 937 28

New Haven co. East, Aux. So. A. H. Maltby, Agent.
East Haven, Gent. 44,75; la. 33,48; Rev. S. Dodd, 10; 88 23
Northford, Gent. 26 20—114 43
New Haven co. West, Aux. So. A. Townsend, Jr., Tr.
Derby, 1st so. 36,80; m. c. 52,71; 89 51
Waterbury, H. A. E. 05—89 56
New London and vic. Aux. So. C. Chew, Tr.
Stonington, 2d cong. ch. 97 00
Norwich and vic. Aux. So. F. A. Perkins, Tr.
Franklin, Gent. and la. 42 02
Ledyard, do. 27 00
Lisbon, Hanover so. m. c. 10 00
Montville, 1st so. gent. and la. 32 00
North Stonington, Gent: and la. wh. cons. SAMUEL B. WHEELER an H. M. 107 68
Norwich, Main-st. ch. la. 103,77; 2d so. gent. 240; T. M. D. 3; Greenville, gent: and la. 61,61; m. c. 50; 458 38—677 08
Tolland co. Aux. So. J. R. Flynt, Tr.
E. Stafford, Cong. ch. 49 93
Gilead, Gent. 21; la. 30,86; 51 86
N. Somers, A friend, for girls' sch. at Seroor, 5 00
Stafford Springs, Mrs. M. M. Ives, 5 00
Vernon, 1st so. la. 128,44; gent. (of wh. fr. N. O. Kellogg, to cons. Miss CORDELIA D. TURNER, of Jackson, Mich. an H. M. 100,) 339,22; 467 66—579 45
Windham co. North, Aux. So. J. B. Gay, Tr.
Brooklyn, Gent. 72,62; la. 72,87; m. c. 37; 182 49
Windham co. South, Aux. So. Z. Storrs, Tr.
Canterbury, 62 00
Chaplin, Gent. 27,75; la. 32,94; m. c. 21,51; 82 20
Mansfield, 1st so. gent. 104,85; la. 70; m. c 24,50; 199 35
Westminster, Gent. 21; la. 27; 48 00—391 55

5,905 55

Legacies.—Gilead, Miss Abigail Merrill, by Israel E. Hutchinson, Ex'r, 700 00

6,605 55

RHODE ISLAND.

Slatersville, Cong. ch. wh. cons. WILLIAM MANN, FRANCIS TORRANCE, and Miss LYDIA A. W. WHITNEY, H. M. 357 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Albany, 1st R. D. ch. 300; 2d do. 50; 350 00
Benheim Hill, Meth. Epis. ch. 1 64
Bloomingburgh, R. D. ch. 31,13; m. c. 7,61; a friend, 10; juv. miss. so. 3,41; 52 15
Blooming Grove, R. D. ch. 7 00
Caroline, R. D. ch. 9 00
Coxsackie, 2d do. 45 28
Deer Park, R. D. ch fem. miss. so. 6 09
Flushing, do. 9 83
Greenbush, do. 30 00
New Hackensack, do. a lady, for Amoy chapel, 5 00
New York, Colleg. R. D. ch. 197 18
Schenectady, R. D. ch. s. s. 12,50; inf. class, 2 50; 15 00
Schoharie, R. D. ch. 19 00
Tyre, do. 6 00
Ulster, Classis, 30 00
Upper Red Hook, R. D. ch m. c. 8 00
Warwick, R. D. ch. 8; indiv. 3,75; 11 75

802 83
Ded. disc. 31—802 52

Buffalo and vic. J. Crocker, Agent.
Attica, Pres. ch. 16; m. c. 20; 36 00
Chautauque co. Aux. So. J. D. Carlisle, Tr.
Westfield, Juv. miss. so. 8 60
Geneva and vic. C. A. Cook, Agent.
Albion, Pres. ch. 35 00
Batavia, do. 70 85
Centre Lisle, Cong. ch. 7 00
Churchville, Rev. Mr. Brooks, 5 00
Clarkson, Cong. ch. to cons. Rev. REUBEN S GOODMAN an H. M. 50 00
East Bloomfield, Cong. ch. 69,47; Ira Pixley, 61; S. Eggleston, 30; 160 47
Geneva, Juv. sew. cir. 6 50
Livonia, Pres. ch. 30 00
Lockport, 1st do. 129,94; m. c. 20,57; cong. ch. 45; 2d Ward pres. ch. 10; G. W. J. 10; 215 51
Niagara Falls, A. H. Porter, 20 00
Oswego, A friend, 5 00
Penn Yan, 1st pres. ch. 69 33; E. B. Jones, wh. and prev. dona. cons. Miss JULIA B. JONES an H. M. 50; 119 33
Pultney, 1st pres. ch. 20 00
Rushford, Pres. ch. and so. 8,85; s. s. 3,29; fem. benev. so. 5,86; 18 00
Seneca Falls, Pres. ch. 90 00
Waterloo, do. 40 00

892 66
Ded. disc. 25—892 41

Greene co. Aux. So. J. Doane, Tr.
Durham, 1st pres. ch. m. c. 20 00
Monroe co. and vic. E Ely, Agent.
Perry Centre, Pres. ch. to cons. Rev. THOMAS H. HODGMAN an H. M. 60 00
Rochester, Washington-st. pres. s. s. for *George W. Parsons* and *Maria T. Hickok*, Ceylon, 40; m c. 87,46; Brick pres. s. s. for *Alexander J. Burr*, Ceylon, 20; 147 46
Sweden, Pres. ch. 10 00
W. Bloomfield, Ortho. cong. ch 8 57—226 03
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh fr. Rev. W. H. Bidwell for debt, 250; s. s. of 11th pres. ch. 6,57; Brooklyn, S. pres. ch. 33,29; Armstrong juv. miss. so. for ed. of chil. under Dr. Scudder, 40; Brainard juv. miss. so. 3,25;) 746 87
Otsego co. Aux. So. Rev. G. S. Boardman, Tr.
Cooperstown, Fem. miss so. 25 31
Syracuse and vic. J. Hall, Agent.
Marcellus, Pres. ch. 53 33
Salina, do. 29 27—82 60

2,840 34

Albany, 4th pres. ch. 50; M. D. for hea. child, 2,10; Babylon, a friend, 10; Brockport, Mr. Cowles's ch. and so. for sup. of a colporteur at Beleren, Turkey, 37; Buskirk's Bridge, P. V. N. Morris, 8; Canaan 4 Corners, ch. 27; Cannonsville, pres. ch. 4; Chestertown, pres ch. m. c. 5; Danby, pres. ch. 16,30; Denton, pres. ch. m c. 12; juv. m. c. 2,25; Gloversville, U. M. and Mrs. Sarah B. Place to cons JOHN W. PLACE an H. M. 100; Homer, cong. ch. 220; Hudson, fem. miss. asso. of 1st pres. ch. wh. cons. Miss CORNELIA BEEKMAN an H. M. 100; Ithaca, pres. ch. 45,55; W. L. 5; Miss C. M. C. 3,50; Maine, 13; Marshall, cong. ch. and so. 31; Middletown, chil. 1; Montgomery, 1st pres. ch. fem. mite so. for *Isabella H. Borland*, Ceylon, 20; New Lebanon Centre, Mrs. L. Rich, for Mr. Bridgman, China, 4; North Salem, THOMAS MEAD, wh. cons him an H. M. 100; Rensselaerville, pres. ch 19,30; m. c. 16,42; Schenectady, a fellow disciple, 20; Stamford, J. King, 5; Troy, Van W. Wickes, 15; Winfield, Rev. P. S. P. 25c.; Wolcott, 2d pres. ch. 15; 907 67

3,748 01

Legacies.—E. Bloomfield, Heman Beebee, by Josiah Porter, Ex'r, 290; New Lebanon, R. Woodworth, by B. Peabody, Ex'r, 50; 340 00

4,088 01

NEW JERSEY.

Board of For. Miss. in Ref. D. ch. C. S. Little, New York, Tr.
Saddle River, R. D. ch. 10 00
Bloomfield, s. s. miss. asso. of 1st pres. ch. for *Ebenezer Seymour*, Ceylon, 20; Bridgeton, L. Q. C. Elmer, 20; Chatham Village,

la. of pres. ch. for ed. of a hea. child, 20; Mendham, Mrs. C. 2, Newark, 1st pres. ch. 535,44; 2d do. coll. and m. c. 220,23; young people's miss. so. for hea. child, 20; to cons. MOSES W. DODD an H. M. 100; 3d pres. ch. 74,93; a bro. and sis. 1; 6th pres. ch. m. c. 7,31; L. F. Corwin, 10; Mrs. E. Armstrong, 10; Shrewsbury, s. s. of pres. ch. 1,31; 1,042 22

1,052 22

PENNSYLVANIA.

Birmingham, s. s. asso. for *Sarah Hare*, Ceylon, 30; Danville, Mrs. M. 5; Philadelphia, John Rorer, to cons. WILLIAM RORER an H. M. 100; 1st pres. ch. m. c. 297,77; J. C. 5; indiv. 3; J. W. 5; 3d pres. ch. indiv. 116,96; 5th do. m. c. 6,45; W. C. Coates, 25; H. S. 15; J. W. T. 15; E. B. 11; T. E. 10; T. W. B. 5; Clinton st. pres. ch. M. L. B. 5; Mrs. E. K. 5; J. M. 5; L. 3; A. B. 2; Reading, W. Darling, wh. and prev. dona. cons. MARGARETTA S. DARLING an H. M. 15; 685 18

DELAWARE.

Wilmington, Hanover-st. pres. ch. m. c. 66,33; ded. ack. fr. St. George's ch. in Jan. Her. 5; 61 33

VIRGINIA.

French Creek, A. B. 2; Mrs. J. S. 1; M. P. 1; for debt, Norfolk, J. D. Johnson, 30; Pulaski and Wythe co. aux. so. 24; 58 00

DISTRICT OF COLUMBIA.

Washington, L. Ward, 5 00

GEORGIA.

Athens, Rev. S. W. Magill and wife, 83; Savannah, H. I. Gilbert, 10; 93 00

OHIO.

Western For. Miss. So. G. L. Weed, Tr. Alexandria, 6,80; Barea, pres. ch. 10,60; Central ch. 15,13; s. s. 94c.; Cincinnati, 2d pres. ch m. c. 10,82; four indiv. in Tab. ch. for ed. of a child in Mr. Winslow's sch. 20; G. Y. Roots, 20; Z. B. 1; Coshocton, s. s. 2; Dresden, m. c. 8,13; Elizabethtown, pres. ch. 18,75; Graham's Station, 2,20; Helena, Rev. E Adams and fam. 3; Higginsport, pres. ch. m. c. 4; Horse Cave, ch. 3,87; Jackson, 13,02; Jersey, m. c. 1,30; fem. miss. so. 10; s. s. 1,34; chil. of mater. asso. 46c.; Johnstown, 3; Marietta, cong. ch. 119,65; sew. so. 2; Pomeroy, ch. 20; Rainbow, 5,96; coll. at meeting of Ohio Synod, 12,44; 316 41

Western Reserve Aux. So. Rev. H. Coe, Agent. Aurora, F. S. 1; Burton, 19; P. Hitchcock, 10; Freedom, 1; Hartford, 20,03; S. Hayes, 15; Huntington, 1,50; Johnson, 22,97; a boy, 6c.; Kinsman, 65,79; J. A. 10; J. C. 10; T. K. 10; P. and D. A. (of wh. for debt 3,) 10; H. L. 10; Mrs Rebecca Kinsman to cons. Mrs. JANE W. KINSMAN an H. M. 100; s s. to ed a young man for the ministry under Mr. Andrews, Sandw. Isls. 20; Kirtland, 7,50; Melmore, 5; Mesopotamia, 13,28; Mrs. I. B. S. 10; E. L. 5; S. E. and W. C. O. 2; Newton Falls, 27,33; L. L. 10; Painesville, Rev. I. M. Gillett, 5; Rome, 11,83; Southington, m. c. 2,62; Streetsborough, 1,85; Tallmadge, 3; Vernon, two friends, 1,45; Vienna, 29,35; Wellington, M. D. W. 10; la. miss. so. 7,67; F. M. H. 5; I. S. C. 5; Windham, a friend, 3; Youngstown, 43,04; ded. disc. 20c. 535 07

Amboy, Pres. ch. 5 00

856 48

Legacies.—Windham, Thatcher Conant, by Rev. H. Coe, 284 44

1,140 92

INDIANA.

Spencerville, A. F. 2; Vevay, pres. ch. 5,50; 7 50

ILLINOIS.

Galesburgh, young people's so. for miss. inq. 8; Grand Detour, Mrs H. E. D. 3; Rev. R. M. P. 1; Metamora, ch. 3; Prophetstown, pres. ch. 1,22; Rev. A. C. L. 4; Providence and Henry, cong. chs. 5; Rockford, 1st cong. ch. 19,79; Sharon, pres. ch. 2,31; 47 32

MICHIGAN.

Michigan Aux. So. E. Bingham, Tr.
Detroit, Pastor and thirteen members of 1st pres. ch. to cons. EDWARD BINGHAM an H. M. 100 00

IOWA.

Big Woods, Cong. ch. 5; Marion, R. J. H. 2; 7 00

MISSOURI.

New Providence, m. c. 4 72

KENTUCKY.

Louisville, A friend, 10; Medway, pres. ch. 41,15; 51 15

TENNESSEE.

Maryville, J. S. Craig, 5 00

MINESOTA TERRITORY.

Fort Snelling, G. Loomis, U. S. A. 15 00

IN FOREIGN LANDS, &c.

Aintab, Turkey, Rev. A. Smith,	58 33	
Dwight, Cher. na. m. c.	17 00	
Island of St. Thomas, R. D. ch. for Amoy chapel,	144 53	
Malta, Rev. R. Bryan,	18 67	238 53

Donations received in December, (of which to liquidate the debt, $257; prev. rec'd, $45,899 39;) $19,033 54

Legacies, $1,654 44

$20,687 98

☞ TOTAL from August 1st to December 31st, $91,532 29

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in December, $320 51

DONATIONS IN CLOTHING, &c.

Bucksport, A quilt fr. a fem. for Stockbridge.
Cortlandville, N. Y. A box, for Mr. McKinney, S. Africa.
Essex, Vt. Clothing, fr. la. miss. asso. 15 57
Georgetown, O. A box, rec'd by Dr. Williamson, Kaposia.
Illinois, 4 bbls. flour, 2 bbls. meat and a box, rec'd by do.
Jackson, N. Y. A box, fr. la. of R. D. ch.
Norwich, Ct. 2d so. writing paper, fr. R. & A. H. Hubbard, 111 00
Plymouth, N. Y. A box, fr. Mrs. I. Sheldon, rec'd at Cattaraugus upper station.
Stockbridge, Ms. A barrel fr. indiv. for Mr. Byington, Stockbridge.
Westford, Vt. A box, fr. la. benev. so. 47 55

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLVI. MARCH, 1850. No. 3.

American Board of Commissioners for Foreign Missions.

Madras.

LETTER FROM DOCT. SCUDDER, NOVEMBER 22, 1849.

Death of Mrs. Scudder.

THE following letter will be read with painful interest, not only by the numerous friends of the deceased, but by the patrons of the Board and of missions generally throughout the United States. For more than thirty years the name of Mrs. Scudder has been associated with the efforts which have been put forth by American Christians in behalf of India. Having enjoyed almost uninterrupted health, she has exerted an influence, which few females from this country have been able to exert, upon the people for whose spiritual welfare she has labored. All the missions of the Board among the Tamil people can bear testimony to her high qualifications for the missionary work; for she has shared in the toils and responsibilities of each.

Mrs. Scudder was born in the city of New York, on the 14th of August, 1795. Her maiden name was Harriet Waterbury. She made a profession of her faith in the Lord Jesus Christ in 1816, having first indulged a hope of her acceptance as a pardoned sinner in the summer of 1815. Her marriage took place in January, 1816. It was not till 1819, however, that Doct. Scudder and herself decided to engage personally in efforts for the salvation of the heathen. But having deliberately and fully consecrated themselves to this service, they did not delay their departure for their chosen work. On the 8th of June, they sailed from Boston in the Indus for Calcutta, in company with Messrs. Winslow, Spaulding and Woodward, and their wives. Arriving at Ceylon in December following, Mrs. Scudder entered upon her appropriate duties with alacrity and pleasure. When the Madras mission was commenced, her husband and herself were designated, in connection with Mr. and Mrs. Winslow, for that important post. They arrived at Madras on the 21st of September, 1836. The health of Doct. Scudder having become much impaired by his long residence in India, it was found necessary for himself and his wife to return to the United States; and they landed at New York in August, 1841. Having remained in this country till the end of their visit had been attained, they sailed on their return to Madras, November 18, 1846, and arrived on the 17th of March. In consequence of the inability of the Prudential Committee to send out a physician to Madura, where one was very much needed, Doct. Scudder kindly consented to labor temporarily in connection with the brethren in that field. Here he remained, with Mrs. Scudder, till Doct. Shelton relieved him, when he and his wife returned again to Madras. In that city it was the purpose of her heavenly Father that she should soon finish her course. Her decease occurred on the 19th of November, four days after the death of her son, Samuel D. Scudder, at New Brunswick, New Jersey, where he was pursuing his theological studies.

The letter of Doct. Scudder, announcing her death, is as follows:

My dear wife has entered into her rest! On Thursday last she was taken seriously ill; and on Friday she was attacked with severe cramps, which were followed by extreme exhaustion of the whole system. All the means that were used to cause her to rally, failed; and on Monday evening last, she left this world, for that "house not made with hands, eternal in the heavens." It was not till after mid-day on Monday that I became much alarmed about her. I called in Doct. Shaw, one of our most able surgeons, who very kindly rendered all the assistance in his power; but her death was at hand.

After we found that her disease was about to terminate fatally, we assembled around her dying couch, and heard her last words. The righteousness of Jehovah Jesus, which had been her joy and support in life, was her only trust in death. She retained her senses nearly or quite to the last; and, although very weak, conversed with us until within a few minutes of her departure. The same ardent love for Christ and for dying souls which she exemplified in her life, shone forth brightly in her last hours.

When asked what message she had to send to her son Silas, she replied, "Tell him that I have written to him all that I would wish to say in my last letter. I spent half of his last birth-day in prayer for him." This birth-day occurred about two weeks before.

When I asked her whether she wished all her sons to become missionaries, she said, "Yes, it has been my constant prayer that they might all come to this land to preach the gospel. I do not desire that they should come unless they are prepared; but I wish them to be fitted for this work."

On being asked what message she had for her son William, (a missionary in Ceylon,) she answered, "Tell him, I shall soon meet his beloved Kate. Tell him to be faithful, and to live to win souls. Tell him not to seek comfort from any thing in this world, but to look to Jesus."

In addition to the messages of love which she sent to her own relatives, and to her connections on her husband's side, she added a message to such of them as are still out of Christ, exhorting them to seek him. She said, "My only burden in dying is the thought that three of my children [out of ten] are in an impenitent state;" and she besought her daughter Louisa, in the most affectionate and impressive manner, to yield her heart to the Savior, adding, "This is my dying request; I have done all that I can for you." She also told her to read the twenty-seventh Psalm. Again she said, "I hope my being taken away will stir you all up to greater activity in the Lord's service."

In respect to herself she remarked, "I am a poor, miserable sinner, full of imperfections. Heaven will be glorious, because there will be neither sin nor imperfection there." Twice, with great emphasis, she said, "What a wretched place is a death-bed to prepare for eternity! What a miserable being should I now be, if I had not Jesus to rest upon;" and then added, "Precious Savior!" Again she said, "I have had seasons when I felt that I knew I loved the Savior, and that he was very precious to me." Again and again she exclaimed, "Blessed Savior!" On one occasion she said, "Thou knowest all things; thou knowest that I have desired to love thee." By a repetition of the following lines, she showed where the place of her refuge was:

> "Jesus, lover of my soul,
> Let me to thy bosom fly;
> While the billows near me roll,
> While the tempest still is high."

She repeated also the following verse of Scripture, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me!" And she added, "Surely, goodness and mercy have followed me, all the days of my life."

Just before she died, she opened her eyes and exclaimed, with peculiar energy, "Glorious heaven! glorious salvation!" Soon after this, she voluntarily closed her eyes, and sweetly fell asleep in Jesus.

When gazing upon her, as she lay a corpse before me, I exclaimed, "How many prayers have come out of those lips! She literally prayed her children into the kingdom. And now what shall I say about my own loss? I must sum it all up in one sentence, *It is irreparable!* In the prayer which was made at her funeral by Mr. Spaulding, after Mr. Winslow's address, he used the expression, that she had been to me emphatically a helpmeet. Thirty years have we been permitted to travel together, and to labor for the salvation of souls. Now I am left to travel and labor alone, so far as this beloved helpmeet is concerned. But all is well. Christ lives. I told her, when dying, that we should not be long separated.

LETTER FROM MR. WINSLOW, NOVEMBER 24, 1849.

Additional Notice of Mrs. Scudder's Death.

THE following extract from a letter of Mr. Winslow, describing the closing scenes in Mrs. Scudder's life, forms an appropriate supplement to the foregoing communication.

It was truly a privilege to witness the last moments of Mrs. Scudder. She had her reason perfectly to the end. As, on entering the room where she lay, I took her hand and spoke to her, she smiled. I said, "I trust you find Jesus near you at this time." She answered emphatically, "Yes; I trust I do." Mrs. Winslow, who spoke with her immediately afterward, asked, "Does the prospect of being so soon with your Savior make you happy?" The reply was, "Yes, it does. Precious Savior!" When I repeated the promise of Scripture, "When thou passest through the waters, I will be with thee," she assented, as realizing its fulfillment; and on my repeating, when her soul seemed almost ready to depart,

> Hark, they whisper; angels say,
> Sister spirit, come away;

she lifted up one of her hands, and her countenance expressed sweet emotions. She said many other things to her dear husband and children, which I need not repeat, as they will be mentioned by Doct. Scudder.

As her youngest daughter, who does not indulge a hope in Christ, was weeping violently and saying, "What shall I do?" the dying mother said to her, affectionately and earnestly, "Read the twenty-seventh Psalm, and do accordingly." When, afterwards, the songs of heaven were mentioned by some one, she remarked, "There I too shall sing." This she said, probably, in reference to her not being able to sing in this world. She spoke of sin as her burden; but when it was said, "This makes Christ the more precious," she added, "Yes. Precious, precious Savior." Her mind was thus entirely calm, and emphatically peaceful. She continued to speak almost to the last. By request of Doct. Scudder, I led in prayer, in which she seemed to join with feeling.

We thought our dear sister ready to leave us; but a physician coming in, who had seen her in the afternoon, and who could hardly persuade himself that she was dying, thought it best to make some efforts to revive her; and, while he was doing this, Mr. Hunt, Mr. Dulles and myself retired to another room, and all prayed in turn for the presence of the Savior with her departing spirit, if it could not be consistent with his will to spare her valued life.

Soon after we returned, it was evident that all was nearly over. Our dear sister's eyes became fixed; her struggles and restlessness ceased; she only breathed gently; and then, one hand being under her head, she closed her eyes, and fell apparently into a sweet sleep. It was the sleep of death; but of that death which is only a sleep in Jesus.

I have witnessed the death-bed of many Christians, who have died in hope, but never one where all was more truly evangelical peace. Nor could I have expected less, from all that I have known of the dear departed, during the thirty years of our travel near each other, and often together, in this wilderness. Never did I see any thing in her, little or great, inconsistent with the Christian character. As a wife, a mother, an assistant missionary, she truly excelled. To her now emphatically bereaved husband, she was a help-meet, indeed; and as he himself said concerning her faithfulness as a mother, it seemed as though she literally prayed her children into the kingdom. Our mission, as well as the stricken family, are greatly afflicted.

The funeral services were attended on Wednesday afternoon, November 21. A very large assemblage of all classes, from the Chief Secretary of the Government, the Military Secretary and Civil Auditor, to the children of our schools, testified by their attendance their respect for the deceased. The interment was in the small burying ground of the mission, adjoining the Royapoorum church. There the remains of one so dear to us all were deposited, in the joyful hope of a glorious resurrection, when the trumpet shall sound and the dead awake.

Ceylon.

LETTER FROM MR. SMITH, OCTOBER 8, 1849.

IN submitting another semi-annual report of missionary labor performed at Panditerripo, Mr. Smith says that the attendance in the schools has varied but little from what has been mentioned in previous communications. The average number present on the Sabbath is more than two hundred; and on Wednesdays it is two

hundred and twenty. The catechists, in their daily tours through the villages, frequently visit the schools, and impart instruction to the children in those branches which are beyond the capacity of the teachers; and they also communicate religious instruction. "I meet the catechists in my study," Mr. Smith says, "twice or three times a week, as circumstances will allow, to hear reports of their labors, and give them advice as to the course they should pursue in dealing with the people. I have enjoyed these meetings much, and have found them very profitable. Our catechists very frequently come in contact with the Romanists, who are ever ready for discussion, but seldom listen attentively to a plain statement of gospel truth. The Roman Catholic Bishop is now here, holding confirmations, and pardoning the sins of the people. I doubt not he finds enough of the latter business to occupy him many days; but I am at a loss to know in what he will 'confirm' his flock, unless it be in wickedness. I have not yet seen him. He has broken up a school which we had in one of their villages, and drawn off the teacher."

The church is represented as being in a harmonious state. Mr. Smith adds, "One individual will probably be admitted to the ordinances of the gospel at the next communion; and there are others concerning whom we feel encouraged to hope that they truly desire to know and do the will of God." The attendance on the Sabbath services at the station remains without material change. "In the villages the number has been less for the past four or five months, on account of the great prevalence of assemblages collected to see dancers, who repeat comedies, and dance as they sing, suiting their actions to the words of the play. These plays are to the people, what theatres are in civilized countries."

Examination of Schools.

During the month of July, Mr. Meigs and myself examined all the Tamil free schools, except those on the island of Caradive. We visited Chavagacherry, Varany, Oodoopitty, and Atchuvaly; and, besides examining the schools and giving instruction to the children, we preached at most of the places. We spent about a week on this tour. We were much interested in the progress which the children have made in Christian knowledge at these stations, all the schools having been under native superintendence during the previous six months. The appearance of some of the schools did credit to the teachers, and more especially to the superintendents; and there is evidently an outward progress in most of them. Some were apparently stationary, while a few seemed tending backward. We trust, however, that renewed vigilance will correct these deficiences, and that the schools will continue to improve more and more, until Christian education shall assume that place, in the estimation of the people, that it deserves.

I send herewith some statistics gathered in the examinations, which will show you more definitely than the annual returns, what proportion of those reported are actually found daily in the schools, and the amount of study pursued for six months.

These statistics are exhibited in the following table:

STATIONS.	*Whole No. in the schs* Boys.	Girls.	*Average attend'ce.* Boys.	Girls.	*Present at exam'tion.* Boys.	Girls.
Batticotta, . .	466	115	362	83	329	71
Panditerripo, . .	223	69	161	44	151	54
Tillipally, . . .	472	299	405	198	343	180
Oodooville, . .	261	140	210	114	151	83
Manepy, . . .	171	135	130	99	163	112
Chavagacherry, .	249	75	199	67	113	19
Varany, . . .	96	25	86	22	68	16
Oodoopitty, . .	247	63	213	54	188	54
Atchuvaly, . .	143	45	118	34	97	41
Total, . . .	2,328	966	1,884	715	1,603	630

Mrs. Apthorp's Death.

The death of Mrs. Apthorp has been already announced in the Herald. The following account of her last hours will be gratifying to her friends.

Before you receive this, you will have heard of the death of Mrs. Apthorp. She gave up housekeeping about the middle of July, and came to Panditerripo to be with us the remainder of her days. Her strength seemed to fail quite rapidly; and it was soon evident that her stay with us would not be long. She made all the necessary arrangements concerning her temporal affairs, and gave all into my hands. Most of the time she was enabled to rest quietly upon the promises of her Savior, though she had none of those enrapturing views which some enjoy.

During the last months of her life, she evidently grew in grace, and was enabled to bear her sufferings with composure. The day before her death was one of great distress; but she was enabled, in the midst of such suffering as she never knew before, to say with peacefulness, "The Lord is good, and his tender mercies are over all his works." "He will not afflict above what he sees necessary for me." After this she said but little, and soon sunk into

a state of insensibility, from which she never awoke, until she beheld her Savior in his glory. She fell asleep in Jesus on the morning of September 3, at four o'clock, and was buried the same afternoon, in the mission burial ground at Oodooville, by the side of her husband, with him to rest until the resurrection morn.

Of the company with which they came, consisting of Messrs. Hoisington, Hutchings, Ward, Todd, Apthorp, and their wives, they alone have rested from their labors here, and are now the only remnant of the "Israel" band left in this field. Their graves still speak. Though they rest from their labors, their works still live; for many of this people have heard the gospel from their lips. Our dear departed sister was a faithful and devoted laborer; though much of the time she was a great sufferer from bodily infirmity. She was always very active, and spoke the language with ease and correctness; and thus was enabled to communicate freely with those of her own sex, and tell them of a crucified Savior. She began her missionary labors at this station, and here she ended her days.

LETTER FROM MR. HOWLAND, OCTOBER 10, 1849.

MR. HOWLAND expresses his regret, in continuing the history of the Batticotta station, that he is not able to report any conversions from the ranks of heathenism. "Yet it is a blessed privilege," he says, "to labor for them, scattering the seed broadcast, and trusting in the promise of the Lord of the harvest, that the reaping time shall come." Several facts are stated in the present letter, which are important and encouraging; as they seem to show that there is undoubted progress in the work which the Ceylon mission has in charge.

Valuable Native Helpers.

I have spoken in previous letters of my assistants, and of their value to me. My estimation of them does not in the least diminish, but it increases; and I feel called upon to praise the Lord for raising up such men from among this degraded, sin-darkened people.

I have had two additional assistants assigned me, since I last wrote. One of these, W. Volk, has been for many years teacher in the seminary; and he gives promise of becoming an important aid in my work. He spends three days each week, including the Sabbath, at the Island of Kaits, and the rest of the time at the station, more particularly as catechist for three villages, where comparatively little labor has been bestowed, and the people are more heathenish than in almost any other part of our field.

The other assistant, Cornelius, is just commencing at the Island of Caradive, which has been destitute of a resident catechist for a year and a half, and is a large and promising field. It gives me great satisfaction to see these two outstations thus occupied. Kaits is one of the two principal ports of entry for the province, and is on this account a place of considerable importance. It is the stronghold of Romanism; and, as a natural consequence, intemperance, wickedness and violence are rife; while the people are far less accessible than the heathen.

One of the trials to which native helpers are exposed in heathen lands, is described in the subjoined extract.

The catechist formerly stationed at Caradive was removed, on account of the difficulty which he found in living alone among the heathen, at a distance from any missionary or fellow-Christian. The heathen have many ways of annoying a person thus situated; and he is often compelled to purchase their tolerance, by yielding to their exorbitant demands for money and assistance in various ways. An incident which occurred lately, will explain my meaning.

There was a great dance, a few weeks since, in the village where Cornelius resides; and many of the people came to him to borrow his jackets for the occasion. He told them plainly that he would very gladly favor them in every proper way, but, as a Christian, he could not countenance their dance by lending his clothes. Many were very angry with him for the refusal; but I cannot but believe that they will respect him the more for it. He improved the opportunity by endeavoring to direct the thoughts of the many who came to him to their eternal interests. We fear that Christians thus situated often feel compelled, by loaning garments and other articles for dances and heathen festivals, by giving charity to religious mendicants, and in other similar ways, to countenance indirectly, what they in heart disapprove, because they are afraid to do otherwise.

Respecting the assistant who has been recently

stationed at Caradive, Mr. Howland writes as follows:

We have considerable confidence in Cornelius; and hope and pray that the Lord will sustain him, and bless him in his labors. Although his time has thus far been much occupied in preparing for himself and family a place to live, and putting up a bungalow for congregating the schools and people on the Sabbath, he seems to be entering with zeal into his work of proclaiming the gospel. He has become much interested in a small company of thirty or forty families of pariahs, which he has found in one of the villages, and who seem ready to listen to the truth. This class, which is below all others in the order of caste, are rarely found among us. I know of only one or two families near the station. They are much oppressed by the higher castes, and on this account have a stronger claim upon the ambassadors of Him who came to preach the gospel to the poor; and it is gratifying to see in our native brethren indications of this spirit of Christ, so entirely at war with the spirit of heathenism.

In further illustration of the assistance rendered by native Christians, the following extract may be introduced. "I am happy," Mr. Howland says, "to be able to report progress in the efforts of the native missionary society at Velany. They have it in contemplation to establish another school, and also to build a small chapel for worship on the Sabbath. The missionary (Gregorie) and his family have many trials in their lonely situation, and need the sympathies and prayers of Christians. He is interested in his work; and he told me, not long since, that he had visited every family in his field."

Effect of the Nestorian Revival.

The value and influence of a revival, especially on missionary ground, is happily exhibited in the incident described below.

There have been some indications of good among the members of our church. About a month since a letter was received from one of the missionaries among the Nestorians, giving an account of the late powerful work of grace in that field. I read the letter at the monthly concert, and it excited considerable interest. The next morning, about four o'clock, I was waked from sleep by some one rapping on my window. I started up and asked what was wanted. I immediately recognized the voice of one of my assistants, who said, "Be not displeased that I have awaked you. The day is beginning to dawn, and I have come to pray." I went out with him to a little bungalow, which I use for a study, and we had a precious hour together. He said he had not slept at all, and that he had come once before to awaken me, but went away again. He seemed much bowed down, and said that his mind was continually dwelling upon those words, "Thou hast left thy first love." Since that time our meetings have been solemn, and Christians have evidently prayed more; and I hear of some who meet and pray together that were not accustomed so to do.

Unconverted Beneficiaries.

Mr. Howland reports some cases of church discipline, occasioned by the conduct of those who have gone out from the seminary, and have afterwards given the missionaries occasion to believe they were not truly born again. He then says:

Few are exposed to greater temptations than the young men, educated or partly educated, who leave us, often under some censure, and engage in Government employment, or connect themselves in business (frequently by marriage) with the heathen. While a few maintain a creditable Christian profession, many become outwardly heathen. Their convictions are on the side of Christianity; but their worldly interest draws them towards heathenism.

One of these said not long since, "I should be very happy if I had no conscience." Another writes in answer to my inquiries, "I am married to a heathen wife, and am constantly surrounded by heathen, and cannot, with a candid heart, call myself a regular Christian." Of another, who has for some time maintained a creditable Christian profession I hear that he is anxious for his salvation, and feels that he has been like the prodigal son; and is seeking to return to his heavenly Father. Still another, an officer of the Government in his native village, has lately determined to walk more decidedly as a Christian, as I am informed, and also to devote one-tenth of his income to the Lord. But, as I have already said, a majority of those who are thus dismissed, or who leave us from some cause of dissatisfaction, including also those who go out from the seminary unconverted, walk continually as heathen. Yet they form a very interesting and hopeful class of the community. They know the truth. Their consciences have been enlightened and awaken-

ed. Most of them still cherish sentiments of affection and gratitude towards the missionaries who instructed them, and towards their benefactors in America who supported them. They have been prayed for by those who have contributed for their education, and whose names they still bear.

I mention their case, that you may, as you have opportunity, urge those who may perhaps have given up their beneficiaries as lost, to continue the offering up of their supplications to God, that he may bring back these wanderers, and make them powerful instruments in the advancement of his kingdom in this land. It is truly interesting to look over the province, and see how much precious seed has been sown. And has it perished? No. When the heavens shall open, and the Spirit shall descend, we shall see it springing up, even where we had not dared to hope for it. Then shall the desert rejoice, and blossom as the rose.

Improvement in the Free Schools.

I feel more and more encouraged in respect to my native free schools, scattered among the villages, principally from what I see of the influence of the educated Christian teachers, who are gradually taking the place of the old heathen teachers, that missionaries were formerly compelled to employ. I need not dwell upon the difference between the probable results of the Bible and Scripture catechism, taught by regular heathen, and the same instruction communicated by such as love the truth in the heart, and exhibit it in the life.

There is a great difference also in the progress made by the pupils in their studies, as we might of course expect. In one of my schools I am at a loss what to give them to study, as they have finished the Scripture catechism, Scripture history, church history, geography, arithmetic, &c., which we have in Tamil, and want other books. The teacher is very enterprising and faithful, and evidently labors and prays for the salvation of his pupils.

A conversation which I had with one of his boys yesterday, may give you some idea of the situation and temptation of the boys in this school. As he came into my study, I said, "Tamby, I did not see you at meeting yesterday." "No, sir; my father detained me at home to help plough." "But you know it is wrong to work on the Sabbath." "Yes, sir; but when my father compels me, what shall I do?" Having asked him about his going to a great heathen festival, he said in reply, that he went to see if what he had heard was true, and to judge for himself whether it was good or bad. "Well," said I, "what do you think? Was it good?" "Oh no, it was all bad. It is just as the Bible says; they have mouths but they speak not, and eyes but they see not." "But," said I, "you will wish to go again next time, will you not?" "Oh no, I saw enough."

During the conversation, I asked him if he prayed daily. He said that he did. "Do you pray alone?" "Yes, sir." "What do you ask for?" "That Christ will give me a new heart, and save my soul." "Do you think you have repented of your sins?" "No, sir; I believe in Jesus Christ, but I have not repented." After conversing with him some time, I asked him if he would pray with me. He consented, and uttered a short prayer. In his petitions he asked that he might be like that publican, who went down to his house justified; and not be like the Pharisee. This boy is about ten years of age; and I have reason to believe, from what the teacher says of him, that he told me the truth. I hope that instances of like candor and interest may become more common.

LETTER FROM MR. MILLS, OCTOBER 15, 1849.

Batticotta Seminary.

It now devolves on Mr. Mills to report the condition and prospects of the Batticotta Seminary. The present communication gives an account of the term which commenced on the 28th of June, and closed on the 27th of September.

The last term was a season of general health, and nearly all the members of the institution were present during the whole time. Every thing has gone on orderly and quietly. None have been dismissed; and there has been but very little occasion for the exercise of discipline. Their interest in study, and their manifest progress in knowledge, have been encouraging to us, and have made us long to see an equal interest and progress in more important things. But this has not been our privilege. We have heard what God has been doing for the Nestorian youth, and have hoped that we might see such a work here; but hitherto our prayers have not been answered.

We have not, however, been wholly without tokens of the divine presence. During all the term there was more than usual attention to religious instruction. Quite a number have showed that their consciences were not at ease. They would come to us with questions, which indicated that they often thought of their souls. When the news of the revival among the Nestorians came, it was read to them, and it seemed to produce some effect, especially on the minds of church members. They seemed much more thoughtful and prayerful subsequently, and the general interest increased. But the term closed without any decided result; and now they are scattered among their heathen friends, under influences very unfavorable to any thing good. We do not know that any have become Christians, though some professed to be new creatures in Christ Jesus. Two or three who had previously indulged a hope, gave increasing evidence of a change, and may be received into the church the coming term, if they continue to appear well. S. L. Gillet of the first class, having indulged a hope for several months, was received into the church in August. Others wished to be admitted, but the evidence was not satisfactory.

It is always pleasant to learn that new laborers, of whatever character, are entering the great missionary field. Hence the value of the item of information given below.

At the beginning of the term a society was organized among the church members for distributing tracts. Our object was to promote their growth in grace, and at the same time reach some of the heathen who might otherwise be left without any instruction. They selected, as their field of effort, a few small villages somewhat distant from the station, where, for various reasons, little or nothing had been done. They divided the field into sections of suitable size to enable them to visit every family once a month. They go out two by two Sunday afternoon, and on other days when their seminary duties will permit, and distribute portions of the Bible and tracts to those who can and will read, and they themselves read to such as cannot. Sometimes they gather a company around them, and read or talk. On Monday evenings, at the close of their studies, the church members have a meeting of three-quarters of an hour to pray for this object; and once in a month they have a meeting for reports. Many of these have been quite interesting. Among the mighty movements going on in the world, this is a small matter; but it has interested us, because it shows a little progress in a region where changes are effected with difficulty. But though things move slow here, it is encouraging to see that they do actually move, and move, not with a decreasing, but an increasing velocity. Nothing is more manifest than that the gospel is gaining ground, and surely undermining error. In fact, heathenism here is quite a different thing at the present time, from what it was thirty years ago. Few are now to be found, who will say that there is more than one God.

After speaking of the departure of Mr. and Mrs. Hoisington, whose return to the United States has been rendered necessary by the prostration of his health, Mr. Mills says:

The loss of Mr. Hoisington from the mission we all feel. Especially shall we miss him in the seminary, where he has so long and so faithfully labored. Still, though we cannot understand the reasons of his removal, we know that Infinite Wisdom has done it. Of his Christian character and labors in Ceylon we need not speak, as they are known to you, and require not our praise. We can not but feel a kindly sympathy with those who leave in such trying circumstances, and our daily prayers follow them.

LETTER FROM MR. NOYES, OCTOBER 29, 1849.

Extent of the Field—Obstacles.

MR. NOYES went out to Ceylon with the last reinforcement. His first four months of missionary life were spent at Panditerripo. On the 21st of July, he removed to Chavagacherry; and as no one could be spared for Varany, that station was placed under his care. From the following description of his field, the reader will at once infer its nature and extent.

The parish of Chavagacherry alone contains 13,600 inhabitants; Varany contains 12,000; Katchai contains 3,600. East of Varany and Katchai there are six parishes, having 3,000 inhabitants each; and adjacent to these parishes is an island in which are 6,000 inhabitants. Since I am the only missionary in this region, I consider the whole as my field. On the west of me are English missionaries, eight miles distant; but no one of any denomination is east of me;

indeed, there is not even a Roman Catholic. There are remains of Catholic churches, which might be rebuilt; but they were long ago deserted. With the exception of a few Catholics, and the members of the mission churches at Varany and Chavagacherry, these 53,200 souls are all heathen, and need the labors of a Christian teacher, much more than any community in New England. Yet what would New England do, if there was but one Christian preacher to fifty thousand souls! This, however, is all that can be spared from our feeble band for this part of the district. The Catholics ask "Why?" And the heathen wonder that no missionary is now at Varany.

Katchai is a parish large enough for a missionary; and there are old walls which might be rebuilt; but we have not even a catechist there. To support two Christian schools, with heathen teachers, is all that we can do. We cannot talk of extension. If we hold our own, we do well; and even this we find very difficult. This station, being remote from the others, and being comparatively new, has of necessity been left vacant no small part of the time since Doct. Scudder left it; so that much less has been accomplished here than at the older stations. The people around me are more ignorant and more superstitious, but more simple and teachable, than at the older stations.

I regard this, as also the parishes around and east of us, as more promising fields for missionary labor than Batticotta or Manepy. The people there have often heard the truth, and have become hardened under it, and tired of it comparatively; but here it is something new. Many of the people east of this station have probably never seen a missionary; and nearly all of them are uninstructed. I do wish that more could be done for these ignorant and degraded thousands.

Heathen temples are abundant. There are five within a mile of my door; and there is one to every thousand on every side; but for the whole fifty thousand there are only two Christian temples with one Christian minister! Nor are we doing much by way of schools. For this station and Varany, we have fifteen schools; and these I trust are exerting some little influence in favor of Christianity. But it will require much of this kind of leaven to leaven the whole lump.

Mr. Noyes is deeply impressed with the difficulty of the work which missionaries have undertaken in Ceylon. Hence the following paragraph, expressive of his chastened expectations in this respect.

My hopes in regard to the immediate conversion of this people are not very sanguine. They seem to be bound by strong cords to their superstitions, and to be leagued together to prevent their bonds from being taken off. The present generation seems to be moving in a mass down to the gates of hell. A few may be snatched from their ranks and be saved; but it seems probable that the mass will perish. It is enough to make one's heart ache, to behold the condition of these people; so strong are their delusions, and so debased their minds. It is trying that we can do no more for them, and that they are no more benefited by what we attempt to do. Could we see those who know the truth of Christianity, and whose duty is made plain to them, turning from their superstitions, there would be more encouragement; but they too seem wedded to idolatry; and when they know and acknowledge that idolatry is sinful and foolish, and that the Christian religion is the true religion, they seem to have no desire to change, or if they have any desire, it is not sufficient to overcome the fear of man. As their fathers did, so do they; and so they seen determined to do.

LETTER FROM MR. FLETCHER, NOVEMBER 7, 1849.

Annual Meeting of the Mission.

The Ceylon mission held its annual meeting at Batticotta on Thursday, September 13, being the third day of the last annual meeting of the Board. Mr. Fletcher, in furnishing an account of this interesting occasion, says:

We were with you in spirit, as we gathered around the table of our common Redeemer, and there united our supplications with those of our brethren and fathers in our native country, for the descent of the Holy Spirit upon the regions of pagan darkness. We felt strengthened by the consciousness that many warm hearts were beating in unison with ours, and longing for the accomplishment of the object which brought us to this heathen land. We also felt encouraged by the fact that in Africa, in Asia, and in the islands of the sea, might be seen the same ordinance which we were celebrating, simple, indeed, in its outward aspect, but sublimely eloquent in telling us of the mysteries of redeeming love, and

of God's gracious intentions in behalf of a guilty world. We had still another occasion for encouragement, which you could not have. We had before us the living proof that the gospel has power to redeem and sanctify the heathen. Although the number of these living witnesses is small, compared with the thousands of heathen around us, they are no less decisive of the fact, that repentance for sin and faith in Christ will cheer even the heathen with the Christian's hope. And although these converts have not a mature Christian character, and in many things come short, they nevertheless seem to speak the language of Canaan, and appear to have been with Christ, and to have learned of him.

In giving an account of the exercises of the day, Mr. Fletcher proceeds as follows :

Mr. Burnell made the first address, in which he described the last annual meeting of the Board, as he attended it a short time before sailing from Boston. Our native brethren seemed interested to know that these annual meetings are so crowded, and that so much interest exists in behalf of the heathen. He also alluded to the interesting fact, as a cause of gratitude and encouragement, that all the missionaries of the Board were united with us in these exercises. We are not alone in this great work; Christ is with us ; Christians are with us ; and we shall meet with ultimate success.

Mr. Smith then gave a brief account of our missions in Western Asia, the Nestorians, Armenians, &c. The events of the past year have been of great interest in these missions, and have greatly interested us all, especially the native church.

Mr. Meigs, in his remarks, referred to topics of a local character, calling the attention of our native brethren to their peculiar relation to the mission and their benefactors, urging upon them the importance of being more isolated in a pecuniary point of view.

Mr. Howland urged upon the attention of all the importance of holy living. All must advance, he said, in the divine life, and exemplify the principles of the gospel, if we would see the heathen around us converted to God.

A few facts in the missionary history of the Sandwich Islands were alluded to, as illustrating the providence of God. A few years since the French threatened to destroy the independence of these Islands, unless the Hawaiian King would allow the introduction of Romish priests and ardent spirits. In how short a time was this proud Government overthrown, and the King driven a fugitive and an exile to a foreign land!

Mr. Minor, in his remarks, called the attention of the meeting to the great overturnings in continental Europe. These revolutions, although secular in most points of view, are taking place under the immediate inspection of God. And his kingdom will be established in Ceylon. We have no cause for discouragement, but much for encouragement. Christ will one day reign here ; and the people will own him as their Lord and master.

Address of Mr. Niles.

In the afternoon the death of the Lord Jesus Christ was commemerated ; at the close of which, Mr. Nathaniel Niles made an interesting address. He commenced by referring to the words addressed by the angel to Peter, "Arise up quickly." Acts xii. 7. He then said :

Christians in this land, as well as in any heathen land, are to encounter many trials to discourage them in the work of winning souls to Christ. The heathen among whom we dwell, not only reject and oppose the work of God, but also reproach us. It is not a strange thing that the wicked people of the world do always try to find fault with the professing people of God, and to bring reproaches on them. But remember that Christ says, if the evil they speak against us is false, then we are blessed. The question with us should be, therefore, whether we can stand the test of trials and reproaches. Our trials and temptations are not so great as those in the times of the apostles.

The words addressed by the angel to Peter show the good results of prayer. This will reach the throne of God. We send nothing to heaven but prayer. As soon as prayer was offered by the church, the angel of the Lord came from heaven to the Apostle, and smote him on the side, and raised him up, saying, "Arise up quickly." This is a message from God, and, therefore I urge it upon you. The Tamil word for "arise up" has two meanings, "be up and sit down," and "stand up." Here I do not mean "be up and sit down," but I mean "stand up." Be roused from your spiritual lethargy. Go to every village and house, and preach the gospel. Be not discouraged.

The word I urge upon you this day is the word of an angel from God. Our Savior Jesus Christ says, "Arise, let us go hence." My dear brethren, let us expect to go from the world to eternity. We have not a continuing city here. Let each one of us attend to our duty, for the salvation of souls, of our children, kindred and countrymen. "Arise up quickly" is my last word. Let God bless you, my friends.

Caste Violated.

Mr. Fletcher mentions the following incident, which is interesting in its relations to the caste question:

During the recess between the morning and afternoon services, quite a number of church members, who had come from a distance, went to the seminary dining room, and took dinner together, high caste and low caste, including the students in the seminary, from one hundred and fifty to two hundred in all. Paul tells us that "meat commendeth us not to God; for neither if we eat, are we the better; neither if we eat not, are we the worse;" and the experience of those who have been much acquainted with Tamil character, verifies this declaration in a most remarkable manner, especially in this connection; consequently our expectations of any very glorious results from the above occurrence are somewhat chastened. But as the affair was entirely voluntary, without even a suggestion on our part, it is certainly entitled to all the credit which can attach to a mere outward act.

I might mention, in this connection, that at our meeting of delegates from the churches, in July last, the delegates sat down and took their dinner with the missionaries. Now according to the principles of caste, we are pariahs, that is, of no caste. Consequently, it is just as really against caste to eat with us, as it would be for a high caste man to go and eat at the house of a pariah. But these are not isolated cases; and I do not wish to be understood as alluding to them as such. Similar instances are of constant occurrence in Jaffna.

Nestorians.

RETURN OF MESSRS. PERKINS AND STOCKING FROM MOSUL.

The February number of the Herald contained an account of Messrs. Perkins and Stocking's visit to Mosul, with a number of very interesting extracts from a journal kept by the former. These extracts, however, related entirely to what these brethren saw and heard in that city and its vicinity. On their return through the mountains of Koordistan, they endeavored to ascertain, as far as practicable, the present state of the Nestorian community in that wild region, the degree of encouragement which may be anticipated in the prosecution of the missionary work therein, as also the best plan for conducting all future operations in that quarter.

It was their wish, moreover, to preach the gospel in the villages through which they might pass; and thus sow "the good seed" in fields which might be expected to yield fruit in the day of harvest, to the honor of their Master. Having the valuable co-operation of Deacon Isaac, Mar Yohannan and Deacon Tamo, it is evident that they were justified in cherishing the hope that not a little might be accomplished. Nor can we believe that their labors in that respect were altogether in vain. Indeed, the following extracts will show that the gospel has been faithfully proclaimed, by the way side, and in the gathered assembly, to individuals who may rejoice throughout eternity in the visit of these preachers of righteousness. Still, it is evident that the zeal and diligence of the papal Nestorians of Mosul on the one hand, and of Mar Shimon on the other, did much to contract their sphere of usefulness; and on these enemies of a spiritual faith must rest the fearful guilt of obstructing the free course of the truth as it is in Jesus.

As it will be impossible to publish in the Herald all, or nearly all, that Mr. Perkins has recorded in his journal, the selections will be made with special reference to the missionary aspect of the country which he traversed. Leaving Mosul in the afternoon of May 23, the party rode to Tilkeepa (literally, Stony Hill) where they spent the night.

Light in Tilkeepa.

May 23. Tilkeepa is inhabited by papal Nestorians, who speak modern Syriac, and most of them Koordish. The village is estimated to contain five hundred families, being much the largest Christian village in this province. It is situated in a hollow, and takes its name from the stony hills around it. The houses are built of soft lime stone, in irregular fragments, laid in mud.

Priest Stephen, one of the "evangelicals" who have abandoned the papal monastery, resides in this village. Though excommunicated, and under an anathema, he is bold, sometimes even rash, in proclaiming the truth. He married soon after he left the monastery. The mass of the people do not salute him, and will not even pay him his honest dues, (his calling being now that of a saddler,) asserting that it is lawful to defraud a heretic.

Priest Mehiel, previously mentioned as having left the monastery, and now absent at Jezereh, is also a native of this village. We were lodged at the house of his relatives. Deacon Habbee, who was employed by Doct. Grant to erect build-

ings in the mountains, entertained us. He is a very intelligent man, and is heartily opposed to popery, though still in the papal church. Another deacon, his relative, is also enlightened; and eight or ten other individuals in the village are tired of popery, and are inquiring for "a more excellent way." Nor is this the only village on the plain of Mosul which has been very favorably affected by rays of light emanating from that city.

In the morning, as our travelers were about to continue their journey, a great crowd gathered around them; and "the two good deacons" accompanied them several miles. "It is cheering," Mr. Perkins says, "to see these indications all around us, that men are beginning to think, to inquire, and to seek for the right way."

Proceeding "a little to the west of north," six or seven miles, the party came to Bŭkman, a papal Nestorian village of one hundred and thirty families; and, six or eight miles farther on, they found another papal Nestorian village of one hundred and twenty families. During the day, they left two Yezidee villages on their right, one of them being accounted very sacred; others they saw subsequently.

Elkoosh.

Of Elkoosh, built "on a broken, stony declivity, directly under the first range of the Koordish mountains," where they spent the succeeding night, Mr. Perkins says: "The situation of Elkoosh is very hot, lying, as it does, under the high Koordish mountains, on the northern extremity of the great Assyrian plain. A few stinted pomegranates and figs were growing in small gardens in the village, which were the only trees to be seen to relieve the eye, as it stretched along the bare lime-stone range, and over the vast plain." The present population is estimated at three hundred families, three hundred of its men having been slaughtered by the bloody Koordish Meer of Ravandooz, who sacked the village, and nearly ruined it, seventeen years ago.

24. I hardly need say that Elkoosh is a very ancient town, the home of Nahum the Prophet, whose grave is with the Elkooshites unto this day. We visited the Prophet's tomb. It is in a small Jewish synagogue. An oblong box, twice as large as a common cart, covered with green cotton cloth, is placed over what purports to be his grave. The synagogue and tomb are kept by a Christian, there being at present no Jews in Elkoosh. Many Israelites come to spend the feast of tabernacles in this ancient, venerated place, even from Bussorah, Constantinople and Jerusalem. The Ravandooz Pasha plundered the Jewish synagogue, in common with all else at Elkoosh.

We visited the ancient church of Elkoosh, and were pained to see its venerable walls dishonored by the tawdry pictures placed on them by modern emissaries of Rome. Our spirits were stirred within us, and the fire burned in our bones, to see the place wholly given up to idolatry; but when we attempted to draw the people into religious conversation, they immediately took fright, our host always saying, "Did you come here to preach, or to be our guests? If the latter, you are very welcome; but if the former, that is quite another thing;" intimating that it would not do for us to preach in Elkoosh. The people had obviously been put on their guard, in relation to us, by messages from Mosul.

The "host" of Mr. Perkins and his companions was a cousin of the papal Patriarch; and this accounts for his sensitiveness. A letter from Mr. Rassam, however, procured for them a hospitable reception.

The Monastery.

In the afternoon we rode up to Rabban Hermas. This is a papal monastery, bearing the name of a Nestorian saint, whom the papists detest; but by substituting a papal martyr of the same name, as the presiding spirit of the place, they find no difficulty in appropriating the establishment to their use.

The monastery is situated about two miles north-east of Elkoosh, in a deep, wild, rocky ravine, under a bold, lofty cliff, some five or six hundred feet above the plain. Perched on the side of the cliff is a very fine arched stone church, that has come down from ancient times; and cells for the monks are built separately along in the clefts of the rocks; the whole resembling birds' nests hanging high in the air. The path up to the monastery is formed by stairs, cut in the rock. The wild glen smiled with a few small pomegranate and fig trees.

We found at the church an abbot, Priest Emmanuel, an aged man, more than seventy years old, and two younger priests, his associates. Under their supervision are about thirty monks. The abbot received us very politely, and showed us the different apartments of the church, and the tomb of Rabban Hermas, which gives sanctity to the place. We inquired for their library, and were told that they have none, the Ravandooz and Amadiah chiefs having sacked the monastery and destroy-

ed all their books. Verily, the Koords made sad havoc in this venerated retreat, but truth is likely soon to make much more effectual inroads upon it. Several monks, as I have stated, have lately abandoned the monastery, and others strongly desire to leave it. Formerly there were more than one hundred inmates at Rabban Hermas; now there are thirty; and these must be watched to prevent their running away. Several of them eloped, a few months ago, and were crossing the plain towards Mosul. Intelligence was sent to Elkoosh, where fifty or sixty horsemen immediately rallied, pursued the monks and brought them back.

Dea. Jeremiah was accompanying us to the monastery; but, seeing him from a distance above, the abbot sent a man down to say to him, that he must not come, apprehending, probably, that the deacon might say something to his former comrades "in durance vile," to increase their dissatisfaction.

Mr. Perkins represents the course pursued by him and his traveling associates as being westerly, till they reached Baboozee, a small papal Nestorian village; after which it was generally a little east of north. Having passed the village of Tilhash, (which contains a deserted Nestorian church, there being no Nestorians in the district,) they came to several families of Nestorians from Jeloo, who had spent the winter at Elkoosh, "laboring and begging for their bread," but were now returning to their mountain home. "They were shy and unsocial," in consequence of efforts made by the papists of Elkoosh to prejudice them against our brethren. At Etoot the Koords showed themselves friendly and hospitable. After resting four hours at Eemonk, the party proceeded several miles; when they stopped for the night "at a considerable distance from any village." They had now fairly entered the mountains.

Aradeen.

The next day was spent in traveling to Aradeen, much of the way being through the valley of Amadiah. They found this village of some sixty houses in the hands of the Romanists, the change having taken place a few years ago.

26. The villagers gathered around us on our arrival, their Priest at their head, and tendered to us their hospitality. They were soon drawn into earnest conversation by our Nestorian companions, on some of the vulnerable points of popery, but in a friendly manner.

The Priest accepted our invitation to take tea with us. He appeared to be a modest man, about fifty years old, and he has read the Bible more than most papal native priests. But he is poisoned by popery, the language of the Bible being lodged in his mind, not in the purity and simplicity of its saving truth, but obscured and encumbered with the rubbish of Rome.

After tea, Deacon Isaac conducted our evening devotions, and a number of villagers being gathered near our tent door, he directed his discourse particularly to them, very pungently preaching to them Christ and him crucified, as the only means of salvation, instead of confession to their Priest, in which they are taught to trust. The villagers listened with respectful attention. One venerable man, nearly eighty years old, came afterward to our tent, saying that he was the only Nestorian in this large village, who held out against the papists; and he declared that if Mar Shimon were to become a papist, he would never do so. The poor old man, however, knows only a religion of forms, as his conversation soon showed, though of forms far simpler and less unscriptural than those of Rome. We could not help admiring his steadfastness against the wiles of papal adversaries, and his adherence to the truth, so far as he understands it. "They tell me," he said, "that they will not bury me when I die; and there are no Nestorians here to do it; but I reply, I will trust God in regard to that matter." We endeavored to preach Christ to this venerable man. Oh that in the evening of his days there may be light!

The Sabbath.

As a number of villagers visited the tents of the traveling party early the next morning, the latter cherished the hope at first that the Sabbath might be profitably spent in proclaiming the gospel; but the native brethren had no sooner opened their Bibles, and begun to speak of salvation by Christ, than they dispersed, unwilling to hear any thing on such a theme. The same experiment was repeated several times during the day, but in the main with no better success. On inquiry it was found that the Priest had warned his flock against "the dangerous deceivers" at morning prayers.

27. Deacon Jeremiah went into the village and called on the Priest, hoping to draw him into religious conversation. The latter said that he was ashamed to come to our tents, apprehending that we should reprove him for employing a large number of men to work in repairing a

church on the Sabbath! We were pained to learn that there were Nestorian masons here from the mountain district of Bass, impelled by the fear of losing their business, also violating the Sabbath by working with the papists on their church. The Nestorian mountaineers do not usually violate the Sabbath by labor. The priest acknowledged to Deacon Jeremiah, that he had received orders from the papal Patriarch at Mosul to look out for us as deceivers, when we should pass this way.

During a conversation between Mr. Perkins and Deacon Isaac at Aradeen, the latter suggested a plan for introducing the light of the gospel into the mountains, which is perhaps the best that can be adopted. "If Mar Shimon's heart is not softened, open a good school in Amadiah and another in Gavar. These places are secure against his power, at the same time that they are eligible in themselves, as being not only accessible to the inhabitants in the immediate vicinity, but the resort of great numbers of Nestorians on their way to and from the mountain districts. Locate teachers and preachers there, and the work will be done."

Just at evening, beyond our expectation, the villagers gathered around our tents again in large numbers, and listened to us, in spite of priestly prohibition and watchfulness, while we preached to them Christ and him crucified, few contradicting, and many appearing to receive the word with gladness, to the no small joy of our helpers, who had so often attempted to smite on the hard rocks during the day, and been baffled. The masons of Bass who were at work on the church, also left their labor, and came and listened to the word of God. They attempted to offer many apologies for having labored on the Sabbath, saying that the Priest compelled them to do it, contrary to their wishes. These masons assembled also in the evening for a meeting, and listened attentively to the Word preached, though they avowed their full adherence to Mar Shimon.

On the northern side of the mountain which overlooks Aradeen, lies the district of Bewer, containing seventeen Nestorian villages, all of which have hitherto escaped the snares of Romanism. It was here that Zenal Bey, so conspicuous in the Tiyary massacre, once had his home. After the terrible havoc which he made among the Nestorians in 1843, in conjunction with Bader Khan Bey, he occupied the mission premises at Asheta as a fort. Now he is at work in the penitentiary at Constantinople!

Amadiah.

On the following day, Messrs. Perkins and Stocking, with their traveling companions, proceeded to Amadiah, their course being "a little south of east."

28. On reaching Amadiah, we found the situation of the town just what it had appeared to be, when we caught our first view of it, on entering the great valley. It is a truncated cone, somewhat higher than the almost countless ridges of the valley, and thus commanding a grand view of them. We crossed a small river by an arched stone bridge, near the base, and then wound our way by a zigzag course up the cone. Its sides are strown with isolated rocks, and at the top it is strongly guarded by a perpendicular rim of solid rock, from forty to seventy feet high, frowning defiance on every side. This cone, capped with the town, is situated on the north side of the valley, and separated from the mountain range only by the deep ravine of the small river.

The circular plain of the town is about three-fourths of a mile in diameter. The northern half is covered with buildings and ruins; and the rest is an open grassy plat, mostly occupied with grave yards; there being a fort on the southern brink of the cliff. Many ruins are visible, the place having been taken and sacked by the famous Muhammed Pasha of Ravandooz; and more recently it has been beseiged and subdued by the Turks. Though naturally very strong, it is easily commanded by artillery.

There are in Amadiah only about two hundred families, where there were formerly fifteen hundred. Sixty of the two hundred are Jews, who speak the Syriac language; and only twenty are Nestorians. A company of Turkish soldiers is stationed here to guard the town, and aid in governing the district.

Messrs. Perkins and Stocking, with the native brethren, lodged at the house of the Nestorian Priest, (to whom they had a letter from Mr. Rassam,) "a pleasant, intelligent man, about fifty years old."

Mar Shimon—Romanism.

Priest Mando informs us, that yesterday two letters were brought to him by a vagrant female mendicant from Tiyary, bearing Mar Shimon's seal, the purport of which was, that his brother Isaac had quareled with him, and run away; and if he should come into the mountains, in

company with the missionaries, the people must not regard their words, and that he (Mar Shimon) would be in the mountains, after twenty days, to attend to the matter.

Notwithstanding these letters from the Patriarch, Priest Mando assembled the Nestorian families of Amadiah, on a roof in the evening, and a company of Tekhomians, who are here at work, for a religious meeting. They all composed a respectable congregation, who listened very attentively to the words of eternal life. Mar Yohannan read the third chapter of John, and spoke from it some time. He was followed by Deacon Tamo, Mr. Stocking and Deacon Jeremiah; and the Bishop then closed the meeting with prayer. It was refreshing to us to hold such a meeting in this wild country, for the benefit of those who received the word so gladly.

Just here is now the battle field between the Nestorians and papists. The latter have gradually advanced, and secured almost all the ground among the Nestorians from Mosul and Elkoosh up to Amadiah, and are very earnestly endeavoring to take the whole, that they may the more securely carry the war into the Nestorian districts of central Koordistan. Within five or six years past, the large villages of Aradeen and Inish, within a few miles of Amadiah, have fallen a prey to them; and a mountaineer of the district of Bass, who was many years ago decoyed to Elkoosh, and sent thence to Rome, and there educated as a Jesuit, is now here on his way to his mountain home, to commence operations among his kindred. Alas! With such a spiritual watchman as Mar Shimon, how easy a prey may the Nestorians of all these regions fall to the papacy.

Priest Mando described the tactics by which the Romanists were endeavoring to extend their conquests into the heart of Koordistan. The onset is always made with *money*.

Past Incursions of the Nestorians.

Nine years ago, the year after Doct. Grant first went into the mountains, Mar Shimon, hired by the Koords of this province, led down the people of Tiyary to Amadiah, and took one cannon and some small arms from the Turks, near the fortified village of Davadiah; but as they were mere hirelings, and hated the Koords more than they did the Turks, they returned the spoil, took as much of their pledged reward from the Koords as possible, and went back to their native cliffs. On their way they invested Amadiah several days, to the great annoyance of its inhabitants, though they made no strong effort to take the town. In those days of their wild power, they might doubtless have swept their way clean to the walls of Mosul. How changed and fallen are they now! Dark, however, as may be the prospect of missionary success at present among that people, with Mar Shimon at their head, it is still doubtless far more favorable than it was in those days of their pride and reckless ferocity. They are now a subdued people, which is an important step to their being morally tamed, enlightened and evangelized.

The Governor of Amadiah received our friends with politeness, and tendered his aid. Of this they were glad to avail themselves in procuring muleteers.

Syriac Manuscripts.

29. Priest Mando has quite a collection of Syriac manuscripts. We were anxious to purchase a portion of the Old Testament, to aid us in preparing a copy of the Old Testament for the press; but he declared that he would sooner part with his head than with the book; and no importunity on the part of our helpers could induce him to change his decision. He was told that we only wished it to aid us to print correct copies, after which we would return it, and several printed copies of the Bible with it. But "No," he said; "just so Mr. Badger promised us, and took off our books; and that is the last that we have seen or heard of them." And as to our printed books, he added, "Our people would not hear us read from one of them. They would say, 'These are not the books of our fathers; they are an innovation, and will lead us astray.'"

Religious Services.

Another meeting was held in the evening, the Nestorians of Amadiah, and the laborers from Tekhona having assembled on "the house-top."

All listened with deep interest to an excellent sermon from Deacon Isaac, from 1 John, i. 7. The sermon was rich in thought, simple in style, and admirably adapted to the audience and the circumstances. He took occasion to show the fallacy of all papal assumptions of power to pardon sin, &c., while he urged, with great earnestness, that the blood of

Christ alone can cleanse us, defiled, perishing and needy, as we all are, from the stains, the guilt, and the punishment of our sins. It was most grateful to listen to such a sermon, amid these physical and spiritual desolations, in the stillness of the moonlight evening. There were two or three Romanists present, who occasionally interposed a word, when they saw the throne of their Pope battered under the heavy blows of proof-texts; but their voices were soon hushed by the hearty "Amen" that often murmured through the assembly, as one precious truth after another was unfolded, all pointing to Christ as the only Savior. Such opportunities of hearing the Word were never before enjoyed by these poor people.

Deacon Tamo went to the village of Derginee, about fifteen miles north-east of Amadiah, consisting of fifty Nestorian families, and famous for its manuscripts and learning. He found some difficulty at first in gaining access to the people as a preacher of the gospel; but in the evening he addressed an attentive and interesting audience. One of the priests, having been at Mosul, heard the Word with evident gratification.

On the following day, May 30, Deacon Jeremiah made an excursion to Bebadee, and was received by the Priest, as also by another individual, with great kindness. The inhabitants of the place came together three times to hear the message of salvation from his lips.

Being unable to make the necessary arrangements for proceeding on their journey, Messrs. Perkins and Stocking visited the church of Mar Abdeeshoo. This is in a village of the same name, not far from Amadiah. It consists of three arched chapels, separated by walls of great thickness and strength, through which wide doors are cut. Priest Mando says that the date of this edifice is set down in one of his ancient books as 360 years before Mohammed! Mr. Perkins thinks it the oldest church which he has seen. There was once a monastery in the village. Mar Yohannan remained for the purpose of preaching in the evening. "All the people attended, both small and great; and they listened to the gospel with gladness till a late hour."

A Testament desired.

30. At evening one of the Tekhoma laborers came to us, and stated that he was a reader, and that his ancestors were readers before him; and he requested of us a New Testament. The other laborers came also, and urged the request of their companion, by saying that they wished him to have a New Testament, that he might read it daily to them. To test the strength of his desire for it, we asked him how much he would give for one, "Just as much as you say." "Will you give a week's work?" "Yes, gladly, if you will wait till the end of the week to receive it; I have nothing now." We told him that he was welcome to the New Testament. His joy was very great at this announcement. He left us, pouring blessings upon us; and we soon heard him reading the words of life to his companions in the yard.

A large congregation assembled again this evening, larger than on either of the previous evenings, and listened attentively to an excellent sermon from Deacon Tamo, from the words, "Testifying" "repentance toward God and faith toward the Lord Jesus Christ." The audience seemed more interested than ever in this meeting.

Mar Yeshoo.

The next day, after many trials of patience, our brethren set out once more on their homeward journey. They proceeded in a north-west direction till they came to Bayar, a village of ten families. This is in the district of Bewer. Here their course changed to the north-east. Having passed a small village of Jews, who speak the Syriac, they arrived at Dura, "a fine Nestorian village of fifteen houses," in which is an ancient church, remarkably well built, called Mar Guergis. On inquiring for the Bishop, an uncle of the wife of Deacon Isaac, they found that he was residing at another church, one mile distant, whither they went.

31. We were kindly received by the aged Bishop, Mar Yeeshoo, who is about seventy years old, and has held his office fifty-six years. He soon stated to us that Mar Shimon had sent messengers to Tiyary, directing the people to bind us to posts and beat us, if we should come among them; and that he believed they would do it. He treated us very kindly, however, on the score of his relationship, as he said, to Deacon Isaac. He is a pleasant, humorous old man, but seemed very ignorant, bigoted and conceited.

The stigma of being "English," fastened on Deacon Isaac by Mar Shimon's reports, he detested. He importuned the Deacon to remain with him, proposing to accompany him to Mar Shimon, and endeavor to effect a reconciliation; a proposition which the former would not, of course, entertain.

He asked Deacon Tamo, sarcastically,

whether he had really found a ladder to heaven. Deacon Tamo mildly answered, "Yes, Bishop. The blood of Jesus Christ is such a ladder." "No, no, no," the old man scornfully replied, and then inquired, "Where are you from?" "From Gavar," answered Deacon Tamo; and then he affected to despise a man of Gavar, who would attempt to enlighten him. Deacon Tamo, nothing damped, still tried, in the kindest and most respectful manner, to draw the Bishop into religious conversation, as we and all the male members of his family sat on the roof by moonlight; but all to no purpose. Wisdom was with him! He was far above being taught, especially by young men. And under the eye and influence of such a Bishop, it was, of course, useless to attempt to preach to others about him.

Journey to Lezan.

Proceeding to Lezan on the following day, by a north-easterly course, the party soon entered the district of Tiyary. Having passed two Koordish villages, they came to Zernee, a small Nestorian village.

June 1. The villagers welcomed us, and treated us with all the hospitality which their poverty permitted. The men were sowing small fields of rice near the village; and there were patches of wheat around us, and grassy plats, and a few small vineyards. Every thing appeared most wild and rural.

I was not in ecstasy, though my gratification was very peculiar, when my eyes at last rested on the cliffs of Tiyary, which I had so long desired to see, and I was among that unfortunate people now sitting amid their ruins. "We shall now see few more Koords," said Deacon Isaac, "till we advance beyond the mountains of Jeloo."

The Koords had probably been much provoked, from time immemorial, to do what they did to Tiyary. The guide whom we took with us to-day from Dura, when asked whether his village had ever been sacked, replied quickly, "Yes, five or six times by the Tiyary people; and not our village only, but all the villages of Bewer, both Nestorian and Koordish."

The inhabitants of Zernee prepared a sumptuous dinner for our friends, under the direction of the aged Priest. An excellent opportunity was afforded for religious conversation with the villagers, as also with their spiritual guide. The latter was found to be very ignorant, artlessly confessing that when he prayed, he thought much more of the pipe in his mouth than of the great Being whom he addressed. When the passage which requires the forgiveness of our enemies, was shown to him, he said that he could never forgive the Koords.

Several men from a neighboring village on the banks of the Zab, hearing of our arrival at Zernee, hastened to visit us. They had been at Oroomiah, and there made our acquaintance, and now greeted us as long-tried friends. Their village occupies a narrow entrance to the interior of Tiyary, under the cliffs, on the shore of the Zab, which the Ravandooz Pasha once attempted to force; but he was resisted by half a dozen Tiyary people, with dirk in hand, in so desperate a manner, that he retreated, his army of several thousands fleeing before those few individuals, panic-struck at the sight of such terrible men.

Ascending a steep and rugged mountain, they had a distant view of the River Zab, and of one half of Tiyary. "There was sublimity all around us," says Mr. Perkins; "but it was the sublimity of rugged, dreary desolation." At length they reached the end of their day's journey.

Lezan.

Lezan is on the top and sides of a low broken ridge, at the junction of a small river (that runs down the rough valley from Asheta) with the Zab. The village is nearly a mile long, and thirty or forty rods wide; the houses being scattered sparsely over this area, either separately or in small clusters.

We were now in the very heart of Tiyary, the metropolis of the district, and thus had the best opportunity to judge of the country. We should have felt a mournful satisfaction in visiting Asheta, and surveying the ruins of the mission premises there; but two days' ride, over a very rough road, would have been required to go and return to Lezan; and in the excited state of the people, and of the Turkish authorities of this district, it seemed hardly expedient to linger for that purpose.

My previous impressions of the sublime rocky cliffs of Tiyary were now fully realized, and of its dreary sterility, many times exceeded. There never can have been a large population in this district; and there never will be, unless it be a population that can subsist on naked rocks. Deacon Isaac thinks that there

can never have been more than ten thousand souls in it; and there are not now, probably, half that number.

As the Turkish authorities at Lezan, in common with the villagers, had been told by Mar Shimon to be on their guard against the missionaries and their traveling companions, they did not think it advisable to attempt the communication of religious truth.

Eastern Tiyary.

The Turkish officers kindly furnished fifteen men to assist our brethren in the difficult journey which was now before them. Crossing the Zab in the morning, they took a south-easterly course, and traveled along a branch of the Zab, which is described in the following extract:

2. The Tekhoma river comes down through rugged cliffs, thousands of feet high on either hand, the cliffs extending to the edge of the river much of the way. Where was our road, in such cases? Along the broken crags on the side of the cliffs, often so narrow that our expert Tiyary men were not only obliged to carry our effects on their shoulders, but also take our mules, (one man seizing the head and another the tail,) and hold them up against the side of the cliff, as the poor animals crept tremblingly along; while we ourselves must hug the rocks, and choose our foot-hold with not a little circumspection. There were several places on the road to-day of this description, extending for a considerable distance.

Even here, however, the scene was enlivened by the habitations of man. Wherever the mountains were far enough apart to afford space for a few feet of terraced earth, there the humble dwellings of the hardy Nestorians were clustered together. "Every inch of ground was improved; so much so that the road was often allowed to pass over the roofs of the houses, which were set along under the cliffs, like birds' nests." It will naturally be supposed, that the tenants of this narrow gorge, (generally not more than six or seven rods wide, one-half being given up to the river,) were "miserably poor, squalid and filthy." They were ignorant and degraded.

After the brethren had proceeded up the Tekhoma a few miles, they found the valley broader, and the mountains less lofty and precipitous. "In some cases there was continuous cultivation for a mile, and the little hamlets were quite near each other." And before they passed beyond the limits of Tiyary, the gorge had expanded to the width of a quarter of a mile, "terrace rising above terrace, with narrow grassy borders between those of the same level, and the lower side of each range being built up, sometimes ten or twenty feet, with stone walls. The borders of the terraces were skirted with trees, many of them very large, with immense numbers of grape vines climbing to their tops." But even in this part of the valley, at least one half of the houses were in ruins.

Deacon Isaac—Tekhoma.

At one of the hamlets in Tiyary, the following incident occurred:

When I told the poor people that Deacon Isaac was Mar Shimon's brother, they smote their heads and wept, from mournful recollections thus revived, and ran at the same time, and kissed his hand for joy, and would have kissed his feet, had he allowed them. "Poor soul!" sighed one old woman; "he is fleeing"! having in mind the orders of Mar Shimon to seize him, which had been faithfully proclaimed in every hamlet of Tiyary, and several other districts, and which the ignorant woman conceived to possess the authority of an emperor's edict. Never did Mar Shimon send a man a mile to preach the gospel; but he had manifested an energy, in sending his zealous heralds through every nook and corner of these wild mountains, to warn the people not to receive the gospel, which might again carry the glad tidings to Thibet and China, had the miserable man the spirit of some of his ancient predecessors, and of some of the present inferior ecclesiastics.

On entering the district of Tekhoma, the course of our travelers changed to the north-east. They still, however, kept near the Tekhoma river in its windings.

We felt a strong pleasurable impression of change, in passing from Tiyary into Tekhoma. We entered a higher region; the country was more open, and the air more pure. Snow in the mountain ravines was only just above us. The plain which we were passing over, was cultivated to its utmost capacity, being cut up into little fields, with water-courses running between them. There was in every thing around us an air of thrift and comfort, far superior to any that we had seen in Tiyary.

Bileejai.

The Sabbath was spent at Bileejai; a village of fifty families, which suffered severely from the incursions of Bader Khan Bey, three years ago,

but which seemed, nevertheless, to be full of inhabitants, "more open, more manly, and better looking," than the people of Tiyary.

The principal priest of the village, Kasha Hermas, welcomed us with great cordiality. He soon avowed himself Mar Shimon's subject, and frankly stated that a letter had been sent there, warning the people against us; but he added that they had no war with us, and had no objection to any body's preaching Jesus Christ. He, and others present, exhorted Mar Yohannan and Deacon Isaac to become reconciled to Mar Shimon, that there might be union among the people; on which Mar Yohannan took occasion to state to them, that we were all men of peace, and that the war had been commenced and prosecuted wholly by the Patriarch.

We went to church at evening prayers. It had been burnt in the massacre, but was now nearly rebuilt. After the church service, Mar Yohannan preached a plain sermon, no man contradicting, but all, apparently, being gratified. A good supper was at length spread before us, consisting of rice and "pottage," well cooked.

After supper a large company being assembled around us, in the open piazza, and on the flat roof adjoining it, Deacon Isaac preached to them informally for a considerable time. All were evidently gratified.

Turkish Policy.

The people of Tekhoma, as also those of Tiyary, complain bitterly of the exactions of the Turkish Government. About six hundred dollars, it was affirmed, had been assessed upon the former; a large sum to be drawn from a region so rough and rocky, in addition to the subsistence of the inhabitants. "Noorullah Bey was exorbitant," they said, "but only at intervals; Bader Khan Bey sacked us, in one instance; but these Turks are constantly squeezing us too closely to be borne." Some of their number even remarked, "The Turks come and count our heads, without taking into the account that they have only skin and bones, there being hardly any flesh on them."

The Turkish Government is not oppressive in its policy at the present time, but it may overrate the ability of the people, among these central cliffs of Koordistan, to pay the amount of taxes exacted of its other subjects. These wild Nestorians, on the other hand, would for a time be restless under any amount of taxation. They will, no doubt, be much benefited by their subjection to the Turks in the end; but the exactions of the latter should be very moderate.

At this distance from the capital, it would not be strange if liberties were taken by Turkish officers, and abuses practiced; though we saw no particular evidence that such was the case. But the agents of the Government cannot certainly be expected to feel or manifest the same interest in these crushed, peeled Christians, which the representatives of a Christian Government would feel.

And the great desideratum for the protection, comfort, and temporal improvement of the mountain Nestorians, especially in these recently subjugated districts, is an Englishman, in the capacity of a Vice-consul, located at Julamerk or Bashcalleh, to whom they might repair, and make known their wants and grievances, and who would correct abuses and exercise a restraint on Turkish rulers; as is efficiently done by Mr. Rassam for Christians in the region of Mosul, and by Mr. Stevens for those in northern Persia. It is true, indeed, that the English Government has little motive to place an agent here, from the past history of its great, unwearied and successful efforts to meliorate the condition of the down-trodden Nestorians, if it were to look for its reward in the gratitude of the spiritual head of that people; Mar Shimon having treated the officers of that Government, who have befriended him and the Nestorians, with the blackest ingratitude. But many of the people are most heartily thankful to the English for past benefits, as well as deeply sensible of them, and would be equally so for future protection.

Across the river from Bileejai, a short distance to the south, is the village of Dissa, in which there are forty families.

The Sabbath.

3. *(Sabbath.)* Our Nestorian companions went to church this morning; and after the service, the Bishop preached to the acceptance of a great congregation. It being the feast of Whit-Sunday, the attendance was very large. The people did not appear at all shy, notwithstanding Mar Shimon's efforts to prejudice them. It was truly grateful to rest here, both for the body and mind. How blessed is the Sabbath! It was made for man, and for beasts as well as man.

The Priest of Bileejai showed us a

beautiful New Testament, written on parchment, dating back six hundred and eight years. This is about the date of all the parchment copies of the Scriptures that we have seen among the Nestorians. Like all their manuscript copies, it had not the book of Revelation, nor the two last epistles of John, nor the epistle of Jude, nor the account of the woman taken in adultery.

We were surprised to find in it a very good table of a harmony of the Gospels, the divisions being marked (not of course in chapter and verse) by the letters of the alphabet, and these letters marking corresponding subjects, arranged horizontally in four columns, the name of each Evangelist being at the head of his respective column. This was an effort at biblical classification and simplification worthy of note, when we think of its origin, among the cliffs of the Koordish mountains, more than six hundred years ago.

How many changes have transpired in other parts of the world since this sacred volume was copied by some laborious and perhaps pious Nestorian; a work dating back even to the period of England's Magna Charta. But the wild people, in these wild mountains, have remained unchanged, during all these long centuries. The era of their change has now come.

This New Testament is greatly valued and reverenced by the people of the village. Money would not purchase it. They say, "It is our treasure." Many of their books were destroyed when the village was sacked by Bader Khan Bey; but this was not discovered. It is interesting to meet with these ancient copies of the Word of life. God's word has lived, and will live, in divers places and in varied circumstances, even in rocky retreats, when needed to preserve it! The Priest had also a copy of our printed New Testament, which he had himself brought from Oroomiah, a year or two ago.

Priest Hermas assembled a large congregation at our tents, about two o'clock in the afternoon, who listened very attentively to the Word preached. It was truly grateful to us, to see the mass of the population of the village before us, eagerly listening to the gospel; a scene I had sketched in my mind before we entered the mountains, and might oftener have beheld, it may be, had not Mar Shimon forestalled us. This occasion was all the more interesting, in view of the Nestorians daring to disregard his warnings and threats, and press to the place of preaching.

After our meeting the other priests of the village begged of us the holy Scriptures, to use in their church; and they and their people appeared exceedingly grateful on receiving them. Several deacons and small boys, who are learning to read, also requested tracts and school books, with an eagerness which we have seldom witnessed.

After evening prayers, Mar Yohannan again preached in the church; and still later, Deacon Isaac addressed a large company assembled near the tents, "all seeming gladly to receive the word."

After Deacon Isaac finished his discourse at the tents, (which was on justification by faith alone,) he said to the people, "Now Mar Shimon has sent to you that we are deceivers. This is our doctrine; you have heard us preach repentance toward God, and faith in the Lord Jesus Christ; judge for yourselves." They replied, "If your doctrine is such, we receive it. It is only God's truth. Who can object to such preaching?" Priest Hermas is an intelligent man for a mountaineer, and the people of this village, under his influence, are more intelligent than most of the mountaineers of these interior districts.

Besides the formal preaching services, there were frequent conversations with groups of Nestorians concerning the "great salvation." "On the whole," Mr. Perkins says, "our Sabbath was a delightful one."

District of Tekhoma.

Proceeding on their way the next morning, our brethren came to Middle Tekhoma, a village of one hundred and fifty families, which presented "a remarkable air of thrift." As the valley in which they were traveling, had become considerably broader than they found it in Tiyary, the eye now rested on a great number of fields of rice and wheat, in handsome terraces, "some of them containing nearly an acre"! Two other villages, Muzra and Goondikta, are in the same neighborhood, resembling in appearance Middle Tekhoma. At Goondikta Messrs. Perkins and Stocking found Priest Ooshana, who had been in the service of the mission several years, as a copyist for the press. Though ill with a chronic disease, he was almost in ecstasy when he saw the missionaries. On being asked if he was in the habit of preaching to the Nestorians around him, he said that he had not preached for a

month, inasmuch as the people abused him and threatened him, calling him "English." Nor would they permit Deacon Guergis, "the mountain evangelist," who had recently come to this part of Tekhoma on his way to meet Messrs. Perkins and Stocking, to proceed farther upon his journey.

On leaving Tekhoma, Mr. Perkins makes the following entry in his journal: "We may pronounce Tekhoma a fine mountain valley, (the district consisting of a single valley on the river, with some pasture land on the mountains,) though quite circumscribed in extent. The district has probably about as many inhabitants as Tiyary, though it is much smaller. Its population may amount to five thousand souls."

Still further up the valley of the Tekhoma river, the party ascended above the region of trees, and found themselves among large beds of snow. At length they left this wild stream, and pursued an easterly course towards Bass. Being unable to reach this district before nightfall, they encamped near a company of Nestorians at their summer quarters, who treated them with great kindness. An opportunity was afforded for religious conversation in the evening.

Erinthos.

On the following day, our traveling friends crossed the high and precipitous range of mountains which lies on the west of Bass; and, having passed a Koordish village, after a journey of many miles, they came to Erinthos.

5. Erinthos is a very beautiful village, containing about fifty families, situated in a fork formed by the junction of the Bass river with a river of Jeloo, which is a large stream that drives down from the mountains on the north. The village is surrounded with rich clusters of large trees on every side; and the wheat fields were numerous and comparatively large. Pear trees were now in blossom here, and very abundant on the mountain side. Every thing about the village had a peculiar air of thrift and comfort, for these wild mountains. Bass is not one of the districts that were sacked by the Koords.

The other four Nestorian villages of this district are the following; namely, Shwava, containing sixty families; Mata, containing forty-five families (and some Koords); Argap, containing fifty families; and Korhitch, containing thirty families. They are all fine, thrifty villages. The population of the district is probably from two thousand five hundred to three thousand.

The valley of Bass is very rough and rugged, somewhat like the valleys of Tiyary, though less precipitous; and the gorges are less deep. We could see much more of the sky in this valley than in those of Tiyary. There was also here much more of life and cultivable soil. The inhabitants of Bass are a very interesting, industrious, quiet people; and they gladly welcome our native preachers, when sent among them, caring far less apparently for Mar Shimon's word, than the Nestorians in the wilder districts of Tiyary and Tekhoma.

Nerek.

They next came to Nerek, a village in Jeloo, containing ten or twelve families, and surrounded by thrifty trees and terraced wheat fields.

The people of Nerek gave us a very cordial welcome. Some of them at first questioned our Nestorian companions, as to whether they had left the right way; but when told that we teach only that men should repent, forsake their sins, and believe in Christ for salvation, they declared that this was, indeed, the true way. They stated that Mar Shimon intended to return from Bashcalleh to Oroomiah. Mar Yohannan replied that we were very sorry to hear that, for we were all tired of so quarrelsome a neighbor.

Many of the inhabitants of Jeloo are roving people. From time immemorial, numbers of them have annually gone to make baskets in the different cities of Turkey, the whole empire being divided by them into sections, as the appropriate fields for respective villages and families. Mutual encroachments have sometimes occurred, and ended in blood. They are also a lively, active people, and much more independent, and disposed to think for themselves on religion and other subjects, than the Nestorians of Tiyary or Tekhoma. Those two districts are the strongholds of Mar Shimon; but even those strongholds are evidently far enough from impregnable. Light and truth diffused there will soon change them.

The people of Nerek prepared for us a sumptuous mountain dinner, having particular reference, doubtless, to Deacon Isaac. Their huge circular wooden trays were larger than we had before seen, some of them two and a half feet in diameter; and they were not only large, but piled with provisions to their utmost capacity. "Pottages," and pounded wheat stewed, were the staple

dishes. In the centre of each tray of provision was placed a small earthen or wooden dish, filled with melted butter, to "dip in the sop," that is, each mouthful, in the large wooden spoon. In other places in the mountains, we had observed that the master of the feast, on sitting down, scooped out a small hollow in the centre of the tray, and poured the melted butter into it. Here was an advance step in the progress of civilization.

The people of Nerek treated us with the utmost kindness and attention; as much so as though they had never heard of such a personage as Mar Shimon. They were acquainted with Deacon Tamo, and hailed him as their preacher, he having visited the village in that capacity.

At Nerek Deacon Isaac pointed out the spot, under the cliffs of Mt. Gara, where he lay concealed several days, after his flight from the Tiyary massacre. "He came very near starving in his place of concealment, having been four days without food. At last, by a bold adventure, he went down to a Koordish summer encampment in disguise, and begged some food."

Zeer.

Messrs. Perkins and Stocking, with their companions, spent the succeeding night at Zeer; in reaching which, however, they passed over a lofty ridge, whence they had magnificent views of the surrounding country. The following extract shows that our brethren were disappointed in their plans for the benefit of the people among whom they tarried for the night.

Zeer is a large village, containing eighty Nestorian families. Many of the people were now absent with their flocks, on the neighboring mountain declivities. Those in the village heartily welcomed us, soon assembling around us in a body. We should have had formal preaching here in the evening, had not a Turkish officer arrived from Oomer, and taken his seat among the people, and spent the evening with us. He betrayed so much apprehension that we might have some political object in being there, that it seemed inexpedient to address the people in a formal assembly.

This Turkish officer stated that a silver mine had recently been discovered near this village, and others in different parts of the Hakkary country; and he seemed to anticipate that mines among these mountains might prove the richest reward which the Turkish Government would realize from their subjugation of Koordistan. He enumerated some seventy or eighty Koordish chiefs, high and low, now in safe keeping at Julamerk and Bashcalleh, and said that there were only four obnoxious chiefs remaining, two in Oomer, and two near Gavar, of whom the Government is at present in pursuit.

Oomer.

As our brethren were about to resume their journey, next morning, the Turkish officer assured them that they had not seen such roads, not even in Tiyary, as were before them. They were soon obliged to travel through a gorge of the sundered mountains, which brought the warning vividly to their minds. "It surpassed any thing, for roughness and danger," Mr. Perkins says, "that we had before encountered."

6. While passing along the cliff, above this gorge, the rocky retreat of Oomer lay over against us, on the side of the opposite mountain, the top of which rose high above it, being snow-capped, while a large and powerful river, coming down from the north-east, guards it from below with perpendicular rocky banks, a hundred (or hundreds of) feet high. As a way of access, a path is cut by steps in the solid rock, up the bank of the river. Oomer consists of two villages, or two parts of the same village, separated by a low ridge, in which are about two hundred and fifty families. It has many terraced fields, and a large number of trees.

No wonder that Noorullah Bey contemplated this as his safest retreat from the Turks. Had he resorted to it, instead of fleeing for refuge to the Koordish saint, he might at least have deferred the day of his expatriation. I have seen no place in Koordistan which is naturally so strong. The people still resist the Turks, or, rather, refuse to be enrolled as soldiers. Thirty Osmanlies are now in the district, wishing to construct a fort; but the Koords will not let them do it.

Passing up the Sheen, a tributary of the Zab, in a north-easterly direction, our friends came at length to Ishtazin, a cluster of five villages, containing nearly two hundred families, embosomed in a rich growth of trees, and having numerous small vineyards. "The whole had a most wild, rural and charming appearance." Messrs. Perkins and Stocking continued their toilsome ascent up the rugged mountains for several miles. At length they reached the summit of the range, "in the region of snow." "The sun," says Mr. Perkins, "was sinking behind the mountains of

Jeloo; and all was still, grand and delightful, as viewed from our lofty position. Our emotions, on reaching this open country, were perhaps like those of the sea-tossed mariner, in the grateful calm that follows a storm."

Memikan.

Here we had an imperfect view of the beautiful valley of Gavar, now directly below us on the east. It is one of the most charming mountain valleys in Koordistan; but it is destitute of trees, as are also the mountains around it. It is almost a water level, twenty or more miles long, and ten or twelve miles broad, running from north-west to south-east; a truly beautiful country, and now contrasting most gratefully with all over which we had passed, cliff and gorge and precipice, during the previous ten days. The valley was now perfectly green, as seen from this distance, with grass and fields. We gradually descended along the gentle declivities, snow still lying in patches around us and often in our road, till nightfall, when we reached Memikan, the village of Deacon Tamo, which is situated just at the base of the mountains that bound Gavar on the west, and about midway, from north to south, on the plain. This district is very high, probably as high as the top of Seir mountain, on the side of which our health-retreat is situated, which must be at least two thousand feet above the plain of Oroomiah. Its elevation was now strikingly evident, from the near vicinity of snow.

Deacon Tamo, it hardly need be said, was much rejoiced on reaching home. He had not seen his family for seven months, having been engaged, as usual, during the last winter, as teacher in our seminary. He had traveled on foot all the long stage to-day, his mule having tired and remained behind. He is an expert traveler, and is, in every respect, an excellent mountain missionary.

As our friends had traveled some thirty-five miles during the day, "much of the way over places that have nothing that deserve the name of roads," the prospect of rest in such a place as Memikan was very grateful.

District of Gavar.

The people of this village are much enlightened; and a few of them, we trust, are devoted Christians. A company assembled after supper, and Mar Yohannan preached to them. Gavar would be an excellent place for an out-station, as it communicates very readily with the mountains beyond, being easily accessible from Oroomiah, and affording a safe and pleasant residence.

We found Deacon Guergis at Gavar. He had returned to this place from Tekhoma, having been driven thence in the night, as we had before heard. He stated to us that the Nestorians, in all the intervening districts, received the Word of life from his lips with gladness; and so they did in Tekhoma itself, till a deacon came there direct from Mar Shimon, through whose influence he was sent away.

The following extract contains an additional notice of the district of Gavar.

7. On rising and viewing the plain of Gavar under the morning sun, I found that we had received but a very imperfect idea of its charms, on approaching it last evening. The whole plain is like a great green carpet, slightly variegated with brown spots, or ploughed fields, in the vicinity of its numerous villages. The gracefully swelling hills that border it, are now also equally green, with many white strips of snow in the intervening ravines, and on the unexposed sides, while lofty mountains tower back of them, and bound the horizon. The whole is a panorama of sweet, rural beauty, on a grand scale.

There are in Gavar, in all, twenty-one Nestorian villages, or villages partially inhabited by Koords in which there are also Nestorians. Most of these, however, are small, the whole containing about two hundred Nestorian families, probably two thousand souls. There are twenty villages inhabited exclusively by Koords, some of them of considerable size. And Dizza and Karpil are Armenian villages, containing together eighty or ninety families.

Messrs. Perkins and Stocking determined to remain one day at Memikan, to give their mules an opportunity to rest. Mar Yohannan and Deacon Isaac, however, proceeded on their way to the plain of Oroomiah, the latter being not altogether without the apprehension that the Turkish officers on the frontier, at the instance of Mar Shimon, might detain him as a subject of the Sublime Porte; but his fears were not realized.

Employment at Memikan.

In the forenoon we held a prayer-meeting with Deacon Tamo, his two

younger brothers, and a nephew, who are members of our seminary. His two elder brothers were also present. How precious the privilege of bowing the knee with these brethren in the Lord, in these wilds of Koordistan!

In the evening we held a meeting at the house of deacon Tamo, quite a number of the villagers being present. Mr. Stocking preached. How grateful to speak the Word of life to those who receive it with all gladness!

The village of Deacon Tamo is quite a thoroughfare; passers up and down the mountains, belonging to the regions beyond, being there daily; and Deacon Tamo, when at home, eagerly embraces the opportunity, thus furnished, to preach to them the gospel. The location of this village would thus give it peculiar advantages for an out-station.

On the following day, Mr. Stocking resumed his homeward journey; but most of the mules were so prostrated by the hardships they had endured, that the muleteers refused to proceed. Mr. Perkins was obliged, therefore, to remain at Memikan another day.

8. We again held a prayer-meeting this morning with the family of Deacon Tamo. Mar Oghul, the pious pipe-maker of Jeloo, was with us. He is a very sensible man, and he grasps the great truths of salvation, and binds them to his heart, as emphatically the treasures of eternal life. He also proclaims these truths, as he has opportunity, with a good deal of ability.

In the evening, we held another meeting in the house of Deacon Tamo. Most of the males in the village were assembled, and some of the females. I addressed them on the sin, folly and danger of the love of the world, and the brevity and uncertainty of life, my discourse being founded on a few verses from the fourth chapter of James. The audience gave earnest attention to the word preached.

It is very interesting to observe so much evidence that the truth has taken a firm hold in this village, exerting a strong influence on the mass, and having been the power of God unto salvation to some. The two brothers and the nephew of Deacon Tamo who are members of our seminary, now at home during their summer vacation, are all hopefully pious, and exert a very happy influence on their friends and neighbors. Mar Sleeva, the Bishop of Gavar, says to them, "Preach in your own village, but in no others, unless Mar Shimon gives you permission; then the whole district is open before you."

Death of Soleyman Bey.

On the 9th of June, Mr. Perkins set out for the district of Baradost. His way was somewhat circuitous; but his general course was north-east. A few miles from Memikan, he came to Dizza, an Armenian village surrounding a hill on which two castles are built. These castles were formerly resorted to in summer by Soleyman Bey, more familiarly known as the Mudebbir, a cousin of Nöorullah Bey; but now one of them is occupied by the Turkish officer having charge of Gavar, and the other by Turkish troops.

9. This officer confirmed the report that the Mudebbir is dead. He died at Erzeroom, on his way into exile. He called on his servants, in his dying moments, to cheer him by recalling to his memory some of the scenes of his loved Gavar. Poor man! How miserable his sources of consolation in a dying hour. His was a hard lot; but he richly deserved the sentence which the Turks inflicted on him. His disposition was quite as cruel and blood-thirsty as that of the Hakkary Chief; and he indulged that disposition to the full extent of his power, in oppressing his subjects, particularly the Christians. One of his last outrages, before he was finally seized by the Turks, was his wanton abuse of Deacon Tamo, taking from his family, without a shadow of a pretext, some forty or fifty dollars, at the instance of Mar Shimon.

Passing by Bâsän, which has a strong but decayed castle, and a few families of Nestorians, the rest of the inhabitants being Koords, Mr. Perkins came to Bazirga, the frontier village between Turkey and Persia. Here two Turkish officers are stationed to keep a custom-house. The population consists of ten families of Jews and about twenty families of Koords. The Sabbath was spent at Gergachin.

Gergachin.

We were most heartily welcomed by Mareeva, the principal Nestorian of this village, who introduced us into the school-room for lodgings. It seemed like approaching home, to be in one of our school-rooms, though so remote from Oroomiah. Good Deacon Guergis has taught here, and preached the gospel, and light and truth have been introduced. How precious a beginning, and how obvious its influence! The Nestorians of

this village have continued to listen with gladness to the word of God, notwithstanding Mar Shimon's efforts to hinder them.

We were soon reminded that we were in Persia, instead of Turkey, by indications of insecurity around us. Hardly were we seated, when the cry of "thieves" was raised. Mareeva then proceeded to state to us what was going on, in the old war-game, between the two Koordish chiefs, Ali Agha and Meerza Agha, who are brothers; each robbing the villages of the other, as he becomes the stronger. Only a few days before, Meerza Agha had plundered nine villages of Ali Agha, burning three of them to the ground.

The district of Baradost is a fine, grassy plain, about ten or twelve miles long, and seven miles wide. It is situated directly north of Tergaver, a low ridge of mountains, and the deep valley of the Nazloo River, lying between. North of Baradost is the district of Somai, of about the same extent.

There are ten or twelve villages in Baradost, in most of which are a few Nestorians. The soil of the district is excellent, and the villages would be flourishing, were they not so often sacked by conflicting parties of the Koords. As it is, they are in a most miserable condition. If sufficiently secure, this district would be a pleasant summer retreat for the families of our mission, its height and climate being similar to those of Tergaver.

Mr. Perkins's plans for spending the Sabbath were very much interrupted by a most unwelcome visit of seven hours from a party of Koords, one of them being the owner of the village, and the others his relatives. But the last hours of the day were diligently employed. "A respectable congregation assembled," he says, "and listened attentively, while I preached to them from the parable of 'the prodigal son.' It was a precious privilege to speak the Word of life to those so eager to hear, and those too who have evidently been so much benefited by what they have heard from Deacon Guergis. 'These,' said they, 'are the words of God; why should any one oppose them?' alluding to the hostile efforts of Mar Shimon."

Last Day's Journey.

Next morning Mr. Perkins set out upon his last day's journey, traveling by a circuitous route, though the general direction was south-east.

11. Five hours from Gergachin brought us to a commanding brow from which we had an imperfect view of Lake Oroomiah. How grateful was the sight! After all our wanderings over rugged mountains, whose roughness utterly defies description, we were now brought in sight of our home in safety! Our exposures and perils, particularly from cliffs and streams, had often been imminent; but the Lord had delivered us from them all.

As we descended, still gradually winding toward the south, the great plain of Oroomiah opened before us, in all its matchless charms.

Mr. Perkins arrived at Oroomiah about four o'clock in the afternoon, and at his residence at Seir the same evening. The closing entry in his journal is as follows: "Mercy and goodness have crowned the lives of our families and associates during our separation. How strong are our motives for thanksgiving!"

LETTER FROM MR. PERKINS, JUNE 27, 1849.

In a letter of the foregoing date, accompanying the journal which has furnished the extracts published in the last and present numbers of the Herald, Mr. Perkins presents a plan for the prosecution of the missionary work in Koordistan. The reader will have already anticipated its main features; but the subjoined extracts will undoubtedly be read with interest.

I shall not attempt at this time any accurate census of the Nestorians of the mountains; though I have suggested the probable number in some of the districts through which we passed. They are scattered over a great extent of territory, in some places densely, and in others very sparsely. Let the general estimate of the mountain Nestorians then be, as it has been, from fifty to sixty thousand souls, (which is probably high,) till we can more accurately ascertain it. Add to this number nearly forty thousand Papal Nestorians, according to Mr. Rassam's estimate, on the other side of the mountains, now inclined to reformation, and a like number of Nestorians in the province of Oroomiah; and you have the people before you.

We were among Nestorians all the way from Mosul to Oroomiah. And a native preacher may start from this point, and go over the route, preaching the gospel from village to village, the whole distance, among his own people, and traveling laterally from his route, days

at a time, engaged in the same way. But we would not commit the work of evangelizing the mountains wholly to native preachers, important as is that agency. The additional measures which it may be incumbent for us to adopt, have already been hinted at in my notes.

Instead of planting stations in the heart of the central districts of the mountains, we would recommend that two be commenced, one on either side, just on their borders; namely, one in Gavar, and one at Amadiah. The former district is readily accessible from Oroomiah, in two or three days' ride, by an easy road; and the latter from Mosul. These places are among Nestorians. They are secure and comfortable residences, and near the rougher and wilder mountain districts. The possible or probable hostility of Mar Shimon to our work, of whom we have now not much dread, by no means determines us in respect to these locations; though they would possess peculiar advantages for us in the event of such opposition. But we consider the physical roughness of these interior districts, particularly of Tiyary, an almost insuperable objection to their being occupied as mission stations, certainly in the first instance, and especially when the people there may be so readily reached and influenced from the two feasible points which I have proposed as stations. We would then recommend that Gavar and Amadiah be occupied by able native helpers, as soon as possible, who should teach a good school in each place that might ultimately grow into a seminary, and preach the gospel, and thus prepare the way for their more effective occupation, as soon as missionaries may be prepared to take their places there, and other circumstances warrant the measure. The mountain field, in all its roughness, and with any opposition that Mar Shimon may attempt, is still white for the harvest; and reapers should immediately thrust in their sickles. Under the protection of the present efficient Turkish Government, nothing need be apprehended on the score of insecurity, in any portion of the mountains.

The recommendation of Amadiah as a station assumes that you re-commence a station at Mosul. Amadiah would naturally stand in the same relation to that city that Gavar would hold to Oroomiah. It could be frequently visited by missionaries residing there, if no one should immediately reside in Amadiah.

The occupation of Mosul, however, ought to rest on its own claims. How strong and peculiar these are, you will be able to judge. I regard them as imperative and most urgent, especially as they are peculiarly providential. The only draw-back to its occupation, in my mind, is apprehension from the climate; but that objection, I should hope, might be greatly and essentially obviated, by resorting in summer to the contemplated station at Amadiah, or some other place in the mountains.

A mission station at Mosul would naturally consist of an Arabic and a Syriac department, the people of the town speaking the former language, and those of the villages (Jacobites as well as Papal Nestorians) the latter. The Arabic department would readily draw its books from the Syrian mission; while the Syriac department, which, taking into account the great population of Christians speaking the Syriac in the region of Mosul, and the mountain Nestorians in that direction, might naturally be the more prominent one, would be furnished with books from Oroomiah.

LETTER FROM MR. STOCKING, OCTOBER 27, 1849.

Labors of Native Preachers.

A BRIEF extract from a recent letter of Mr. Stocking will be read with pleasure, as showing the zeal and activity of the native assistants employed by the mission, and also an increase in the amount of labor performed with direct reference to the turning of the Nestorians to God, in the way disclosed in the gospel of his Son.

John, one of the native evangelists, having the spiritual oversight of Geog Tapa, is about commencing a tour through the whole extent of the plain, visiting every hamlet and village where their people dwell; a number of which have never been visited, or had the gospel preached in them, by members of the mission or native helpers. He expects to be occupied about a month in this tour, and will be accompanied, at intervals, by Deacon Guergis and others of a kindred spirit. It is an interesting fact, that this plan of visiting and preaching in all the villages of the plain, had its origin in his own mind, and was prompted by his own religious feelings, without any suggestion from others. We anticipate much good as the result.

Priest Abraham, another of our native

helpers, has recently removed with his family to Ardishai, a large Nestorian village in the diocese of Mar Gabriel. In this and the surrounding villages, he will find an ample field for missionary labor, which has long needed more thorough cultivation than we have hitherto bestowed upon it.

The recent death of Priest Shaleta of Takky, the only thoroughly evangelical and pious ecclesiastic in the diocese of Mar Gabriel, is regarded by the native brethren as a great loss to the cause of truth. Three years ago he was seriously ill of the cholera; and since that time he has been a serious minded and changed man. He has been associated with Priest Abraham in his labors for that district, and has appeared self-denying, zealous and disinterested in his love for the truth. By Priest Abraham, especially, his sudden decease is deeply felt. Hundreds of the people were present at his funeral, much solemnized and impressed by the appropriate exhortations and remarks of our pious helpers. There is reason to hope that his death, preceded, as it was, by a Christian life, may be overruled by divine grace for the spiritual good of the people.

Constantinople.

LETTER FROM MR. WOOD, NOVEMBER 14, 1849.

As Mr. Wood at present fills the post which Mr. Dwight formerly occupied, it devolves upon him to report, from time to time, the condition of the Protestant Armenian church in Constantinople, and the general aspect of the missionary work in that city. In addition to the several items which relate more particularly to this central point of interest and influence, he mentions two or three facts which show that the gospel is also advancing in other places.

Additions to the Church.

In my last communications, I informed you of accessions made to the evangelical Armenian church in this city, and of the prospect of further additions. Two communion seasons have since occurred. At the one in August, six individuals were received, all females except one, four of them being pupils of the female boarding-school in Pera, and one a graduate of the school and wife of the associate pastor, Mr. Avedis. The sixth was a man in middle life, who has long been connected with the Protestant community; but not until within the last year has he given satisfactory evidence of being a subject of that great spiritual change, which the evangelical churches in Turkey regard as indispensable to the right of membership in the visible body of Christ.

At the last communion in October, four others were admitted. One of these is the widow of a young and active member of the church, who was cut off in the midst of his days, in the summer of the last year, by the cholera. This affliction, with the loss of a child just before, seems to have been the means of leading the bereaved wife and mother to seek a better portion than she had previously found; and she now rejoices in view of all the way in which she has been led for her eternal good. The name of Peshtimaljean is familiar to you, as that of the Erasmus of the Armenian reformation. The blessing of God is not withheld from his family; two of whom have become united with the evangelical church, one of them being of the number last received. The third of those received was a graduate of the female boarding-school, and now wife of one of the leading men among the Protestants. The fourth was a man in the prime of life, a Greek! He was formerly a Catholic; but, for two or three years past, he has been brought into contact with the Armenian Protestants, and under the influence of the gospel. He became a regular attendant on Mr. Goodell's Turkish services, and whatever meetings were held in which the Turkish language was at all used. The truth thus learned took hold of his heart. For several months he has given delightful evidence of being a true child of God; and though he is of another nation, the church, when he sought admission into its fold, joyfully received him.

The Greeks—State of the Church.

Several other Greeks have of late become regular hearers of Mr. Goodell. One of them has cast in his lot with the Protestants so far as to be enrolled in their civil community, and to submit to the anathema of his church formally pronounced against him by the Greek Patriarch. Another has also fully committed himself as a Protestant. Five Greeks, besides the brother (Mr. Panayotes) who has been for so many years connected with us, may be regarded as regular attendants on Mr. Goodell's preaching; while as many as ten or

twelve have several times recently been present. They express a strong desire for the ministration of the Word in their own tongue; and may it not be your duty soon to see that it is provided for them? Who can tell whereunto this small beginning may grow? Perhaps the time for God to do his great work among the Greeks is much nearer than, in the feebleness of our faith, we have dared to hope.

Mr. Wood also says: "A young man of much promise has been examined and admitted by vote of the session and church, who will, it is expected be received, by public profession at the next communion season. Two or three others are candidates for examination." He then proceeds as follows:

Thus, without any very marked or special outpouring of the Spirit, the work of God goes forward, and the church is strengthened by the addition to it of such as, we hope, will be saved. Were the increase merely in numbers, it would be a calamity, and not a blessing; but this, we believe, is not the case. As much caution, to say the least, is here used to guard against the admission of unworthy members, as is generally exercised by the most stable and well-ordered evangelical churches in America. These Christian brethren are quite alive to the danger of laxness in regard to this point, and well understand that the strength of a Christian church is in the purity rather than the largeness of its membership. Many seek admission who are either repelled, or whose reception is delayed until sufficient opportunity is afforded for testing their characters.

And in connection with this solicitude to keep unworthy members out of the fold of Christ, there is also a commendable readiness to resort to discipline whenever it becomes necessary to preserve the purity of the church. After describing several instances of delinquency, and the measures adopted in respect to them, Mr. Wood says:

These cases have been a source of much grief and pain; but they establish the gratifying fact, that the maintenance of discipline, without partiality, and on the strict principles of the New Testament, is the desire and purpose of the whole body of the church. The proceedings in these cases have been conducted to their close without a single voice raised in dissent. While deplored by all, the necessity of the action taken was acknowledged by all.

The effect upon the church, moreover, has been happy. Some at least have been stirred up to deeper feeling, and also to humble themselves, and pray with more fervency that God would build up his Zion among them. The very scattered state of the members, who live at great distances from each other, with but few at any one point, is unfavorable to their frequently assembling; a measure which is so important to spiritual life and growth. Meetings for prayer and conference are maintained, however, in several quarters of the city and suburbs; and on the part of many there is a longing for a brighter display of God's power and grace.

Ada Bazar—A Discussion.

The readers of the Herald will recognize in Mr. Hohannes, mentioned below, the brother who spent several years in this country.

We have intelligence from Nicomedia and Ada Bazar, that both those churches are walking in peace and in the comfort of the Holy Ghost, and are multiplied. Mr. Hohannes, in the latter place, is laboring very quietly and diligently, and with success.

He was recently called to encounter in debate "the champion" so often put forward, in times past, to defend "the Church" against the gospel in Constantinople. Being on a visit to Ada Bazar, once the place of his residence, his friends, in the anticipated enjoyment of a triumph, brought about a meeting with the Protestants, also a second one at which Mr. Hohannes was pressed into the lists. A large assembly, including the primates and principal men of the city, was convened. After some preliminary discussion, one of the primates was mutually selected as moderator; and at the instance of the Protestants, but much to the annoyance of the "champion" and some of his friends, prayer was offered by Mr. Hohannes, during which the whole assembly maintained a respectful silence, and the impression on some was decidedly good.

The discussion then went forward for several hours, on various topics proposed by the other party, in which, as reported to me by one of the hearers, Mr. Hohannes gave ready and good answers to the questions addressed to him, and occupied considerable time in a plain and practical presentation of the great truths of the gospel. The final result was an angry breaking off of the debate, on the

part of the "champion," and his withdrawal with his more immediate friends, leaving Mr. Hohannes in possession of the great body of the audience, and with the openly expressed commendation by the leading men among them of his Christian spirit, fairness and ability in the discussion. The person so notorious as defender of the Church manifested his chagrin in an abusive letter, not worthy of answer; and the affair terminated much to the credit of the Protestants, and the increase of their influence in the town. The congregation of Mr. Hohannes is slowly but steadily increasing.

The "champion," after the affair at Ada Bazar, retired to Armash; in which region, we learn, he is busily circulating the report that the cause of our brother Dwight's return to America was the loss of his tongue, which, as a judgment of God on him for the impious falsehoods he uttered against the Church, rotted off and fell out! With the fall of his patron, the late Patriarch, this personage has also suffered a downfall, being first excluded from the national council, afterwards put out of the office of editor of the Armenian newspaper, and just now, as we learn, deposed from the presidency of the Scutari college. The cause of this is found in the strife of parties seeking personal ends, and not in any movements either for "Romanizing" or "reforming" ends within the bosom of the Armenian Church.

Tripoli.

LETTER FROM MR. FOOTE, DECEMBER 1, 1849.

Maronite Opposition.

THE November Herald contained a letter from Mr. Wilson, describing an unsuccessful attempt to secure a summer retreat in the mountains. In the present communication, Mr. Foote gives another chapter in the history of the affair, which exhibits still more clearly the inveterate opposition of the Maronite clergy to missionary operations at Tripoli.

Our effort to find a place to spend a few months of the summer in the mountains, has made known to us something of the character of the Maronites in these regions. We find that the ecclesiastics are violent in their hostility to Protestants; that they have the common people completely subject to their dictation; that they rule them, not by truth and reason, but by sheer authority, as a master does his slave. Some of the people in Ehden acknowledged to us that they were as ignorant as donkeys, and knew nothing of religion but the words of their priests; and from what we saw, we were persuaded that they did not lie in this thing.

Since our return from Ehden, there have been other demonstrations of the hatred which these people bear to us, and of their determination to prevent, if possible, all access to them. The American Vice-consul of this place accompanied Mr. Wilson, when he went to hire houses in Ehden. Some weeks afterward, his business called him to go into a village which was a few hours from that place, and spend several days. The Sheikh of the district immediately sent a letter to the village, ordering the people to prevent him from remaining any time among them, to drive him out of the place, and, if force was necessary, not to spare it.

They did not expel him, however, according to the command of the Sheikh. He remained with them a few days, trying to accomplish his business, but not without great solicitude for his life even. He feared to lie down and sleep at night; and so sat up with pistols ready at his side. He was obliged to return without executing his business, and suffered considerable loss of money. He has been accustomed, for years past, to trade with these Maronites; but now it appears that he will not be able to continue this trade; he does not think his life would be safe among them.

This individual has been mentioned to you as being a Protestant in sentiment. He calls himself a Protestant, and the people generally regard him as such, and he has been made to suffer for it. He has been tried to a considerable extent, but not so as to make us think that he is certainly a child of God. We pray the Lord that he may become such, and that his experience may fit him to become eminently useful to this people. He seems to be ready to embrace a true sentiment when he sees it.

Obstacles in Tripoli—Schools.

In describing the prospects of the station in Tripoli, where Messrs. Wilson and Foote are laboring, the following language is employed:

As to the cause of the gospel in this place, we see many mighty hinderances.

The people are grossly ignorant of true religion, full of inveterate prejudices; and only a few of them can read intelligently. Scarcely any have the habit of reading for information. They have no relish for books. There are few who would receive a book, if it were given to them, unless they thought they could sell it, and make a few piastres. But what is much more deplorable, is the destitution of a religious conscience. To fix obligation, to create a feeling of guilt, is a thing not easily accomplished, though nothing is easier than to obtain a confession of sin in words.

But notwithstanding these things, we have hope; we are not cast down. If the obstacles are many and strong, the power of the truth, sent home to the heart by the Spirit, is resistless. We would rest upon the arm of the Almighty. We believe there are in the place some whose minds are awakened to a degree of thought and inquiry, as to whether they have a sound faith.

Our brethren are teaching English to a class of four boys, who are not only acquiring a knowledge of our language, but are also gaining more correct views on the subject of religion. They indulge the hope that good will result from this humble effort.

The school in the Mina, which has been taught many years by the blind man, Abboo Yusef, we have discontinued, as we did not think that the money given for its support was expended to the best advantage. The school has no doubt done good, much good; but the teacher has not, for some time past, exhibited that interest in religious things which he once did; and hence he did not exert that influence upon the boys which we wish to see in our teachers. He did little more than teach them to read. We made an effort to commence a school this season in the city, but did not succeed; for the reason that we were unwilling to put into it any but a pious teacher.

Our coming here seems to have awakened a missionary spirit among the papists. We understand that they have designated three missionaries for this place. One of them has been on the ground a month or two. A Roman Catholic school has been established this season. This missionary gives out that he shall destroy our work immediately. If we came here of ourselves, his wish may be realized; but if the Lord sent us here, his thought is vain.

Sandwich Islands.

LETTERS FROM MR. PARIS.

Liberality—Temperance Festival.

THOUGH Mr. and Mrs. Kinney were stationed at Kau in 1843, Mr. Paris has since labored in connection with them, during much of the time. Prior to his departure from a field which he has occupied for many years, he wrote the communications which have furnished the following extracts. The first is under date of June 10.

Our poor people have just sent fifty dollars to Oregon, to aid the cause of home missions. This sum was the avails of the monthly concert contribution for a part of last year. The church members are now trying to do what they can for the support of their pastor. I suggested to them the propriety of turning all their donations, for the present year, to that object; and they seem pleased with the idea.

After contributing some thirty dollars at the monthly concert, the leading members in the church, with several deacons, came forward and put down, one five dollars, another four, another three, &c., as their annual subscription. More than a hundred dollars were pledged by a few individuals the first day; and the subscription has been increasing daily for several weeks. It gives me great pleasure to see them endeavor, with so much cheerfulness and determination, to do what they can.

We have just had a temperance celebration for all the Protestant schools in this district. Superintendents, teachers, parents and children, were all assembled. Each school marched under its own banner, until they came to a beautiful grove in front of our house. Here the parents and friends had prepared a feast of all the best things in the land. The schools having arrived at the spot, with the superintendent at their head, stood in ranks, while all united in a song of praise to God; after which prayer was offered. Then all seated themselves in order, and partook of such things as were provided, while their parents served.

The children having finished their meal, the parents next seated themselves, and did justice to what was left, while the children served. The whole number, including parents, children and friends, amounted to nineteen hundred or two thousand persons. It was a delightful day, and we had the stillest and most orderly feast, for so many children,

I have witnessed. The children were also all clothed neatly, most of them in uniform. I could not but think how differently these children appeared, with their bright and happy faces, from what they and others did eight years ago, when I first came among them. Then there was scarcely a child in Kau who had a shirt, or any other article of clothing of foreign manufacture; and many of them were more destitute of covering than the beasts of the field.

When all had feasted and spent a little time in pleasant social intercourse, we were marched to the house of God; where we had several short but very appropriate addresses on the subject of temperance. These were accompanied with temperance songs and instrumental music; after which we closed with prayer. The exercises were deeply interesting to myself and to all present.

Six days later, Mr. Paris wrote again, describing the first visit of the King to Kau. He was accompanied by Doct. Judd, and several of the chiefs.

On the Sabbath the King addressed our Sabbath School, and was followed by appropriate addresses from Doct. Judd, and Mr. Cooke, formerly a native of Tahiti, the King's chaplain. To-day the King has attended a meeting of the people of this district. The assembly was held in a beautiful grove. His Majesty made a speech of about an hour, which was listened to with the deepest interest. He alluded to the sovereign love of God, in sending the blessed gospel to his fathers; to his providential care of himself and his subjects, in past years; and he referred to this gospel, as preached by the Protestant missionaries, as the source of all their blessings and privileges, and the only foundation and safe-guard of their civil and religious liberties. His appropiate and deeply interesting address was followed by others from his ministers. The exercises were opened and closed with prayer.

Recent Intelligence.

SALONICA.—Mr. Dodd writes, under date of November 29, "We are all in usual health. The Jews are beginning to visit me much more than they have done heretofore, and I am rapidly extending my acquaintance among them. The arrival of Bedros attracts many more to the magazine."

SANDWICH ISLANDS.—In a letter just received from Mr. Pogue, dated July 14, he describes his reception at Kealakekua, where he is now laboring. "Though entire strangers," he says, "and with none to introduce us to the people, we were soon surrounded by a multitude who came to say 'aloha' to their new teacher, on whose account some of them had observed a day of fasting and prayer a short time before. Knowing that they had had five teachers, they were in doubt whether they should have another sent to them. Some of the deacons met to confer in regard to the matter; and after consultation and prayer, they resolved to request the church to set apart a day for supplication to God that he would not forsake them. They received us, therefore, as coming to them in answer to prayer. When the Sabbath came the congregation was large, for the people had come from all quarters to hear their new teacher; and so it continued for several Sabbaths; after which, those residing at a distance from the station remained and worshiped in their own houses of prayer." Mr. Pogue preaches at five out-stations on successive Sabbaths. Meetings are sustained at eight different points by natives. In some parts of the district, there is more than usual interest in spiritual things.

Mr. Kinney writes from Kau, August 4, after having been in his field about a year, "The people have made greater progress in Christian knowledge and practice than we expected. Having but few books, many spend much of their time in reading the Bible. The questions and advice of the deacons, addressed to inquirers, show that they have pretty clear views of what constitutes true piety. From what I have seen, I am convinced that the Lord has wrought a great work among this people." In speaking of the state of religion in Kau, at the date of his letter, Mr. Kinney says, "I have taken the names of fifty inquirers, who reside in the vicinity of the station, and of more in other places. Most of them are children from eight to sixteen. Some are Roman Catholics."

Under date of August 4, Mr. Coan writes as follows: "We have lately had a visit of thirty-seven days from the Ohio, Captain Stribling; who, with his officers, was very kind and courteous while here. Though all the crew had liberty on shore, there was no disturbance of the public peace; indeed, the quiet and good behavior of the men was remarkable. This must be attributed, in a great measure, to the absence of alcohol at Hilo. Captain Stribling very politely sent his band on shore, on two occasions, to play for the amusement of all. Once he made a brief, pertinent and acceptable address to the native congregation. Before the departure of the Ohio, the officers and crew made a donation of one hundred and nineteen dollars to our seamen's chapel." An English frigate, commanded by Captain Eden, visited Hilo about the same time,

and remained two weeks. Mr. Coan says: "Captain Eden also showed himself kind and friendly; and we had no disturbance from his crew."

Three days later, Mr. Coan wrote again as follows: "The king and suit have been at Hilo several days. They have been touring in the island for a number of weeks, having visited Kona, Kau, Kilauea, and the summit of Mauna Loa; and they will now spend two or three weeks at Hilo. A large concourse of people assembled to-day, and were addressed by the King, the Minister of Finance, and the Governor of Hawaii." The French Admiral who gained such unenviable notoriety at Honolulu, a few days afterwards, by his endeavors to extort from the Sandwich Islands Government certain concessions in favor of French brandies and French priests, was present on the occasion. At that time, however, it was hoped that he would not espouse the controversy of M. Dillon with some of the King's ministers.

DONATIONS,

RECEIVED IN JANUARY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
- Brunswick, Cong. so. 100 00
- Freeport, do. 75 00
- Minot, Cong. so. m. c. 30 00
- N. Bridgeton, Cong. so. 4 00
- Portland, 2d cong. ch. and so. m. c. 79,96; mater. asso. 11; High-st. m. c. 54,05; coll. 25; 170 01
- Pownal, Cong. ch. 41 44
- Scarboro', do. 14,58; S. Storer, 15; 29 58—450 03

Kennebec co. Conf. of chs. B. Nason, Tr.
- Augusta, Dr. Tappan's ch. la. 18,95; juv. asso. 6,05; 25 00

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
- Bath, Winter-st. cong. so. m. c. 20; W. Donnell, for *Nathaniel D. Bragdon*, Ceylon, 20; 40 00
- Edgecomb, Cong. ch. and so. 3 00
- Woolwich, do. 18,14; m. c. 8,86; 27 00—70 00

York co. Conf. of chs. Rev. G. W. Cressey, Tr.
- Buxton, Cong. ch and so. 20 00
- Kennebunk, Union cong. ch. 39,25; m. c. 20,75; Rev. G. W. C. 10; wh. and prev. dona. cons. Mrs. SARAH C. CRESSEY an H. M. 70 00
- Saco, P. Eastman and wife, 13 00
- York, Cong. ch. and so. 44; m. c. 6; 50 00—153 00

698 03

Calais, Mr. Keeler's so. m. c. 40,05; Centre s. s. for *Jane Darling*, Ceylon, 20,33; S. Paris, S. M. 10; Turner, a class in s. s. of cong. ch. for chil. in Ceylon, 2; 72 38

770 41

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
- Hinsdale, Ch. and so. 52; m. c. 26; 78 00
- Keene, La. 42,60; la. Heshbon so. 15; 57 60
- New Alstead, Ch. and so. 20 84
- Swanzey, Mr. Rockwood's so. 22 00
- Troy, Ch. and so. 25; Rev. E. T. 10; 35 00—213 44

Grafton co. Aux. So. W. W. Russell, Tr.
- Bath, Cong. so. 14 16
- Bristol, m. c. 15 00
- Orford, West cong. so. m. c. 35,10; S. W. 10; Mrs. S. B. W. 5; 50 10
- Plymouth, Cong. ch. m. c. 60 00—139 26

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
- Bedford, Gent. 92,62; la. 24,71; BLANCHARD NICHOLS, wh. cons. him an H. M. 100; 217 33
- Bennington, Cong. ch. 13 00
- Hillsboro' Bridge, do. and so. 8 00
- Hillsboro' Centre, do. 12 75
- Hudson, Cong. ch. 14 15
- Nashua, Pearl-st. ch. and so. (of wh. fr. THOMAS W. GILLIS to cons. him an H. M. 100,) 307,90; m. c. 93,65; Olive-st. ch. 103,71; 505 26
- New Ipswich, Gent. 42; la. 49,45; m. c. 17,19; Mrs. D. E. 10; 118 64
- Mt. Vernon, Cong. ch. 18 00
- Peterboro', Pres. ch. 7 45
- Rye, Cong. ch. 10,30; m. c. 6,84; s. s. 86c.; 18 00—932 58

Merrimack co. Aux. So. G. Hutchins, Tr.
- Hopkinton, 1st cong. ch. and so. 6 84

Rockingham co. Conf. of chs. J. Boardman, Tr.
- Auburn, Cong. ch. and so. 30 00
- Derry, do. 28 00
- E. Kingston, Mrs. M. Rowe, 3 00
- Exeter, 1st and 2d chs. m. c. 45 37
- New Castle, s. s. for Ind. chil. 5 00
- Portsmouth, North ch. gent. 123,95; la. 82,65; m. c. 99,80; la. miss. so. wh. and prev. dona. cons. Mrs. NATHANIEL T. MOULTON an H. M. 50; juv. miss. so. for *Rufus W. Clark*, Ceylon, 20; 376 40—487 77

Sullivan co. Aux. So. E. L. Goddard, Tr.
- Acworth, Miss H. Ware, 5 50

1,785 39

Lancaster, Cong. ch. 5; Meredith Bridge, cong. ch. and so. 25; Salmon Falls, cong. so. m. c. 41,05; 71 05

1,856 44

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
- Vergennes, Cong. so. to cons. ISAIAH SCOTT an H. M. 100 00

Caledonia co. Conf. of chs. E. Jewett, Tr.
- Hardwick, L. H. Delano, to cons. WILLIAM A. DELANO of St. Louis, Mo. an H. M. 100 00

Franklin co. Aux. So. C. F. Safford, Tr.
- St. Albans, A friend, 10 00

Orange co. Aux. So. E. C. Redington, Tr.
- Newbury, Cong. so. 42 00
- Strafford, m. c. 14 00
- Thetford, Miss M. E. Denny, for debt, 20; for fem. sch. at Beirut, 20; 40 00—96 00

Orleans co. Aux. So. H. Hastings, Tr.
- Derby Centre, m. c. 3 62
- Troy, Rev. C. W. Piper, 1 00
- W. Charlestown, 5 00—9 62

Rutland co. Aux. So. J. Barrett, Jr. Tr.
- Castleton, A friend, 20 00
- Wallingford, m. c. 5 80
- West Haven, R. S. Armstrong, 9 00
- West Rutland, Cong. so. 135,54; JOSHUA PRATT, 100; Mrs. CATHARINE PRATT, 100,56; wh. cons. them H. M. 336 10—370 90

Washington co. Aux. So. J. W. Howes, Tr.
- Barre, m. c. 36 97
- Berlin, m. c. 16; ch. and so. 17; 33 00
- Northfield, m. c. 4 76
- Waterbury, Ch. and so. 36 00—110 73

Windham co. Aux. So. F. Tyler, Tr.
- Brattleboro', Centre ch. s. s. 10; East, ch. and so. m. c. 26,54; young la. asso. 20; West ch. and so. m. c. 31,83; M. W. T. 10; 98 37
- E. Westminster, Benev. asso. 19 35
- Putney, m. c. 5 00—122 72

Windsor co. Aux. So. J. Steele, Tr.
- Northfield, T. McC. 5 00
- Windsor, Cong. s. s. 1 00
- Woodstock, Cong. m. c. 15 52—21 52

941 49

A friend, 100; Bennington, Mrs. D. H. 10; 110 00

1,051 49

Legacies.—St. Albans, Benjamin Swift, by Charles B. Swift, Ex'r, 50 00

1,101 49

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Cotuit, Mr. Fish's ch. m. c 24 00

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
N. of W. 30 00
Stockbridge, A fem. friend, 2 00
Washington, Cong. so. m. c. 25 00
Williamstown, m. c. in Williams College, 11 75—68 75

Boston, S. A. Danforth, Agent, (of wh. fr. La. Jews' so. of Boston and vic. for sup. of Mr. Schauffler, 59; la. benev. so. in Phillips ch. 31; a friend, 3,75;) 1,007 41

Essex co. North, Aux. So. J. Caldwell, Tr.
Amesbury, Rocky Hill so. m. c. 5 05
Belleville, m. c. 17 68
Ipswich, Rev. C. Kimball, 15 00
Newburyport, United m. c. 45; Dr. Dimmick's so. m. c. 17,50; 62 50—100 23

Essex co. South, Aux. So. C. M. Richardson, Tr.
A friend, 50
Marblehead, Mr. Lawrence's so. gent. 39,48; la. 921,17; benev. so. of young persons, 5; M. L. 15c. 965 80—966 30

Franklin co. Aux. So. L. Merriam, Tr.
Conway, Rev. S. Harris, 14 00
Wendell, Mrs. N. Green, 20 00—34 00

Hampden co. Aux. So. C. Merriam, Tr.
Monson, Rev. Dr. Ely, 30; R. H. 10; a friend, 2; 42 00

Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, 1st par. m. c. 58,67; Mill Valley, m. c 23; 81 67
Belchertown, Coll. 94; m. c. 17,26; 111 26
Cummington, Miss C. B. 20; fem. asso. 50c.; Village ch. 58,88; 79 38
Easthampton, Gent. 113,09; la. 86,39; m. c. 102,65; S. Williston, 500; 802 13
Granby, m. c. 34 42
Hadley, Russell gen. benev. asso. 50; N. so. coll. 30; m. c. 31,17; Mrs. E. P. 10; 121 17
Hatfield, Gent. 49,07; la. 43,67; m. c. 60,25; 152 99
Middlefield, Gent. 34,99; la. 21,62; m. c. 43,39; 100 00
Northampton, 1st par. m. c. 71,34; gen. benev. so. to cons. Miss Mary W. Barrett an H. M. 100; Edwards ch. benev. so. 110,50; m. c. 15,83; 297 67
Plainfield, Cong. ch. and so. m. c. 12 34
S. Amherst, m. c. 14 00
S. Hadley, m. c. 11; s. s. 1; 12 00
Southampton, m. c. 32.80; la. 38,47; 71 27
Westhampton, Gent. 78,10; la. 15,56; 93 66
Worthington, Gent. 92,90; m. c. 36.91; 129 81—2,113 77

Harmony Conf. of chs. W. C. Capron, Tr.
Millville, ch. 6 70
Sutton, Cong. ch. and so to cons. Sylvester F. Morse an H. M. 103 00
Upton, Ortho. ch. 26,86; la. 28,36; friends, 3; 58 22
Westboro', s. s. 3 50
Whitinsvile, Cong. so. m c. to cons. Washington White an H. M. 180 00—351 42

Middlesex North and vic. J. S. Adams, Tr.
Groton, 29 50
Lancaster, Mr. Packard's so. 24 50
Littleton, An aged couple, for debt, 10 00
Pepperell, 70 84
Shirley, 3 11—137 95

Middlesex South Conf. of chs.
Concord, A young la. 2 00
Framingham Cong. ch. 5 00
Sherburne, Evan. cong. so. 45 52
Sudbury, Cong. ch. and so. 69; m. c. 11,58; 80 58
Wayland, Mr. Rich's ch. and so. 58,21; C. R. Jr. 1; 59 21—192 31

Norfolk co. Aux. So. Rev. S. Harding, Tr.
Roxbury, Eliot ch. and so. gent. 337,75; la. 64,25; m. c. 39,11; Horace E. Scudder, 25,22; 466 33

Palestine Miss. So. E. Alden, Tr.
Braintree, Cong. ch. and so. m. c. 62 50
S. Weymouth, L. P. 1 00—63 50

Taunton and vic. Aux. So.
Fall River, Central cong. ch. and so. 263,62; N. Durfee, for debt, 110; 373 62
Seekonk, Gent. 20 41—394 03

Worcester co. Central Asso. A. D. Foster, Tr.
Barre, Evan. cong. so. 57; m. c. 16; 73 00
Northboro', W. Fay, 10 00
Princeton, La. 9 50
Worcester, s. s in Mr. Sweetser's so. 10 00—102 50

6,064 50

Andover, S. ch. a friend, 4; Bedford, a friend, 10; Cambridgeport, 1st evan. cong. ch. m. c. and coll. 100; E. Cambridge, evan. cong. ch. m. c. 20; Chelsea, Winnisimmet ch. and so. m. c. 86,45; Lowell, J. E 10; Newton, Eliot ch. m. c. 43,20; West Newton, cong. ch. and so. m. c. 120; a friend, 15; juv. miss. asso. 7.37; S. Reading, cong. ch. new year's coll. 29,63; Rev. D. Clayes, 2; 447 65

6,512 15

Legacies.—Hadley, Mrs. Azuba Stacy, by Ephraim Smith, Ex'r, (prev. rec'd, 679,42,) 90; Littleton, Benjamin Kimball, jr. by Charles Kimball, Adm'r, 500; Southampton, Lovisa Strong, by Rufus Strong, Ex'r, 100; Stockbridge, Miss Rhoda Fowler, by Rev. B. Fowler, Ex'r, 10; 700 00

7,212 15

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.
Brookfield, Cong. ch. and so. 42 60

Fairfield co. West, Aux. So. C. Marvin, Tr.
Ridgefield, Young la. miss. so. for sup. of a child at the Gaboon miss. 15 00
Southport, Cong. ch. and so (of wh. fr. W. W. Wakeman, wh. cons. him an H. M. 100;) 234 09—249 09

Hartford co. Aux. So. A. W. Butler, Tr.
E. B. 2 00
Burlington, 43 44
East Granby, 25 50
Farmington, 1st so. 161 65
Granby, 1st so. 50,25; m. c. 6; 56 25
Hartford, Centre ch. m. c. 7.83; coll. 171.55; C. Day, to cons. Charles Seymour an H. M. 100; chil. of s. s. 10; S. ch. bal. 16; 305 38
Unionville, 69 37—663 59

Hartford co. South, Aux. So. H. S. Ward, Tr.
Middletown, A friend, 100 00
Portland, Gent. 50,75; la. 24,58; 75 33
Rocky Hill, 6 00
Westfield, Gent. and la. 26,33; m. c. 14,47; 40 80
Worthington, Gent. and la. 52 00—274 13

Litchfield co. Aux. So. C. L. Webb, Tr.
Terryville, Coll. 30 00

Middlesex Asso S. Silliman, Tr.
Deep River, Mr. and Mrs. G. Spencer, 30 00

New Haven City, Aux. So. A. H. Maltby, Agent.
New Haven, 1st ch. and so. (of wh. fr. Timothy Dwight, to cons. Zalmon Olmsted of Moreau, N. Y. an H. M. 100,) 270; Chapel-st. ch. and so. 247,66; 3d ch. and so. 52,25; m. c. 7,82; North ch. and so. 20; H. Sanford, to cons. James H Sanford of New York an H M. 100; College-st. ch. and so. (of wh. fr. Rev. T. F. Davies for *Julia Sanford Davies*, Ceylon, 20,) 132,57; union m. c. 26,06; Broadway, s. s. 10,77; av. of two gold rings, 1,17; scholars in coll. and com. Inst. 5; 873 30

New Haven co. East, Aux. So. A. H. Maltby, Agent.
Cheshire, Cong. ch. and so. to cons. Rev. Daniel S. Rodman an H. M. 50 00

North Branford, Cong. ch. and so. 38,31 ; a friend, 50 ; 88 31
Northford, La. 26 12—164 43
New Haven co. West, Aux. So. A. Townsend, Jr., Tr.
Bethany, 20 00
Middlebury, Benev. asso. 60 ; S. B. 10 ; 70 00
Milford, 2d so. 31 20
Waterbury, 168 24—289 44
Norwich and vic. Aux. So. F. A. Perkins, Tr.
Jewett's City, Gent. 44,67 ; la. 10,28 ; m. c. 15,05 ; 70 00
Lebanon, Exeter so. m. c. 15,52 ; Mrs. L. W. 5 ; Goshen, gent. 32,60 ; la. 21,50 ; m. c. 13,98 ; 88 60
Lisbon, Hanover so. 10 75
Norwich, 1st so. m. c. 64,60 ; Miss Haven's class for Mr. Scudder, Ceylon, 5 ; 2d do gent. 10 ; Miss E. Williams, dec'd, 15 ; 2d so. and Main-st. m. c. 4,89 ; Main-st. ch. gent. 205 ; 304 49
473 84
Ded. unc. money, &c. 2 38—471 46
Tolland co. Aux. So. J. R. Flynt, Tr.
Andover, Gent. 33,80 ; la. 35,22 ; s. s. 5,35 ; 74 37
Columbia, S. Little, 10 00
Ellington, La. 84 13
N. Coventry, Gent. 60 ; la. (of wh. fr. Mrs. Gilbert and two daughters, to ed. a Nestorian girl, 20,) 70 ; wh. and prev. dona. cons. BETSEY S. CALHOUN an H. M. 130 00
N. Mansfield, Gent. 20,66 ; la. 29,30 ; m. c. 9,19 ; s. s 1,85 ; 61 00
Rockville, 1st Ecc. so. (of wh. to cons. GEORGE LEE an H. M. 100 ;) 177 24—536 74
Windham co. North, Aux. So. J. B. Gay, Tr.
N. Woodstock, Muddy Brook ch. and so. 31 25
Pomfret, Gent. and la. 306,21 ; m. c. 48,85 ; boys' and girls' asso. 14,24 ; 369 30
S. Woodstock, La. wh. cons. Mrs. LYDIA BOWEN an H. M. 118 46
Thompson, Gent. 88,15 ; la. 58,77 ; m. c. 7,88 ; 151 80—673 81
Windham co. South, Aux. So. Z. Storrs, Tr.
Canterbury, 1st ch. and so. 12 00
Plainfield, Central Village, gent. 34,68 ; la. 27,16 ; m. c. 24,95 ; s. s. 4,31 ; 91 10
Scotland, Cong. so. wh. and prev. dona. cons. Mrs. FRANCES M. TALLMAN an H. M. 48 00
Windham, 1st so. gent. and la. 37 ; m. c. 15 ; 52 00—203 10
4,501 69
Legacies.—Enfield, Mrs. Lydia L. Parsons, by O. G. Carrier, Ex'r, 100 00
4,601 69

RHODE ISLAND.

Little Compton, Fem. benev. so. 17 ; Providence, Benef. cong. so. (of wh. fr. Benjamin Dyer, for *Martha Pearce Whitney, Harriet Seiden Dyer, Amelia Frances Dyer,* and *Amelia Frances Stead,* Ceylon, 80 ; H. S. Dyer, for *Benjamin Dyer,* do. 20 ; Josiah Chapin, for *Royal S. Chapin* and *Charles W. Chapin,* do. 40 ; Mrs. Asenath C. Chapin, for *Olive Chapin,* do. 20,) 763,25 ; Mrs. E. D. Rathbone, for *Emily M. Jones,* Ceylon, 20 ; Miss S. D. J. R. 10 ; 810 25

NEW YORK.

Auburn and vic. T. M. Hunt, Agent.
Auburn, 1st pres. ch. m. c. 26,51 ; s. s. for *H. A. Nelson,* Ceylon, 10 ; 2d pres. ch. m. c. 20,01 ; 56 52
Aurora, 1st pres. ch. 15 ; m. c. 35 ; 50 00
Cato, do. 16 00
Genoa, do. 20 00
Moravia, Pres. ch. to cons. Rev. O. P. CONKLIN of Berkshire an H. M. 65 00
Scipio, 2d pres. ch. 17 03
Sennett, Cong. ch. 7 53
Skaneateles, Pres. ch. 40,95 ; m. c. 64 ; 104 95
Weedsport, 1st do. 15 00
352 03
Ded. disc. 1 76—350 27
Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Clarkstown, R. D. ch. 44 73
Mellenville, do. 27 00
Newtown, do. youth's miss. so. of Dutch Kills, 6 25
New York city, R. D. ch. Market-st. 119,97 ; J. K. HERRICK, for Amoy chapel, to cons. him and Rev. JOHN C. GULDIN of New York, Rev. JOHN M. FERRIS of Tarrytown, Rev. BENJAMIN W. CHIDLAW of Ohio, Rev. WILLIAM ANDERSON of Pepack, N. J., Rev. GEORGE R. WILLIAMSON of Amity, N. Y., Rev. ABEL T. STEWART of Greenville, N. Y., and Mrs. ELIZABETH K. HERRICK of New York, H. M. 500 ; s. s. miss. so. for sup. of Mr. Doty, China, 50 ; R. D. ch. Manhattan, 28,61 ; B. L. K. 10 ; B. of North ch. 75c. 709 33
Nyack, Rev. A. N. Kittle, 10 00
Plattskill, R. D. ch. 3 50
Schenectady, do. 225,14 ; s. s. inf. class, 2 ; 227 14
Schodack, R. D. ch. 35 00
Shawangunk, do. 20 00
Tarrytown, do. 8,26 ; m. c. 14 ; 22 26
Tiossiock, do. 12 00
Utica, do. 300 ; s. s. 12 ; 312 00
1,429 21
Ded. disc. &c. 4 74—1,424 47
Buffalo and vic. J. Crocker, Agent.
Clarence, Ch. 2 67
Evans, Two young la. of 2d cong. ch. 1 ; T. W. C. for debt, 75c. 1 75
Sheldon, Cong. ch. 14 44
Silver Creek, Pres. ch. 18 00
Strykersville, Cong. ch. 6 50—43 36
Chatauque co. Aux. So. J. D. Carlisle, Tr.
Westfield, Chatauque miss. so. 34 70
Geneva and vic. C. A. Cook, Agent.
Albion, Pres. ch. 18 00
Barre Centre, Cong. ch. 45 20
Canandaigua, 1st do. s. s, for *Walter* and *Eliza Hubbell,* Ceylon, 40 ; m. c. 119,02 ; la. 199,16 ; coll. 109,13 ; ded. disc. 3,52 ; 463 79
Clarkson, A friend, 1 00
Dansville, 2d pres. ch. 10 00
Geneva, G. C. S. 10 ; D. L. Z. 5 ; Dr. B. 1,50 ; 16 50
Livonia, Pres. ch. 92 00
Lyons, do. 48,89 ; la. 26 ; m. c. 14,73 ; 89 62
Medina, 63 00
Ovid, Pres. ch. (of wh. to cons. Rev. MATSON M. SMITH an H. M. 50,) 83,94 ; A. Joy, wh. and prev. dona. cons. Miss CORNELIA C. JOY an H. M. 50 ; 133 94
Prattsburgh, 42 25
Starkey, E. Ayres, 3 50
Vienna, Pres. ch. 21 00
Youngstown, A friend, 1 00—1,000 80
Greene co. Aux. So. J. Doane, Tr.
Durham, L. Strong, 5 00
Monroe co. and vic. E. Ely, Agent.
Honeoye, Pres. ch. 20 00
Knowlesville, do. 20 00
North Bergen, La. 10 50
Richmond, Pres. ch. 12 12
Sweden, do. 5 06—67 68
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. m. c. in S. Pres. ch. Brooklyn, 91,98 ; C. Jacobs of 2d cong. ch. do. wh. cons. Rev. NELSON BARBOUR an H. M.) 959 94

Oneida co. Aux. So. J. Dana, Tr.
Litchfield, Norwich cong. so. m. c. 2 25
Northern Miss. So. Augusta E. Morrow, int. 28 00
Utica, 1st pres. ch. m. c. 33,33; Mrs. E. A. Crafts, 10; 43 33
Vernon, Birth-day of an aged lady, 3 00
Waterville, Pres. ch. m. c. 45,68; chil. of the ch. and so. 2; 47 68—124 26

Otsego co. Aux. So. Rev. D. S. Little, Tr.
Cherry Valley, Pres. ch. 46,75; m. c. 10; 56 75
Cooperstown, Coll. 57; pres. ch. m. c. 3,10; la. 5,50; 65 60
Fly Creek, Pres. ch. 6 52
Hartwick, Ev. Luth. ch. and so. 4 33
Laurens, Ch. and so. 9 04
Middlefield, Pres. ch. 49 50
Milford, Ch. and so. 14 14
Oneonta, do. 2 12
Richfield Springs, Pres. ch. 2 00
Springfield, do. 22 70—232 70

St. Lawrence co. Aux. So. H. D. Smith, Tr.
Helena, Pres. ch. 10 60

Syracuse and vic. J. Hall, Agent.
Fayetteville, Pres. ch. 54 04
Otisco, do. 67 00
Preble, do. 15 30—136 34

Washington co. Aux. So. M. Freeman, Tr.
Whitehall, 1st pres. ch. 172,29; m. c. 42; 214 29

4,603 81

Albany, W. H. Ross, for *Anna Ross*, Ceylon, 20; Rensselaer-st. s. s. 13; A. G. 1; Ballston, Rev. T. S. Wickes, 20; H. W. B. 4; Centre, fem. hea. sch. so. (of wh. for *Mary Davis*, Ceylon, 15,) 27,33; Beekmantown, Mr. Luther's ch. 10; Bridgehampton, pres. ch. 10; Carlisle, do. 41; Cazenovia, 1st pres. ch. and so. benev. so. to cons. Rufus Allen an H. M. 100; chil. for hea. chil. 13,50; Cohoes, 1st pres ch. 35; Cutchogue, pres. ch. 20; Elba, 2.22; Evans Centre, coll. for Nestorian miss. 8,80; Factoryville, pres. ch. m. c. 20,82; Fort Covington, m. c. 50; fem. miss. so. 20; B. R. 10; B. B. S. 10; C. M. 10; Franklin, 1st cong. ch. and so. 16,37; ortho. cong. so. 38,09; Greenfield, cong. ch. (of wh. fr. S. W. 10,) 23; Greenport, pres. ch. 20; Hamden, ch. and so. 16,73; Harpersfield, ch. and cong. 90; Jamaica, pres. ch. m. c. 11.14; Le Roy, pres. s. s. for Miss Fisk's sch. Oroomiah, 25; Maine, cong. ch. 3.87; W. B. 10; Manlius, pres. so. 99; Masonville, ch. and so. 17,50; Mexico, 1st pres. ch. 10; Middletown, 1st do. 18,53; Milton, S. C. 10; New Road, fem. miss. so. and coll. wh. cons. Rev. William Baldwin an H. M. 50,66; Owego, 1st pres. s. s. for *Sarah* at Oroomiah, 30; Poughkeepsie, pres. ch. Mrs. C. B. Pease, wh. cons. Mrs. Jonathan Smith an H. M. 100; F. Ludlow, 20,50; Ridgebury, pres. ch. 30; River Head, juv. miss. so. of cong. ch. 5,20; Salisbury Mills, J. C. 6; Troy, 2d pres. ch. m. c. 150,55; Williamsburg, 1st pres. ch. 45; 1,293 81

5,897 62

Legacies.—Exeter, Mrs. Elizabeth Cushman, by W. Hannah, Ex'r, 50 00

5,947 62

NEW JERSEY.

Board of For. Miss. in Ref. D. ch. C. S. Little, New York, Tr.
English Neighborhood, R. D. ch. 45 00
Mendham, Rev. D. H. J. 10; S. T. 10; Morristown, 1st pres ch. 80,78; m. c. 46,26; Newark, a friend, wh. and prev. dona. cons. A. R. Forsyth of Greensburgh, Ia. and James M. Ray of Indianapolis, Ia. H. M. 175; 1st pres. ch. s. s. 28; 3d pres. ch. m. c. 29,49; a bro. and sis. of s. s. 1; New Brunswick, Rev. J. Cogswell, 50; s. s. 3,67; 434 20

479 20

PENNSYLVANIA.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Philadelphia, 3d R. D. ch. 150 00
Carbondale, J. F. 3; Fairfield, M. S. 5; Jackson, ch. and cong. 2,23; Mount Pleasant, pres. ch. 26,80; Northern Liberties, Central pres. ch. indiv. 39,68; Mrs. N. 10; 1st pres. ch. A. W. 3; Oil Creek, ch. 5; Philadelphia, 1st pres. ch. A. White, 100; T. Fleming, 100; A. R. Perkins, 50; S. Tolman, 15; W. P. 10; A. E. 8; L. J. 5; juv. miss. so. 10; s. s. 56,50; Mrs. Fobes, 10; 3d pres. ch. R. & W. Clark, 75; J. C. Farr, 50; 5th pres. ch. Mr. and Mrs. Constable, 40; Mrs. S. 5; Mrs. W. W. 5; Mrs. B. M. J. 5; J. B. 10; Western pres. ch. W. E. T. 10; Miss M. M. 10; Mrs. T. P. 10; Mrs. P. 10; Mr. and Mrs. G. 10; indiv. 20,39; so. for ed. hea. youth, 50; two indiv. for *Anna Maria Henry*, Ceylon, 20; Clinton-st. pres. ch. Misses Gill, 50; A. Flint, 10; H. M. Linnard, for Miss Ogden's sch. Wailuku, 20; 869 60

1,019 60

DELAWARE.

Wilmington, Hanover-st. pres. ch. s. s. for *J. Edson Rockwell* and *Maria Smith*, Ceylon, wh. and prev. dona. cons. Thomas C. Alrich an H. M. 50; fem. miss. so. of do. 42,50; 92 50

MARYLAND.

Port Deposite, J. C. 5 00

VIRGINIA.

Shepherdstown, Rev. J. T. Hargrave, 7 00

SOUTH CAROLINA.

Charleston, Mrs. M. Smith, 30; Rev. J. B. Adger, 10; St. John's Island, Mrs E. Flud, for *John Flud*, Ceylon, 20; 60 00

GEORGIA.

Savannah, Male and fem. for. miss. so. in Indep. pres. ch. (of wh. fr. John Stoddard of Dawfuskie Island, 100; Mrs. A. A. Smets for sup. of a child in Africa, 15,) 414,59; a mem of la. Chinese so. for a child in China, 25; 439 59

OHIO.

Western For. Miss. So. G. L. Weed, Tr.
Amesville, 5; Cincinnati, 2d pres. ch. m. c. 46,11; Rev. C. B. B. 5; Mrs. B. 5; an indiv. 1; Granville, coll. 165,40; C. L. W. 10; Huntington and Racoon, 3,19; Jersey, m. c. 4,40; coll. 14,39; s. s. 1,21; Newark, 2d pres. ch. s. s. for Dr. Scudder, 18; Salem and Fearing, 4,80; Springfield, W. Spencer, 15; Mrs. O. C. 10; J. S. 7,50; H. K. G. 5; P. M. 5; S. M. 3; W. R. 3; Mrs. W. 2; Walnut Hills, Sem. ch. m. c. 17; Windsor, 7,03; 358 03

Western Reserve Aux. So. Rev. H. Coe, Agent.
Atwater, ch. 20,60; Chagrin Falls, 9,05; Cleveland, 2d ch. m. c. 31,71; D. A. S. 5; Geneva, ch. 2,50; Hartford, E. Fowler, 3; Hudson, W. Res. coll. 50c.; Rev. H. Coe and fam. 25; Newburgh, C. Reeves, 10; N. Dover, cong. ch. 10; R. O. 5; Ohio City, juv. miss. so. for Dr. Scudder's miss. 16,50; Warren, 40,70; la. miss. so. 10; Willoughby, Miss R. B. T. 10; Miss I. F. H. 10; H. I. W. 2,50; ded. disc. 1,50; 210 56

568 59

J. M. B. 3; Greenfield, Mrs. Crothers, for Dakota books, 15; Solon, cong. ch. m. c. 6; 24 00

592 59

Legacies.—Cleveland, P. M. Weddell, by T. P. Handy, (prev. rec'd, 100,) 200; Lower Sandusky, Isaac Prior, by S. Hafford and J. More, Ex'rs, 395; Ripley, I. D. Evans, by D. P. Evans, Ex'r, 100; 695 00

1,287 59

INDIANA.

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Bedford, Mrs. L. B. av. of a neck-lace, 4,10; Madison, 2d pres. ch. m. c. 46,05; 50 15
By Rev. A. S. Wells, Agent.
La Porte, pres. ch. for debt, 23,96; coll. (of wh. fr. C. B. C. 25c. A. B. C. 22c. F. A. C. 14c.) 84,96; Michigan City, cong. ch. 17,10; 126 02
Greencastle, s. s. for ed. of a child at Gaboon, W. Africa, 5; Greenfield, ch. 8; Lima, pres. ch. 15; Rev. C. C. 2; Ontario ch. 4; South Bend, R. D. ch. fem. miss. so. 11; s. s. 2; 47 00

223 17

ILLINOIS.

By Rev. I. M. Weed, Agent.
Barre, cong. ch. 2; Beardstown, pres. ch. 3; Canton, cong. ch. 31,15; I. M. W. 10; E. D. 10; s. s. 3,60; wh. cons. Rev. JOHN SUMMERS of Vermont, Ill. an H. M.; Chicago, Rev. I. M. W. and fam. 10; Columbus, a friend, 10; pres. ch. 20; s. s. 8,50; Downer's Grove, cong. ch. 1,25; Flagg Creek, do. 3,16; Galesburg, pres. ch. 22,75; s. s. 6; Granville, pres. ch. 7,88; T. W. 10; M. A. N. 10; R. W. 5; Knoxville, pres. ch. 30,55; Lisbon, cong. ch. 3; Mendon, cong. ch. m. c. 22,45; Plainfield, cong. ch. 6,50; Quincy, pres. ch. 70,61; s. s. 7c.; 2d cong. ch. 10; E. B. 10; T. R. 20c.; Tremont, cong. ch. 6,60; Udina, pres. ch. 10; unknown, by J. A. W. 3,90; Washington, M. Creek Br. pres. ch. 6.80; ded. dis. 2; 352 97
Albion, Mrs. J. B. 1; Chicago, 2d pres. ch. wh. and prev. dona. cons. SAMUEL L. BROWN and DENELLO R. HOLT H. M. 121; s. s. 49 65; Elkhorn Grove, pres. ch. 7,73; Griggsville, cong. ch. m. c. 23,45; Mt. Sterling, pres. ch. s. s. 16,25; Payson, m. c. 11; Peoria, m. c. 3; Rockford, cong. ch. la. miss. so. to ed. a girl in Mrs. Bridgman's sch. China, 25; two friends, 6,20; Rushville, pres. ch. 20; Shelburne, C. D. 10; 294 28

647 25

MICHIGAN.

Michigan Aux. So. E. Bingham, Tr.
Adams, cong. ch. G. W. Underwood, for *George W.* and *Mary D. Underwood*, Ceylon, 25; Ann Arbor, Miss E P. 6,67; Armada, cong. ch. 8; Birmingham, pres. ch. 12; ch. 3; Blissfield, pres. ch. 1,27; G. M. 33c.; Brooklyn, Rev. Mr. Boyd, 10; Canton, J. P. and C. R. 11c.; Clinton, pres ch. 9; cong. ch. 7; Detroit, 1st pres. ch. 260,09; cong. ch. m. c. 26.34; Scottish pres. ch. juv. fem. miss. so. 3; pres. ch. G. S. F. 5; M. S. 5; A. McK. 2; Farmington, juv. sew. so. 80c.; Franklin, cong. ch 3,10; Hillsdale, pres. ch. 21,10; Howell, pres. ch. 4,44; Hudson, cong. ch. 5,45; Kalamazoo, Dea. H. 5; Mrs. A. and daughter, 1,50; Lasalle, cong. ch. 10; Litchfield, cong. ch. 15,42; s. s. 1,84; Nankin, cong. ch. 1,03; Rev. R. A. 5; Mrs. H. 50c.; for c. fund, 7c.; Palmyra, cong. ch. 3,40; Romeo, cong. ch. 19; Royal Oak, cong. ch. 4,45; Saline, pres. ch. 21,50; Stoney Creek, pres. ch. 2,17; Tompkins and Springport so. 10; Troy, 5; Wayne Depot, cong. ch. 1,74; D. B. K. 14c.; M. A. K. 10c; Wing Lake, pres. ch. 8,02; Ypsilanti, pres. ch. 63,06; ded. disc. 3 50; 594 11
Cass co. I. S. 10; Detroit, a widow, 62c.; Hillsdale, pres. ch. m. c. 8; s. s. 2; Raisin, 1st cong. ch. m. c. 12; 32 62

626 76

WISCONSIN.

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Dodgeville, pres. ch. 5; Genesee, cong. ch. m. c. 5; Koskonong, cong. ch. 8; Raymond, 8; ded. dis. 22c.; 25 78
Beaver Dam, S. & T. M. 1; Madison, m. c. 10,25; 11 25

37 03

IOWA.

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Burlington, cong. ch. 40; ded. disc. 35c.; 39 65
Cedar, Mr. Jones's ch. 2; Coleburg, m. c. 5; 7 00

46 65

MISSOURI.

Fort Leavenworth, E. A. Ogden, 15 00

KENTUCKY.

By G. L. Weed, Tr.
Covington, J. M. Preston, 15; Lexington, M. S. C. for Dr. Scudder's miss. 3; 18 00
Louisville, 1st pres. ch. m. c. for printing Dakota books, 25,60; 4th do. m. c. for do. 1; Mrs. S. P. for do. 1; 27 60

45 60

TENNESSEE.

Athens, chil. in Mr. Robinson's sch. for hea. chil. 6,25; Blountville, S. Rhea, 25; J. N. R. 3; T. R. 3; Rogersville, pres. ch. 30; 67 25

LOUISIANA.

New Orleans, juv. miss. so. of Prytania-st. ch. for ed. in Ceylon, 25 00

IN FOREIGN LANDS, &c.

Alleghany, N. Y. Rev. W. Hall, 2,50; Old Town, 4,75; 7 25
Beirût, Syria, Rev. W. F. Williams, 45 00
Buenos Ayres, S. A., A. L. Van Blarcom, 20 00
Doaksville, m. c. 10,87; do. col'd, 1; Fort Towson, m. c. 7; 18 87
Enton, C. E. cong ch and so. 15 00
Glasgow, Scotland, A friend, 25 00
Nova Scotia, do. 2 50—133 62

Donations received in January, (of which for debt, $174,71; prev. rec'd, $46,156 39;) $25,962 86

Legacies, $1,595 00

$27,557 86

☞ TOTAL from August 1st to January 31st, $119,090 15

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in January, $741 78

DONATIONS IN CLOTHING, &c.

Auburn, N. Y. A box, from Miss Sarah Oliphant, for Rev. L. Smith and others, Sandw. Isls.
New York City, A box, fr. W. G. West, for Rev. J. E. Chandler, Madura, 32 00
Stockbridge, Choc. na. 8 bu. corn.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLVI. APRIL, 1850. No. 4.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. COAN, AUGUST 4, 1849.

THE following letter, though less animating than some which have come from this favored station, contains several items of intelligence that cannot fail to be read with interest.

Return of Health.

In a previous communication, Mr. Coan described the fearful havoc which disease had made in the field under his care, stating, among other things, that while the births in Hilo and Puna during 1848 were only one hundred and seventy-three, the deaths amounted to 1,098; and that of these one hundred and seventy-three new-born children nearly all had been cut off by the destroying pestilence. The reader will be glad to receive the more hopeful tidings brought to him in the subjoined extract.

It affords us much joy to report the return of health to our people. Our former communications conveyed heavy and mournful tidings. The epidemics which swept like the burning sirocco over the land, have passed away; and they are succeeded by a good degree of health and activity among the people. The cloud which hung with such deep gloom over them, has disappeared, and the sunlight of health again beams upon their joyful faces.

But the effects of the pestilence have not yet ceased. The seeds of disease and of dissolution were then sown deep and wide in the native constitution. The ratio of mortality has, consequently, been increased up to the present time; and it is still greater than in former years. Since my report in April, founded on statistics collected in February and March, about three hundred deaths have been recorded in this church. Hence the whole number of church members whom we have buried, exceeds three thousand five hundred. But while, on the one hand, we fear that many have gone unprepared before their Judge, we are comforted, on the other hand, with the hope and the belief that many have also joined the redeemed around the throne. There have been many cases of intelligent and patient continuance in well doing to the hour of dissolution, as also of triumphant faith in the grand conflict with the last enemy.

It is gratifying to learn from Mr. Coan that, terrible as was the calamity which came upon the poor Hawaiians, during the reign of disease and death, the worship of God was not neglected. "Amidst all the sickness and sorrow," he says in the previous letter already alluded to, "our religious meetings have not been broken up or suspended. When nearly the whole population were prostrate with sickness, and even when the opening heavens were flooding the earth with rain, little companies of three, five, ten were

every where found stealing away to their houses of prayer, to acknowledge the presence and invoke the blessing of that God in whose hand our breath is. No opportunity was omitted, and no efforts were spared, to impress upon the people the idea that the Lord was holding the rod over them, and to stimulate and encourage them to profit by the chastisement, by humiliation, confession and penitence, by loving, adoring and fearing their heavenly Father, and by saying unto him with Job, 'Though he slay me, yet will I trust in him.'"

And it is still more gratifying to be assured, that "the Spirit of the Lord has evidently sanctified these afflictions to many, by showing them more clearly and most impressively the true nature of earthly good, and by leading them to feel their need of higher and stronger consolations than temporal pleasures can afford." "The Holy Spirit has also operated on the hearts of many who were previously 'without God in the world.' A number have been found, in various parts of the field, who have inquired the way to Zion; and from these and former candidates two hundred and sixty-five have been brought into the church; while not a few of our wandering members have been restored to the fold of the good Shepherd."

Present State of the Church.

After Mr. Coan returned from the meeting of the mission, held at Honolulu last spring, he made tours through all his field. He found the church in a quiet, harmonious state, the members being more or less active in the service of their Master. In some districts there was "a good degree of spiritual life, and much to cheer and encourage." He also found that meetings had been well sustained during his absence at Honolulu; and that at some points there had evidently been an increase of activity and efficiency on the part of the native helpers.

And here let me say that occasional absences from the people, if not protracted, or if they do not occur during a time of special temptation, or of unusual susceptibility, often prove beneficial. It throws a responsibility on the church members, which acts as a moral stimulus, arousing them to more energy and fidelity in the Lord's work. But the separation of the pastor from his flock cannot be too much protracted without danger. The people are children, easily carried about with every wind of doctrine, of passion, and of practice. They are gaining knowledge, however, and growing more stable and decided in the cause of truth; that is, such of them as are truly sincere in their professions, of whom we have most cheering evidence that there are many.

A Suggestion.

Allow me here to hazard a remark, which may strike many as hasty and foolish, but which nevertheless, after much reflection and observation, I believe to be true. Let one half of all the ministers of Christ in New England be at once removed to the West, to Oregon, to California, or to heathen lands; let all the churches be committed to the care of the other half; and those churches will be more richly blessed than they now are, while the world would feel such a moral influence as it has never yet felt. I might expand and illustrate this idea at great length; but this is not my design.

Let me say briefly, however, as the result of my experience, that churches, visited by their pastor four or five times annually, maintain as sound morality and as much holy activity, as those who have the privilege of attending from five to ten sermons and lectures weekly. And in many cases the advantage is decidedly on the side of the former class. The reasons are obvious. Where the pastor is seen unfrequently, his visits are appreciated from their very novelty; and his sermons, counsels, exhortations, official acts are regarded with deeper interest; and they leave a more lasting impression on the people. Then comes the sense of responsibility on the part of the church, to carry out his instructions, as received from time to time; such as sustaining public worship, visiting the sick, attending funerals, warning the unruly, looking after wanderers, laboring for the conversion of sinners, watching over all, &c. &c. All this awakens their zeal, develops their talents, leads them to study the Scriptures, and keeps alive their feelings of piety and devotion. Nearly every member of the church is thus brought into a state of responsible activity, by being often called upon to take some part in the work of the Lord. These results will not be permanent, however, without the constant superintendence, and the frequent and faithful visits of the pastor. In this manner all the churches of New England might be superintended by half (and I believe by one-fourth) of their present number of ministers, thus setting at liberty a disciplined and mighty army to carry the holy war into all parts of Satan's earthly kingdom. It is true that these ministers would find

less time to study and read and write; but I apprehend that they would find a speedy and full compensation in increased physical and moral energy, perhaps also in mental.

A Biographical Sketch.

During the great mortality which has recently prevailed at the Islands, there have been some instances of a most happy and triumphant departure from earthly scenes; and some have evidently exchanged a life of sincere devotion to the interest of Christ's kingdom in this world, for the purer and nobler service of heaven. Mr. Coan gives an interesting sketch of one individual of this description.

Joshua was once a member of the church at Kaamaloa. Some fourteen years ago he removed to Hilo, where he remained until his death, which took place in April last. For several years after his connection with this church, he exhibited no special marks of spirituality; but during the great revival, he became deeply and thoroughly aroused, and at the same time wonderfully transformed. The study of the Bible, secret and social prayer, attendance at the house of God, religious conversation, visiting from house to house, laboring for souls, &c. were his meat and his drink. With no extraordinary native powers of mind, he became one of the most active and efficient helpers, merely through the strength of his piety, or, in Scripture language, "through the power of the Holy Ghost" resting upon him.

He was already an old man, but his strength and his youth were renewed like the eagle's. He became my almost constant companion in travel, patiently toiling by my side over the burning lava fields of Puna, and through the rivers and ravines of Hilo. His love for Christ, his compassion for souls, seemed deep, fervent and constant, not always, of course, equally intense, but never doubtful. His prayers were highly fervent, deeply humble, believing and importunate. I have never met with a mightier wrestler at the throne of grace. Good old Jacob, when gazing up the celestial ladder, did not see more clearly into heaven than good old Joshua, when kneeling before God. I never tired in traveling with him; and his conversation and prayers never wearied. When my spirits were sad, my resort, next to the throne of grace, was the hut of good old Joshua. He was truly spiritual, and there was an unction about him which readily attracted spiritual minds. The wicked venerated and feared him; the good loved him.

As age and infirmity crept over him, he began to feel it more and more difficult to go with me on my tours. Several times, when invited to do so, he has excused himself, saying, "I am too old and too feeble. My heart goes with you; but this poor old body cannot drag itself over the hills and the rivers any more. It is done." Then, after a little reflection, all his old recollections would revive, and his desire to go again would become so strong, that he would say, "Well, I will try it once more. Perhaps God will give me strength to go through; if not let him leave me by the way; all will be well." Gathering up his strength and taking his staff, the pilgrim and the patriarch would set off "faint yet pursuing." Usually, at the close of the first day, and when bowing before the family altar, the old man would express his joy and gratitude to God, that he had been persuaded to attempt the tour. Listening to the Word, and seeing the works of God, would so fill his soul with joy that he would spontaneously exclaim, "I am glad that I came. I feel stronger than when I set out. The Word does me good. Oh how much I should have lost, had I remained at home!" Such scenes were repeated several times before he finally yielded to the increasing infirmities of age.

At length the strong man bowed beneath the pressure of years, and his active labors were confined to the circle immediately around the station. His wife, younger and more vigorous, was smitten by a paralysis, and hastened to the grave. This left his house and his heart desolate; for his conjugal relations were happy. He had no children. The measles and whooping-cough, with their attendants, prostrated his little remaining strength; and he was never again able to leave his house. He lingered, however, on the banks of Jordan, but with many longings to pass over.

Often have I found him, while strength allowed it, lying prostrate with his old spectacles on, his Bible open on the mat (his bed), and his face downwards, eagerly digging gold from that precious and exhaustless mine. While thus absorbed, and with dimmed natural vision, he would not at first notice that any one had entered; but at length, raising his eyes a little, and descrying me, he would reach out both hands, clasp one of mine, press it, hold it fast, and look up to heaven, while the tears flowed down his aged cheeks, and

remain silent for some time. At length his struggling feelings would find vent in such words as follow: "Bless the Lord! I rejoice to meet you. My heart is full. O the word of God! Deep, high, broad, rich, wonderful! I relish it; I eat it; it is delicious food. It is sweeter than honey to my taste. I want to see Him. I long to be with Him. I long to go. But I will wait. He is good. He knows best. He will come by and by. But to be with Him! This only will satisfy my soul. This only will fill my heart."

Expressions of a similar character fell from his lips during almost every one of our later interviews. At length we were summoned to the general meeting; and on our return it was announced that the Master had come and called for Joshua. My soul followed him in his celestial chariot, and I involuntarily exclaimed, "My father! my father! the chariot of Israel and the horsemen thereof." He was a good man, and no one denies it. Both friends and foes say of Joshua, "He was a good man." Give me his simple faith and his sure hope, and I ask no other inheritance. Oh that my title to eternal life might appear as clear, as authentic as his!

Improvement in Roads.

Those who are acquainted with the difficulties which travelers encounter on the Island of Hawaii, will rejoice in the changes announced in the following extract.

On my late tours, I was delighted to see the improvements recently made in the roads. In Hilo steep, rugged and almost impassable precipices have been cut into zigzag roads, that may be safely traveled on horseback. The sides of nearly all the ravines in the district are thus wrought, and the comfort of traveling is thus greatly increased. But bridges are yet wanting. In times of great rain, the rivers still rush madly on, defying the passage of horses, and challenging man to attempt it at his peril.

Roads have also been constructed through some parts of Puna. When completed as is contemplated, the whole line of villages on the shore may be visited on horseback, a thing which we have never yet attempted to do. Other roads are being opened in different parts of the Island. Besides these local labors, a grand road is contemplated, and has actually been commenced, leading directly from Kona to Hilo, that is, from the west to the east side of the Island, and passing over the high regions between Mauna Kea and Mauna Loa, a distance of about one hundred miles. When these public improvements will be completed, we cannot predict; but we rejoice to see them commenced with a good degree of zeal and energy.

South Africa.

ANNUAL REPORT.

At the meeting of this mission which was held in September last, simultaneously with the annual meeting of the Board at Pittsfield, a report was drawn up, embracing a review of the most important events of the previous year. Our brethren first acknowledge the goodness of God in sparing their lives. Some of their number have, indeed, suffered from sickness; "but these visitations," they say, "have not been more frequent or protracted than we might reasonably expect in a mission so large as this." The arrival of four ordained missionaries since the annual meeting of 1848, with their wives, is mentioned with thankfulness to Him who "has furnished the men and the means."

Preaching of the Word.

In discussing the different topics which solicit the attention of the mission, the preaching of the Word naturally takes the first place. The brethren have endeavored to obey their commission, as ministers of the Lord Jesus Christ, "not only on the Sabbath and in the crowded assembly, but from day to day, in the house, in the field, by the wayside, and wherever men have been found willing to listen to the message of eternal life." They also say:

We have often been cheered by seeing the people listen with apparent attention to our appeals; and it is not surprising that we have sometimes been pained by their levity and opposition. During the year the word of God has been proclaimed to many who had not heard it before; and many who have heard it often, now hear it with a better understanding of its import. Some of us have been gratified to find that the seed which had been sown in former years, and which to all human appearances was lost, has been made to vegetate, and is bringing forth, as we believe, the fruit of holiness unto eternal life. Bread cast upon the waters has been found after many days; and from past experience of the divine faithfulness, we feel greatly encouraged to prosecute our work of preaching, even when it is attended by no present visible results.

The following paragraph is important, as it has a direct bearing upon the grand design of all missionary societies.

Not only have we ourselves endeavored to preach the gospel, but at our older stations we have employed native assistants to make known the truth, when we could not proclaim it in person. These assistants are not what we could desire, either in respect to piety, scholarship, or maturity of character; yet we believe that they are as much superior to the people, relatively, as are the pastors of New England in advance of those to whom they minister. We think their services are generally acceptable and profitable to their hearers. It is our aim to give increased efficiency to our system of native agency; and to this end we have voted to open a seminary, as soon as practicable, and have appointed a committee to make the preliminary arrangements. At several of our stations there are young men of piety and promise, who, if properly educated, might render valuable assistance in some departments of our labor.

The Divine Blessing.

The statements which follow, show that the labors of our brethren have not been altogether in vain in the Lord.

The last year has been signalized, beyond any previous year, by displays of divine grace among this people. Though there has not been at any of our stations a powerful revival, at most of them the Holy Spirit has descended in a gentle and refreshing manner. Sinners have been converted, and believers have been edified in faith and love. These revivals (if such we may call them) were commenced and carried forward by the Holy Spirit, in connection with the ordinary means of grace. They were characterized by order and stillness; and, as one result, forty-five persons have been admitted to our church during the year, and there are others who may be received at some future time.

We have seen but very little which we could pronounce the effervescence of animal feeling. We cannot say but that some chaff, perhaps much, may have been gathered with the wheat; but we are happy to say that as yet our church members give as good evidence of piety as we generally find among the same number in New England. They are, indeed, feeble and ignorant. They sometimes show that the deplorable traces of heathenism are not yet wholly obliterated from their characters. They are exposed to many fierce temptations. Hence the friends of this mission must not be surprised if some of them should apostatize from the faith, trample on their covenant vows, and turn back to grovel in the pollutions of heathenism.

We rejoice in all that God has wrought; and yet, considering the weakness of our converts, and the temptations to which they are exposed, we can only rejoice with trembling, and hope that these professed converts may be kept by the power of God through faith unto salvation. We believe that Christ has a flock in this wilderness, though small and feeble; and we would bespeak an interest in the prayers of Christians in behalf of these lambs of the Savior, surrounded as they are by ravening wolves.

Statistics—Opposition.

The table of statistics furnished by the mission may be appropriately introduced in this place.

Stations.	*Male chh. members.*	*Female chh. mem.*	*Total.*	*Added last year*	*Infants baptized.*	*Christian marriages*
Umvoti,	9	9	18	7	5	3
Umsunduzi,	3	1	4	4		
Itafamasi,						
Inanda,	7	2	9	9		1
Umlazi,	16	12	28	15	5	7
Ifumi,	7	1	8	8		1
Amahlongue,	2		2	2		
Ifafa,						
Total,	44	25	69	45	10	12

It is neither a surprising nor a discouraging fact, that opposition is excited by the success which has attended the exhibition of divine truth. Indeed, it could hardly be otherwise.

The revivals with which we have been blessed, have called forth a feeling of bitter hostility to the truth. We have reason to believe that the people still regard us personally as their friends, though they exceedingly hate the truths which we inculcate, and the effects of those truths on those who cordially embrace them. The natives are strongly attached to their ancestral customs, such as polygamy, licentious dances, and selling their daughters and sisters for cattle. They see with grief that those who repent, abandon these and other unholy practices; and hence they try to prevent their children and friends from coming under the influence of the gospel. This opposition is so strong that at most of our stations it has broken up our schools, and diminished our Sabbath congrega-

tions; and it is so general that it seems to pervade the colony from one extremity to the other. We bless God, however, that the wrath of man has been so far restrained, that it has not broken forth into open persecution. The converts from heathenism have, in various ways, been annoyed by their heathen friends; but all the people know that they live under British law; and they would not dare, even were they so disposed, to proceed to open violence against those who embrace the gospel.

At the date of this communication, the feeling of hostility to the gospel appeared to be subsiding. This was probably owing, however, to the diminished religious interest among the people.

Schools.

In the department of education, we have endeavored to do something; but our efforts have not been so successful as we could wish. The opposition of which we have spoken, has for the present almost annihilated our schools. At the Umvoti station a school has been kept up through the year; but at the other stations where we have tried to sustain schools, they have been broken up. Parents are afraid to place their children under the daily influence of the missionary, lest they should be converted; they keep their children at home, therefore, determined, if possible, thus to perpetuate the reign of ignorance and heathenism.

We have, however, at all our stations kept up what we call "family schools," taught by ourselves, and composed chiefly of those who live in our employ. At each of our stations, we have usually employed from ten to twenty native children and youth. These persons we can teach, of course, when and what we please; and although our educational efforts have thus far been limited in extent, yet we think that what has been lost in this respect, may have been gained in efficiency, from the greater concentration of our efforts.

While we are earnestly desirous of extending our operations, so as to reach the multitude of children who are growing up in ignorance at the kraals, we yet feel thankful that by the present system we can accomplish so much for the education of the young. Taking a lad into our family for three months, we can usually impart to him more useful knowledge (to say nothing of religious influences) than he would acquire in a whole year, living at home, and attending school as irregularly as these children generally do. In our family schools we have taught not only reading, spelling, writing, but the elements of arithmetic, geography, and history, and have given familiar instructions on a great variety of topics, tending to discipline the mind, and form the character of those who are soon to be the educated portion of our community.

STATION REPORTS.

In addition to the annual report of this mission, several of the members have forwarded the station reports which they submitted to the meeting held in September last. A perusal of these documents will give the reader a more full and life-like picture of the condition of the field, as also of the success which has thus far crowned the efforts of our brethren.

Umvoti.

Mr. A. Grout is still in charge of this station. After the repeated and severe trials through which he has passed, since he first went to South Africa, he finds much pleasure in the fact, that he is able to speak of another year of prosperity in his work. His Master has evidently given him a large place; and the divine blessing has not been withheld. "In all departments of our labor," he says, "the number of people who have availed themselves of their advantages, has been greater than heretofore; and the interest which they have uniformly shown in the exercises of the schools and meetings, leaves us no room to doubt that much improvement has been made."

Day and Sabbath Schools.

In speaking of the different agencies employed to elevate and christianize the natives around Umvoti, he begins with the educational branch of his labors. "For the first time in my life," he writes, "I can now say that my schools have assumed a character which is in the main satisfactory. Untaba's day-school has had about fifteen scholars, who have been quite punctual in their attendance; and by visiting among the people, he has secured the attendance of some twenty others." Mr. Grout has himself continued to teach a school of about forty pupils, at midday, or in the evening, according to the season of the year. "Many have advanced so far," he says, "as to be able to carry on a correspondence with their friends at the other stations." In passing from this subject, however, he writes, "While I feel quite satisfied with the progress which the schools have made in the circumstances, I would say that their proficiency might have

been very much greater, had they been furnished with text books."

A Sabbath school has been attended once, and sometimes twice, upon each Lord's day. The school in the morning, when we have had one, has been devoted chiefly to singing, and to repeating in concert passages of Scripture. In the afternoon, the scholars have mostly read; while some have repeated passages committed to memory during the week, a verse a day; and all have been questioned upon the sermon. The many questions which some of them put respecting what they read, and the verses which they commit to memory, show plainly enough what interest they feel in arriving at a knowledge of the truth. Mrs. Grout has chiefly superintended and taught the Sabbath school; and she has found it a rare opportunity for usefulness.

Mr. Grout states that Mrs. Grout has kept up a weekly meeting for prayer with the native women. Eighteen have sometimes attended; but the usual number has been sixteen. "Many of these meetings have been solemn, and have elicited much feeling, even to weeping. They evidently have an important bearing upon the religious interests of the station."

Sabbath Congregation — Out-stations.

At the beginning of the year, my Sabbath congregation was small, owing to opposition occasioned by the reception of several young men into our church. The excitement gradually died away, and left the way open for the people to come together again for worship. Hence during the year, we have had a gradual increase in the number of attendants; so that it has been common the past winter to see many sitting outside of the house during our meetings, because there was no room for them inside. Such congregations I estimate at three hundred; and I have no doubt the number would often be much greater than it now is, but for the fact that our place of worship is too small. Preaching was never a greater pleasure to me than it has been the past year; and the visible respect and apparent attention which the people have invariably shown to our Sabbath exercises, leave me no occasion to complain in this respect.

Something has also been done for other places which properly belong to Mr. Grout's field.

During the past year, with the help of my boys, I have commenced religious services at three different places upon this location, so situated, in reference to my residence and each other as, with the station, to form central points in the four quarters of the location. The names of these stations are, Eridumbini, Kuamapumulo, and Umtenda's kraal. To these places we shall send missionaries, as soon as we shall have the men; the character and situation of the location being such as not to admit of any other division of it for missionary operations.

At two of these places, Kuamapumulo and Umtenda's kraal, the labors of the boys have been desired and valued, the chief men of both places having expressed repeated wishes for them, as well as gratitude. The number of people attending the services at the out-stations has been very various, sometimes not exceeding fifty, and then swelling to three or four hundred, bad weather and the watching of gardens being among the causes for small assemblies occasionally. The experiments thus made have fully proved the usefulness of such labor. The three places are eligible for a missionary. One of them we hope to see occupied soon, and I should be sorry to see the other two long unprovided for.

The Church—Additions—Candidates.

Seven individuals have been added to our church. Two of them are widows, past middle life; two are young men; and three are young women. Umamuni, one of the widows, is the mother of Unyokara, a young man received last year; and she is one of our most exemplary Christians. Ungangati, the other widow, is the mother of Usotyangone, another young man who joined our church last year. Her deportment has been, and continues to be, most commendable.

Whangu, one of the young men received, was taken into our employ while in Umpandi's country. He has enjoyed better advantages for improvement than any of our boys; and he is perhaps the best scholar we have. He is, however, far from being what he might have been, had he improved all the opportunities we placed within his reach Just at the age when he should have improved most, he fancied that heathenism possessed all the requisites for happiness; and he left us against our wishes. He had been absent from us more than a year, when six of our boys, his old companions, joined our church. This seemed to bring him to himself; so that when the friends of the

boys set up a persecution against them, Whangu sided with the boys, saying they were right, that he too had seen and wept over his sins, while he lived with us, though his wicked heart had led him astray. He said that his only wish now was to "stop" with the believers; and he hoped in God that he should repent too. He exhibited so much of the feelings of the returning prodigal, that I took him again into my employ; and from that time he has been among those whose evidence of a true change has been most conspicuous.

Usana, one of the young women, has within the year married Usotyangane, a member of our church, making a third instance in our church of a united Christian family. Umpisikazi, another of the young women, is the one whom her friends contracted to marry to a polygamist; but, laying her case before the Government, she induced them to yield to her wishes; and they have now said she may remain with us as long as she pleases, and marry when and whom she pleases.

The case of the girl last mentioned was described more particularly by Mr. Grout, in the report which he submitted to the mission in 1848, a part of which was published in the Herald for April, 1849.

As to the walk of our believers, I have yet had occasion to administer reproof only in a single instance; and then it was kindly received, and had the designed effect. Without exception, they all appear exemplary, growing Christians. The desire they manifest for knowledge is strong and unabating. They say, "We hunger and thirst for a knowledge of all that is good or useful."

In addition to those received into our church, as already mentioned, six others presented themselves at our last meeting for the examination of candidates. We thought it advisable to allow them to wait till another opportunity should occur. Our church now has eighteen members in all.

Umsunduzi.

Mr. L. Grout continues his labors at this station with increasing encouragement. Much of his time has been necessarily spent in the erection of suitable buildings; and during the year under review, he has completed an edifice "designed to answer the two-fold purpose of a school-room and a chapel."

Schools—Congregations—Converts.

A part of our time and strength has been given to the work of instruction. The whole number of children and youth who have been connected with our family the past year, is thirty-five. Of these, five ran away; one was taken away by her father; five left by mutual agreement; five have been temporarily absent; while nineteen still remain with us. Of the six who have continued under our instruction from the previous year, four have recently made a public profession of Christianity; in addition to whom two others have expressed a desire to live according to the divine requirements.

Instruction has been given in the alphabet, easy lessons, plain reading, penmanship, arithmetic, vocal music, and in the principles of morality and the precepts of God's word. The time given to instruction has varied from one to three hours a day.

Passing to the more direct inculcation of the Word, Mr. Grout says:

Religious services have been held three times upon the Sabbath, twice at the station, and once at the out-station. The congregations at both places are small, though they are larger than they were last year; and there has also seemed to be more interest in the truths of the gospel, especially at the station since the completion of the chapel. And we believe that some of these truths have gone home to the hearts of not a few; and that many have felt that they were sinners, and on the road to endless ruin. It is evident, moreover, that some have forsaken the house of prayer and instruction, lest they should feel compelled to give up their sins, and serve the King of heaven. But this dread of the truth, and this effort to evade its grasp, together with the more open opposition which some have shown, are among the signs of progress, and afford us an earnest of success. They assure us that the Spirit of God is at work; and we know that no weapon formed against him shall prosper.

But this is not the only evidence of the divine presence at Umsunduzi.

Three persons, concerning whom we began to entertain a hope a year since, have given still brighter evidence of their love of the truth, and have openly professed themselves the followers of

Christ. One of them (mentioned in the last report of the station, as opposed and persecuted by his friends and disowned by his father) has been uniformly steadfast; and by his decision and perseverance and labor with his friends, he has so far succeeded in overcoming their opposition, and removing their prejudices, as to induce them to come and take up their abode near the station. They are now among our warmest friends and most attentive hearers.

Umlazi.

Doct. Adams feels authorized to report a year of encouraging success in his labors at Umlazi "In my last report," he says, "I stated that there had been no time during the previous year, when we had not had evidence of the presence and operations of the Holy Spirit; and we are enabled to make a similar statement in regard to the past year. The Spirit of the Lord has been with us in the services of the Sabbath, in the female prayer-meeting, and in the monthly concert. We have had constant proofs of his presence and power in our own family and in the families around us."

Opposition.

But there has been some hostility to the gospel, of which Doct. Adams speaks as follows:

The opposition here, as at other stations, has arisen in consequence of some of the people having separated themselves from their heathen friends, and renounced their heathen practices, to embrace Christianity. It is now well known to the natives generally, that the word of God is at war with their cherished customs; and that all who receive it, must renounce them. It is not surprising, therefore, that the native enmity of the heart should be roused, and that there should be agitation and alarm, as converts multiply.

But this state of things, though it has diminished our congregation at the station more than one-third, and though it has prevented the children in the vicinity from attending school, has not seriously hindered or embarrassed us in our work. Instead of retarding, we believe that hitherto it has tended to advance the cause of Christ. In consequence of the opposition, there has been much discussion of the doctrines taught by the missionaries; and thus the truths of the gospel are widely spread and deeply impressed upon many minds. The influence upon converts has also probably been beneficial, in testing their sincerity, and giving strength and stability to their Christian character.

We have reason to believe that the opposition is less at the present time, than formerly. We now see at our meetings upon the Sabbath individuals who were once regular attendants, but who had not, for several months, appeared in the house of God. The chief of a small tribe living near us, who was formerly much opposed to our work, and had determined to remove to a distance, that he might escape from the sound and influence of the word of God, recently came and said that he had decided not to remove, and that he should remain near the station, professing, at the same time, a desire to be instructed. He now attends our meetings upon the Sabbath with his people.

Out-stations.

Religious services have been maintained at three out-stations, the names of which are Isipingo, Unwabi, and Inunguane. The first of these is a few miles from Umlazi River, where Doct. Adams formerly labored, and is more central than that point. The congregations at Isipingo have varied from one to three hundred; at Unwabi and Inunguane they have fluctuated from fifty to two hundred. At Unwabi there has been at times more than usual interest in the doctrines of Christianity.

At Inunguane the chief (Usiingele) still manifests regard for the truth, and a desire that he and his people may be instructed. For several months he was in the habit of assembling his people on every alternate Sabbath, when the native teacher was not present, and addressing them upon the truths of God's word. He has not these exercises now; and he was probably induced to discontinue them by the opposition of some of the neighboring chiefs and of his own people. Ubili, the native teacher, says that Usiingele always desires to talk upon religious subjects, when he is there; and I was pleased to find, on a recent visit to him in company with Mr. Tyler, that he had made considerable advancement in the knowledge of divine truth, and appeared to feel an undiminished interest in it. He assembled his people in the morning for divine service; and when in the course of the remarks mention was made of the nature and evil consequences of sin, he spoke and said he wished that the sins of the people might be pointed out. When allusion was made to the seventh commandment, he

again spoke and requested that a particular explanation might be given of what constituted a breach of it. At the close of the services he apologized for the interruption, saying that he understood the subject himself, but his people did not, and he wished to have it clearly explained to them. Though we may not consider this chief as a convicted man, he may be regarded as one who is enlightened in a good degree by the Holy Spirit; and we have much encouragement to pray for him, and to hope that the work which appears to have been begun in his heart, may be carried on until he comes out and takes a decided stand on the side of the Lord.

Recent Converts.

The reader will have learned from the annual report that fifteen persons were admitted to the church under the care of Doct. Adams during the previous year; of these he speaks in the following language:

The oldest of the recent converts, and the oldest male member in the church, is Umdedisue. We have regarded his case with much interest for several months. When we removed to our present station, he was living several miles from it, near the Ilovu River; and he arrested our attention by his punctuality at the morning school, and the strong desire which he manifested to learn to read. After a few weeks he made an application to us to be employed as a laborer; and shortly afterward, he expressed a determination to cut off his head-ring, remove to the station, and join the believers. When his intention became known to his friends and neighbors, they opposed him vehemently; and reproach and ridicule were used to deter him from his purpose. After a while he became less regular in his attendance at school and in the sanctuary; and we were fearful that he might have yielded to the wishes of his friends. But after several months, during which his case appeared doubtful, his interest revived, and he appeared more firm and decided than ever. As he found no peace where he was living, he resolved to remove at once to the station, though the step required a considerable sacrifice of worldly interest. He was baptized on the first Sabbath in May, and is one of our most devoted and useful members.

An aged female was baptized at the same time. On giving an account of her religious experience, she stated that she first heard God's word under the fig-tree, at the preaching station at Umhlatuyana River, many years ago, and received impressions which never left her. This is one among several instances which have come to our knowledge, where the truth has taken effect upon the mind at a time when all seemed dark and unpromising.

A daughter of this woman left her husband, who had several other wives, more than a year ago, alleging as the reason that she wished to live according to God's word. Her husband and friends opposed her at first; but the separation was at last satisfactorily arranged, and she was received to church fellowship at our last communion, on the first Sabbath in this month.

Another of those received at that time was a widow, in whose case the power of divine grace to enlighten and elevate the most dark-minded and degraded, appears to us to be strikingly exemplified. A few months ago she was performing some superstitious ceremonies and incantations, in order to acquire power to cure diseases; and she seemed to be deranged. She left her home and friends, and wandered about, and for some time lodged in the old chapel at Umlazi River. She was as drunken, degraded, and apparently hopeless a being as we have ever seen. After roaming about for some time, she returned to her friends, and removed with them to a place near the station; and, not long afterward, she became an attendant at the female prayer-meeting. In a few weeks she showed that she was interested in the truth; and she is now clothed in her right mind, sitting at the feet of the Savior, and rejoicing in her deliverance from the bondage of Satan, and her introduction to the glorious liberty of God's people.

Two others received at the same time are young married men, who meet with much opposition from their friends. When they first proposed to remove to the station, their wives refused to accompany them, but afterwards gave their consent, and are now respectably clothed, and regular attendants of the female prayer-meeting.

The Church—Female Prayer-Meeting—Sabbath.

The information contained in the following extract is certainly of a hopeful character.

All of the members of the church have for the most part appeared well,

and maintained a consistent Christian walk; and they give increasing evidence of being truly the children of God. They are regular and punctual in their attendance at meeting on week days, as well as upon the Sabbath; and they seem to place a high value upon this spiritual privilege. There are now twelve native Christian families at the station, who regularly maintain family worship. Five of these occupy as many houses, built after a civilized fashion, neat and substantial. Others are preparing to build in the same manner.

An important influence in promoting the cause of Christ at the station is exerted by the weekly female prayer-meeting, which has enjoyed the blessing of the Lord in an eminent degree, and has been instrumental, apparently, in bringing quite a number of females to a saving knowledge of the truth. Most of those who have attended regularly, have become hopeful converts. The number now attending is about thirty; most of whom (besides the members of the church) either give evidence of piety, or are interested in the truth.

The Sabbath services at the station have been continued as formerly. The Sabbath afternoon prayer-meetings are attended by the church members and others, and are invariably refreshing and profitable seasons. We can learn in these meetings the spiritual state of the different members, as also their progress in the knowledge of divine things, more satisfactorily than in any other way; and it is interesting to witness their fervor, their choice of subjects, and the appropriateness with which they introduce Scripture into their prayers.

The school at Umlazi has consisted of the children and youth in Doct. Adams's family and others living at the station. He speaks encouragingly of the proficiency by the pupils.

Ifumi.

Mr. Bryant continued in charge of this station during the year under review. The state of his health, however, made it impossible for him to perform the work of an able bodied missionary. He has labored to the full extent of his ability; and the Lord of the harvest has added his blessing.

At the last annual meeting, which was held at Ifumi, the mission located Mr. and Mrs. Ireland at this station, for the purpose of diminishing the burdens of Mr. and Mrs. Bryant as far as possible.

Religious Interest.

The last three months of 1848, were months of darkness and opposition. It seemed as though Satan were let loose among us, and had taken full control of some of the youth in my employment. Never have I seen among this people such an exhibition of reckless depravity and opposition. It was evident that some of them were bracing themselves with all their might against the claims of religion; and in order to neutralize the means of grace, and keep the truth from having effect on themselves and others, they frequently did or said something to produce a general laugh, even in the midst of our most solemn services. In this way our hearts were often grieved; and we felt as though we could sit down and weep over their hardness and impenitency. At length, much to my satisfaction, two of the worst boys left, and a third was soon after dismissed.

This opposition impressed my mind with a deep sense of our dependence on God. I had long known that we were dependent on him; but never before had I so deeply felt the utter impotency of all human efforts, and the absolute necessity of the Holy Spirit's influences, in order to illumine, subdue and sanctify the heart.

Impressed with this feeling I set apart the last day of 1848 as a season of special prayer for these youth. Not many days elapsed before it was ascertained that two were more than usually serious; and soon others were found to be inquiring the way of life. The good work was carried on as quietly as it was commenced, and by the same invisible agency, till all the young men in my employment were found to be more or less anxious. In a few weeks they expressed a hope in Christ, and gave evidence that they had experienced the transforming power of his Spirit.

Two other persons, a man and his wife, living several miles distant, also came out on the Lord's side, and soon removed from their old kraal, and took up their residence near the station, that they might enjoy Christian society and daily instruction from the word of God.

As one result of this revival, eight persons have been received to the fellowship of the church; and a few others are indulging a hope, and they may perhaps be received at some future time. This work of God has given a new aspect to the state of things at Ifumi. Our young men are no longer a vexation to

us, but a comfort and an assistance, though still a source of unceasing anxiety.

As another result of the religious movement, there has been more than usual opposition among the people around us. Some of the converts have been annoyed by their heathen friends and relations in various ways, and efforts have been made, though without success, to get them away from the station.

Under date of October 26, Mr. Ireland says, "The young men and lads, together with the blind man and his wife, who were received into this church in August last, give very pleasing evidence of piety. There are two or three others to be received at the next communion in December."

Schools—Native Helpers.

With much effort a school was sustained at Ifumi, till the commencement of the religious interest described above. No sooner were any known to be serious, however, than the children were kept at home; and the school was immediately broken up. The family school has received less attention than was desirable, in consequence of the ill health of Mr. and Mrs. Bryant.

Since the middle of May, public worship has been conducted almost wholly by the pious young men in my employment. One reads a portion of Scripture, another leads in prayer, and a third addresses the people. On the next Sabbath the same services are performed by different persons; and it is not usually oftener than once a month that the same individual is called upon to perform the same service. This plan was recommended by one of the brethren and adopted, though not without some misgivings, because it seemed the only feasible method of keeping the congregation together; and I am happy to say that the experiment has been more successful than was anticipated. The services have been conducted with more ability than I expected; the congregation has retained its usual numbers; and the people have listened as attentively and respectfully as when addressed by a missionary. How much good has been done, it is not for us to say; but I believe that among the disclosures of eternity, these feeble services will be found to have been conducive to the glory of God and the good of some immortal souls.

The monthly concert has been regularly attended for nearly a year by the natives in Mr. Bryant's family; and recently collections have been taken up.

Ifafa.

In presenting the annual report of this station, Mr. Rood first speaks of its facilities for exerting an influence upon the natives in that part of the colony. His position is central, he says, for three tribes, which contain collectively about one hundred kraals or villages; and there are two or three other small tribes not far off. Should the Government allow the people to remain in this region, there is reason to believe that the population will materially increase.

Mr. Rood has been much occupied in building; still he has given daily instruction to the natives in his employment, and made known to them the leading truths of the gospel. His services on the Sabbath have been (1) a Sabbath school for his boys at nine o'clock; (2) a congregational Sabbath school at eleven o'clock; (3) a preaching service; (4) a second service with his boys and others desirous to attend. The number who have listened to the Word has varied from one to three hundred.

Reception of the Truth.

We have not been permitted to see as much fruit of our labors as we have desired; but we trust they have not been wholly in vain. I think the people generally have obtained some just ideas of the object of missionaries, and of the nature of the work which they desire to accomplish; and I hope that a few at least have gained an intelligent understanding of some of the essential truths of the gospel. But instead of seeing these sons of darkness hail with joy the light of life, and receive with faith the words of salvation, we have observed a feeling of opposition to the truth, and a fear lest some inroad should be made upon their loved customs and sins, awakened almost universally among them.

While this state of feeling has without doubt occasioned a decrease in the number of those who were willing to hear the truth preached by the missionary, it has created, I think, a desire among many to hear at second hand what the teachers have to say, and to learn what that new way is in which some are desirous to walk. Such a state of things is much more encouraging, I apprehend, than what one good minister was accustomed to call "no state of things at all." It is evidence of progress in the great and good work. A violent opposer to the gospel is more hopeful than one totally heedless of its claims.

Of the natives who have been connected with our family, some have felt the influence of their friends, and sympathized in the general feeling of hatred to the truth, and at times even manifested a decided hostility to it, as also a determination to get away from the sound of it as soon as possible. One or two who are now with us, have manifested a little seriousness; and one has lately expressed his determination to forsake his sins, and his desire to learn and obey the word of God. He is a promising boy of about fifteen years of age. He was serious for weeks and months. He was convinced that the word of God was true, and that he ought to obey it; but his heart clung to its loved sins; and he could not bear the thought of facing the scorn and opposition which he well knew he should be called to meet, should he acknowledge that he was a believer. But after a severe struggle he came to me and said, that though he was obliged to go alone, and though he knew that all the boys would laugh at him, and his friends would persecute him, he was resolved to serve God. Thus far he appears well. He has been enabled to meet every opposition with firmness. We trust that grace will be given to him that he may endure unto the end; that God will lead others to join hands with him; and that many will walk together in the way that leadeth to eternal life.

Greece.

LETTER FROM MR. KING, JANUARY 7, 1850.

Books Distributed—Italians.

THE commencement of a new year has led Mr. King to inquire into the number of books and tracts, which he has sold, or given away, during 1849. The sum total exceeds four thousand copies. Of these more than six hundred were Bibles and Testaments, one-third of them having been in the Italian language, and sold to refugees from Rome and other parts of Italy. Respecting this interesting fact, Mr. King says:

The sale of so many books to Roman Catholics is a fact worthy of notice. Of those who purchased, some were men of distinction at Rome during the late republic, and held high offices, civil and military. For more than a quarter of a century I have labored in these regions, and never before have I seen among Roman Catholics such a desire to obtain the word of God.

One Italian applied to me for from five hundred to one thousand copies of the Bible to send to Italy; and an arrangement has been made for him to receive them at a moderate price, in case he can find means to introduce them into that country, without their being seized and destroyed. This man informed me that when he was a boy, he was confined in a room, (I think he said eleven days,) and fed on bread and water, because he had in some way procured a copy of the Bible, and concealed it in his bed, and occasionally read it! He is now a lawyer, and apparently a man of good education; and he seems determined to introduce into his native country that book, for the reading of which he once had to suffer.

Being thus brought into contact with these refugees, I have had opportunity to declare to a considerable number of them the truths of the gospel, which they had probably never before heard. This has given me great joy, and excited within me much interest for those who have so long been compelled, by fire and sword, to remain under the dominion of superstition and error.

During the last year many chains have been broken, many shackles knocked off, and many prison doors opened; and I trust in God that some will escape from the bondage of Satan, and be delivered from the snares which he long since spread with so much art over all Italy. Some have declared to me their intention to renounce publicly that religion which they were taught from their childhood, and which, till quite lately, they considered as sacred; but which now, for the first time, after having seen the word of God, they consider to be false.

One of the priests of the Roman Catholic church in this place takes it quite in dudgeon, I believe, that I should have labored so much among the Romans; and on one occasion, as I was informed, when an Italian showed him a copy of my Farewell Letter, in order to learn what he might have to say in reply, he took it and tore it to pieces, instead of replying, and saying, "You are excommunicated; fly from me." The poor Italian went away sorrowful on account of having lost the Letter. But another Italian, on hearing the story, gave him his own copy, and came to me, soon after, to obtain one to replace it. Another Roman Catholic, a Maltese, was recently called to this church by the

same priest, as he himself informed me, and, among other things, he was reproved for having given to others a few copies of my Letter.

Mr. King continues his Greek service, as heretofore; and on the first Sabbath in January, which is the Greek Christmas, when he expected to have scarcely any hearers, he had twenty.

Future Distribution.

His plan in regard to the disposition of books for the current year is announced in the following paragraph.

I have determined to try the plan of selling books for the present year, instead of giving with so much liberality, as I have hitherto done, to those who apply for them for schools in different parts of Greece. I shall not be surprised, if the number sold shall appear at the close of the year to be very small. The Greeks have been so accustomed, for more than twenty years past, to receive books gratuitously, that they will perhaps think it almost an injustice to demand pay. When I first came to this country, Greece was in ruins; and I could not think of selling books to them. It then seemed as necessary to give works for the improvement of the mind, as to make donations of food and clothing for their bodies. But this system, though necessary, has had some bad effects. Some people, I doubt not, think that they do us a favor by receiving our books; others that we give away books and food and raiment, in order to make proselytes; and others again suppose, perhaps, that we wish to corrupt their minds by false translations of the word of God, and so win them over to heresy and error. They seem not to be able to understand that there can be, in the bosom of any Christian, a spark of that love, which brought Christ from heaven to earth to seek and to save that which was lost!

Salonica.

LETTER FROM MR. DODD, NOVEMBER 17, 1849.

Jewish Schools.

MR. DODD has taken some pains to ascertain the condition of the Jewish schools at Salonica, and the result of his inquiries is stated in the present communication.

The Jews are by no means without the means of education. I am not acquainted with the advantages which they enjoy in other cities of the East; but I presume there is far more of what passes for learning among them here than elsewhere.

1. There is one large public school held in their principal synagogue, mostly supported by the community, where all the poor Jews, by paying a trifle, may send their children. The number of pupils is perhaps one thousand.

2. There are also many private schools, supported by parents who are able to pay a larger sum. There may be fifteen hundred children in all, who attend school sometimes; but every estimate must be uncertain. In these schools Hebrew and Hebrew Spanish are taught; but it is doubtful whether more than two-thirds of the pupils actually learn to read.

3. There is a school supported by rich Jews, taught by a Frank, where Italian (the commercial language of the city) and French are taught. It has perhaps twenty-five scholars. I do not know whether any thing like geography or grammar or history is taught in this higher school; but it certainly is not in any other.

These schools which I have already mentioned, it will be understood, are only for males. Female education, even to the extent of learning to read, is unknown, except among two or three rich families. Of the adult male population, possibly one thousand can read understandingly.

Those who can read the Talmud, and have made some progress in it, receive the title of Hhahamim (wise men), and enjoy some peculiar privileges. They are distinguished by a peculiar headdress, the "bonnetta." They are free from all the community taxes; and if they are poor, they may draw a yearly stipend from the treasury. Familiarity with the Talmud is to them the very perfection of all knowledge. The number of the Hhahamim is variously estimated by themselves from two hundred to eight hundred; so difficult is it to obtain any definite information. Perhaps they may be set down safely at five hundred.

As I have already said, the Talmud contains all wisdom; a man needs to know nothing else. "Oh," said a beardless youth to a missionary, "if you had only read our Talmud, you would throw all your books into the fire." Of all other knowledge the Hhahamim are profoundly ignorant. Their ability to read

amounts to little, because they put it to no valuable use. True, they read the Bible; but it is the Bible explained by the Talmud, and made to minister to their national pride. Indeed, they read the Bible, most of the time, as the Catholic repeats his Ave Marias. So many chapters, they say, have so much merit; and they hurry forward, in a sing-song tone, with a swinging motion of the body, keeping time for the tune. They understand not what they read. They confine themselves also very much to those books which say the most of their nation's glory, and say the least of their sins.

Of other books they have many; indeed, Salonica is famous for its fecundity in bringing forth books. But these are servile imitations of the Talmud, full of its many-worded follies, darkening knowledge by words without wisdom. And if there be a book, such as I have seen lately, pretending to teach other things, it is full of falsehood. The one I speak of, is a volume of travels, a sort of geography. "There is a people," it says, "in the world, who are half man and half fish; the upper part man, and the lower fish." "In a distant country is a river that flows six days in a week, and rests on the Sabbath."

A lordly Hhaham visited us on Saturday last, having heard that I had begun to talk Spanish; and after taking up the New Testament, reading it in a jeering way, and asking me to explain some of its absurdities, he asked if I had any more Hebrew books. I said, "No." "Why," said he, "do you print so many books in English, and so few in Hebrew? The Jews are much more numerous than the English." I said to him, "How many Jews are there?" "Three millions, perhaps." "Very good," I replied; "how many English?" "I do not know how many." "Forty or fifty millions," I answered, "including Americans, who rank as English, speaking the language." He laughed in scorn. "Why," said he, "the Jews are scattered in every land, Turkey, Russia, and Europe; and the English are in one place. How can they be so many?" He looked around at his companions, who nodded assent to his triumphant argument. This was one of the most learned Hhahamim.

Of the relative position and distance of other countries they have no idea. They have no word for "country." They speak of the "city" of France, "city" of England, America, &c. Of grammar and the structure of language, they have no idea. And this is a very important matter; for all the false teachings of the Talmud are based upon Scripture texts, perverted and misinterpreted by errors in grammar. If a Jew had a knowledge of grammar, the absurdity of Talmudic interpretation would stare him in the face every moment.

The Hebrew Spanish.

Mr. Dodd proceeds to make some remarks respecting the language generally spoken by the Jews of Salonica, which will be read with interest.

The language of the Jews in this place is essentially the Spanish, corrupted greatly, and mingled with Hebrew and Turkish. The structure of the sentences, order and connection of words, grammatical inflections of nouns and verbs, and the idiom, are all Spanish. But it is corrupted.

1. They have dropped a large portion of the Castilian vocabulary. They do not use, and would not understand, more than one tenth, perhaps not so large a proportion, of that language.

2. They make up the deficiency, or attempt to do so, in two ways. First, they use one word for many different ideas, thus preventing all precision and accuracy in the use of language. This is worst among the lower classes and the women, who have no other resource. Again, they use Turkish and Hebrew words. The latter are especially employed to express religious ideas, and the Turkish those of common life; though many Hebrew words are also used for this purpose.

Very many words, from both these languages, are so incorporated into the Hebrew Spanish as to form a fixed part of it. Those from the Turkish receive Spanish terminations and inflections; and if this were all, the language would be far less corrupt than it is. But the Hhahamim nearly all speak Hebrew, and are very fond of it, preferring it much to Spanish. All the higher classes speak bad Turkish, of which they are also fond; and they despise their own language. Hence there is a constant disposition among the Hhahamim and higher classes to interlard their whole conversation, as far as possible, with Hebrew and Turkish words, words that have not been adopted into the language, and form no part of it. A Hhaham said to me one day, "If a man speaks only Spanish, all say, He knows nothing; but if he uses many Hebrew and Turkish words, they say, What a learned man!" Thus this

work of corruption is progressive. Each one adds what he can; and if it proceeds, it threatens to leave the people without any language which they can call their own.

3. In addition to all this, the language is much corrupted from the Spanish in the verbal inflections, and still more in the pronunciation.

And I will add, in conclusion, that notwithstanding these Turkish and Hebrew additions, the poverty of the language is great; and the free use that is made of Hebrew and Turkish for additional words, is partially justifiable. It is often very difficult for one well acquainted with the language, as used here, to express his ideas with any precision; and he is sometimes obliged, with them, to resort to another language.

Owing to this want of stability in the language, it follows that, though many books and tracts have been printed by the English brethren in Smyrna in Hebrew Spanish, they are of comparatively little use here; because it is with difficulty that they can be understood, the language in Smyrna being different.

Trebizond.

LETTER FROM MR. POWERS, DECEMBER 31, 1849.

It was the design of Mr. Powers, in preparing this letter, to look back upon the closing year, and see what progress had been made in the work which the Lord has evidently commenced at Trebizond; and then state the result of his survey to the friends of missions in this country. Hence he speaks of occurrences which are less encouraging than could be wished; while, at the same time, he mentions other facts which are hopeful and animating.

State of the Church.

He begins his letter by saying that there has been a want of that lively interest in the subject of religion which every missionary desires to see. "The ordinary influences of the Spirit have not been withheld; but we have greatly needed, hoped and prayed for those special divine influences, so indispensable to a decided advancement in the work of the Lord. There has not been that prayerfulness among Christians which brings down blessings on the impenitent, and leads them to Christ."

We are not aware that more than two persons connected with our congregation have been led to repentance and faith in the Lord Jesus Christ, since the year commenced; and of one of these we cannot speak with confidence. And yet we are not without some things which indicate progress in the great work of bringing these people to Christ.

Among the members of the church, we think, there has been an improvement in an experimental and practical acquaintance with the principles of the religion which they profess. The past year has been marked by a freedom, not only from religious excitement, but also from excitement of an opposite kind. There has been less of collision between the Protestant Armenians and the Armenians proper, than in any previous year since their separation, and, indeed, for some years previous to their formal separation. The Armenian priesthood have never been more watchful over their own flock, never more jealous of any intercourse between their people and the Protestants than at present. Their vigilance in this respect is certainly worthy of a better cause; but they have also been more disposed to leave the latter undisturbed. One consequence of this is, that our people are slowly recovering from their loss of employment and the means of obtaining a livelihood, occasioned by the persecutions of former years.

Among our people, moreover, no new cases of alienation of feeling and disagreement have occurred to involve our little community in excitement; though one or two old cases are not yet entirely disposed of. These things have been favorable to reflection and attention to the experimental realities of religion. The long and tedious sickness and death of one of their number, highly respected and beloved, who bore his sufferings to the last with an most exemplary Christian spirit, and died the death of the righteous, has left a salutary impression on the minds of all, and led some of them at least to aspire after the like precious faith. A meeting for prayer and religious conversation for members of the church, held every Sabbath evening, has also been attended with good results. On the whole we cannot but feel that the members of the church have made considerable progress in self-government; that there has been an increase of moral power among them; and that they are more firmly established in the affections of its members, and the respect of those who are without, than ever before.

It is already known to the readers of the Herald, that the church at Trebizond last year passed

through a season of severe trial, in consequence of the unchristian conduct of some of its members. In fact, it became necessary to resort, in the case of two individuals, to the painful measure of excision. Mr. Powers says that the recovery of the church from the shock which it then received, has been slow but sure.

The Congregation—Distribution of Books.

The members of the congregation are very regular in their attendance at our preaching services. Even the women, who did not become interested in "this way" till years after their husbands, (only one of them being a member of the church at the present time,) are very constant in their visits to the sanctuary; and there is not an instance in the congregation where the husband and wife are not united in coming to our service. And as it may give some idea of the prospective character of our audience, I will mention the fact, that at our service yesterday there were present, including school children, thirty-five persons, besides fifteen children who are too small to attend school.

At the beginning of the year we made a special effort to disseminate books and tracts; and for a time these efforts were attended with considerable success. The priests no sooner learned the fact, however, than they set themselves to work to stop the circulation of our publications, by prohibiting their reception publicly in the churches and privately from house to house. This prohibition extended also to the surrounding country, so that a man whom I sent out as colporteur, on two different excursions, did not succeed in disposing of many books; and only in two or three villages did he find much disposition to converse on the subject of religion. In these instances, however, an encouraging state of things exists.

A number of religious tracts have been distributed gratuitously during the year, and have been well received. It is also, an interesting fact, that a large proportion of the books distributed have been Bibles.

Discussion.

The following statement is particularly cheering as coming from Trebizond

But the disposition to receive and read our books, after receiving the check which I have just described, has recently found for itself a new channel; namely, free discussion in private houses, coffee-shops, and elsewhere. We have never before heard of so much calm, dispassionate discussion among the people themselves on the essential truths of religion. Three years ago discussions among the people always consisted of a strenuous defence of the absurd rites and ceremonies of their church, and of abuse of the Protestants. Now we not unfrequently hear of very serious discussions in coffee-shops on the comparative merits of different sects, and a decision pronounced in favor of Protestantism. And the Protestants of this city, once reviled as infidels, and called every thing that is base, are sometimes recommended in Armenian families as examples of what they should be.

The contrast between the women of our congregation and those of the Armenians is seen and felt, even by the latter themselves. "Yes," say the Armenian women, "they separated from us, and have righted themselves; but how is it that we do not right ourselves?" The difference too between the children of the two communities is very apparent.

There has been an improvement among our people in family government, in the quiet and orderly deportment of children, and in domestic comfort and happiness, which cannot fail to impress the minds of all who have intercourse with them, or who merely see them go quietly and orderly to and from church every Lord's day. There is a very commendable desire manifested on the part of parents to have their children educated; and two girls from our school have recently joined the female seminary at Constantinople.

All these things do not pass unnoticed by the people at large. There are persons among the Armenians, men of property and influence, who never entered our chapel, and who might hazard their business or livelihood by doing so, who nevertheless spend many hours every week, in exposing the errors and absurdities of their own church, and defending the principles of Protestantism, and who do this with a freedom and boldness, that three years ago might have sent them to prison, or been checked by the bastinado.

The Future.

Mr. Powers indicates, in the following extract, what his own expectations are in regard to the progress of the reformation which has commenced in Trebizond.

It is much less uncommon now than

formerly to see strangers at our services on the Sabbath and at other times. The number of new hearers is not large; but we plainly perceive a difference in reviewing the past year. On one occasion, at our Wednesday evening prayer meeting, four new comers were present; namely, one from this city, one from Kara Hissar, one from Kaisarea, and one from Van. Some of these were also present on the Sabbath several times, and on their departure took books with them. Individuals also from a considerable distance in other directions have been present occasionally. It is thus that some rays of light, as we hope, will pierce the surrounding darkness.

I may remark in closing, that the line is so drawn between Protestants and the Armenians proper, and the people are held in such fear of the priests, that except in case of the special outpouring of the Spirit, we are to expect that, for some time to come, the cause of truth will advance in this silent manner among the masses without, rather than by an increase of our numbers; and that the real progress of the work must not be estimated by the enlargement of our congregation. The persons from abroad, already mentioned as having attended our services on the Sabbath, entered the chapel by a back door through fear of the priests; and the individual from this city, who was present at a Wednesday evening prayer meeting, was immediately reproved by his priest, and threatened in case he should do the like again. Hence many whose inclinations would draw them to our chapel, are never seen there. But light will shine; leaven will work; and truth will spread. And this little church will be greatly enlarged, and our chapel will one day be too strait for us. May that day come speedily!

Erzeroom.

MR. PEABODY'S TOUR TO DIARBEKIR.

Mr Peabody made an excursion to Moosh and Diarbekir last autumn, accompanied by the Vartabed of Geghi, for the two-fold purpose of making known "the mystery of Christ" to such as might give him the listening ear, and of ascertaining the moral condition of the places which he should visit. He left Erzeroom on the 24th of October, and spent the first night at an Armenian village on the plain of Pasin, in which there are some forty Armenian families. Here he had but little opportunity to deliver his message.

Khanâs Kale'h-si.

Two days later he arrived at Khanâs Kale'h-si, the chief town of the district. Respecting his sojourn in this village, he writes as follows:

We spent three days at the house of the most wealthy and influential Armenian of the place, who spent much time with us. We were also frequently visited by his Armenian neighbors, with whom we prayed and reasoned, to the best of our ability, of righteousness, temperance, and a judgment to come. They listened with attention to the truths affecting their eternal interests, which they had never before heard, as they said; and they frankly acknowledged their ignorance and sin. But how could they, as they intimated, dispel the one or be extricated from the other, while their professed religious teacher and guide was as dark-minded as themselves? We exhorted them to study carefully and prayerfully the Holy Scriptures, which would be a light to their feet and a lamp to their path; but they replied that most of them knew not how to read, and that those who did, could not understand the ancient language, and they were not allowed to use the modern. We urged on them the importance of establishing schools, the advantages of which they have never enjoyed; and they said they had resolved to do so as speedily as possible.

Our host, though shy of us at first, seemed to become much attached to us; and we cannot but hope that we not only strengthened a resolution, recently made by him, to abstain from all intoxicating drinks, which he formerly used immoderately to the great injury of himself and his family, but that we were also the means of exciting in him the desire of something more substantial and satisfactory than any worldly good.

Taking a short ride from the town to visit the ruins of an ancient church, which, judging from its remains, must have been very splendid, we met with an Armenian, whose head had been whitened with the frosts of more than eighty winters, and who excited in us the deepest interest by the avidity with which he devoured the few simple but all important truths we presented to him, and by the earnestness with which he exhorted a young man with us to attend to them. When we left him, he presented us with his most hearty thanks for the interest we had manifested in his welfare, and implored the richest of heaven's blessings upon us.

Proceeding from Khanâs Kale'h-si, Mr. Peabody came at the end of two days to Kerâwi, a village on the plain of Moosh. The evening was spent in preaching the gospel. "Both priests and people complained bitterly of the grasping disposition of the numerous Vartabeds, who occupy the five monasteries in the vicinity of Moosh. To use their language, 'They eat up every thing.'"

Moosh.

On the following day, Mr. Peabody arrived at Moosh, which contains at least three hundred Armenian houses. The plain has more than one hundred villages, with a population ranging from one hundred to seven hundred souls.

The people of Moosh have always been considered more rude, barbarous, superstitious and bigoted, than those of almost any other part of the nation. A few years since the chief man of this city threatened to kill one of our native helpers, if on visiting his place he should break his fast. Another, whom we sent to distribute books, and make known the truth in the city and the region beyond, after spending a week there, was ordered to return forthwith to Erzeroom, being threatened with death if he proceeded any farther. We remained four days unmolested, however, being visited by quite a number of the people, to whom we endeavored to preach repentance towards God and faith in our Lord Jesus Christ. A few gave a good degree of attention, and invited us to spend two months with them; but others were displeased with this "new way," manifesting a decided preference for the old paths in which their fathers had trod; and they were evidently anxious to get rid of us as soon as possible.

The Bishop, who resides in a monastery eighteen miles distant, on hearing of our arrival, came to the city, and sent orders to be read in the five churches, prohibiting all intercourse with us, under the penalty of his most powerful curse. In consequence of this, as was to be expected, most withdrew from us. But we trust that our visit will not be in vain. It is no small point gained, to be able to spend a few days in quiet in such a place, and mingle to some extent with the people. It has a tendency to remove their prejudices, and give them more favorable impressions in regard to us and our object. There is hope for Moosh. It must not be forgotten, or neglected.

Mr. Peabody left Moosh on the 5th of November, and directed his course to Diarbekir. After traveling about five hours, he came to an Armenian village of two hundred inhabitants, where he had an opportunity of addressing a few persons in regard to their spiritual interests. One individual interested him particularly. At the end of three days he arrived at Hazero, in which there are one hundred and fifty Armenian houses. Though treated with the greatest hospitality, he found none who seemed to care for his message.

Diarbekir.

Another ride of twelve hours brought Mr. Peabody and his traveling companion to Diarbekir. Here he found that God had commenced a work among the Armenian population, which he will doubtless carry forward to the end.

The past summer I have received several letters from enlightened individuals of Diarbekir, inviting and even entreating me to visit them speedily. They received us with the greatest cordiality and joy; and we spoke boldly for the space of eleven days, preaching the gospel, disputing and persuading the things concerning the kingdom of God.

A year ago books in the modern Armenian, and particularly the Holy Scriptures, were scattered liberally in this place by our book-distributors, and extensively read; and God, of his own will, has been pleased to beget some with the word of truth, that they should be a kind of first-fruits in this region. Several of these persons have since been contending for the faith once delivered to the saints with much zeal and boldness.

Just before our arrival, one of the Protestants was whipped by the Vartabed for his faithfulness in exposing error. This "holy father" called a council to decide upon the young man's case, to which the question was proposed, whether this youth, who had undertaken to discuss matters of religion with the priests, was qualified for such a work; and the test of his qualifications was the reading and explanation of a very obscure portion of a very obscure book in the ancient language. Failing to do this to their satisfaction, the decision was against him; and for his temerity this Vartabed made use of his own holy hand to inflict some pretty severe blows on the back of the offender. The remedy, however, seems not to have been effectual; as the young man visited us every day; and when we left, he accompanied us out of the city, urging us to send them one well qualified to make known and defend the truth as contained in God's word.

The same desire was expressed by the other Protestants. They are very solicitous that an American missionary should take up his permanent abode with them; but if this is impracticable, they wish for an evangelical Armenian preacher; and I engaged to do all in my power to supply their wants. I have just written to the brethren at Constantinople to see if their request can not be complied with. It surely ought to be, if possible. There is a large and most interesting field already white unto the harvest.

The city contains twenty-two hundred Christian houses; of which fifteen hundred are Armenian, four hundred Syrian, two hundred Chaldean (Catholic), fifty Armenian Catholic, and fifty Greek. Among the Armenians a work of divine grace has been commenced, and a spirit of inquiry has been extensively awakened. The question most warmly discussed among them is, "What is truth?" And while I was there, all seemed to feel that time was too precious to be wasted in conversation of a secular character. A few have already, as we have reason to hope, found the pearl of great price; and a large number of others are evidently seeking it. Thirty were at our room each Sabbath to listen to the preaching, and engage in religious conversation; and every day we had numerous visiters, such topics as the following having been discussed: "Can the doctrines of a Christian priesthood, transubstantiation, &c. &c. be proved by the Scriptures?"

We were delighted to find so much of a disposition to abide by the decision of the sacred oracles on these and all other points. If these doctrines could not be established by them, but few manifested an inclination to appeal to the Fathers to decide the controversy. We left in the city an excellent Armenian brother, who had come there a few days previous to our arrival. He will do what he can; but he does not feel himself qualified for the great work there to be performed.

Change in Temihran.

Mr. Peabody left Diarbekir on the 19th of November, and turned his steps homeward. A journey of five days brought him to Geghi, the district which he visited in September, 1848, and subsequently described in a communication which appeared in the Herald for May, 1849. He speaks of Temihran, the residence of the Bey, as follows:

Last year I visited this large Armenian village twice, during my stay at Geghi; but then I saw nothing to evince that the Holy Spirit was there in a special manner. Now we have reason to hope that there is at least one who has devoted himself to the Savior. He is an intimate friend of the Vartabed who is with us; and next to him he is considered the most learned man in the district. When the Vartabed took a decided stand on the side of the truth, he began to correspond with this individual, then in a distant city, exhorting him most earnestly to investigate faithfully and with much prayer the Holy Scriptures, with a view of ascertaining whether he was in the way of salvation. He did so; but in his correspondence, for a time, he manifested a good deal of hostility to evangelical truth, and even went so far as to say, that if his friend could collect from the Scriptures ten thousand proofs to establish it, he would not receive it.

At length, however, he returned to his native place; and subsequently he visited Erzeroom. Here he found repeated opportunities for conversation with his friend; who prayed much for him, and dealt faithfully with him. After his return to his native place, in the language of the Protestants of Geghi, he appeared to be a changed man. He has since applied himself assiduously to the acquisition of scriptural knowledge, and exerted himself to lead others to the source of all true light. Three families in his native village regard his efforts with favor; and he hopes that they, and several others there, will soon be prepared to declare themselves openly on the side of Christ. He sometimes meets the brethren in Kasabah, three hours' distant, to pray and take counsel with them. His wife, as also a young man whom he is instructing, are of the same mind and heart with himself.

We cannot but hope that God is raising him up to be a burning and shining light in that region. Though he is regarded as a Protestant, having been prudent in his movements, he has not yet been cursed and cut off from the old church. His Vartabed, no doubt, is reluctant to resort to such a measure, hoping to reclaim him. The young man, however, is almost impatient to be separated from so corrupt a church; though, in such an event, he now sees no way by which he could support himself and family; as most of the people who now afford him employment, would then be openly hostile to him.

A few persons called to see Mr. Peabody at

Temihran; and among them were the Bey's banker and his two sons, who made particular inquiries concerning his religious belief. On receiving the information which they asked, they seemed to be greatly astonished that there should have been so much misrepresentation of "this new way."

Kasabah.

Next day, Mr. Peabody went to Kasabah. Here he had palpable demonstration, as soon as he entered the place, of the bitter hostility of many of the people to him and to his work.

Not only was a house refused for our accommodation; but we were abused with the vilest language, and stoned, and hooted out of the Armenian part of the town by a mob headed by a priest. Had we not taken the precaution to request an officer of the Bey to accompany us, violent hands might have been laid upon us, as many of the people had been attending a wedding, and were intoxicated. They have a special grudge against me, as they regard me as having led astray their Vartabed, and brought deep and lasting disgrace upon them and their nation.

We returned to the Turkish quarter of the town, where we were well accommodated. We sent a letter to the Bey by the officer who accompanied us, stating the treatment we had received; but we were not able to remain long enough to ascertain his intentions in regard to the principal offenders.

This excitement kept the Protestants from coming to our room, except the brother of our Vartabed. The latter went to his brother's house in the evening; and they spent the whole night in prayer and exhortation with some of the brethren. Though every effort has been made to crush them of late, they have renewed their strength and courage. They are directing their attention more to the wants of the inward man, and becoming less solicitous in regard to the outward. The eyes of a large number in the town are also represented as having been recently opened to the follies and errors of their religion. Many are becoming indifferent, and others hostile to their religious mummeries. And we trust that God, as he has often done, will cause the wrath of man in this instance to praise him. Several individuals came to the Vartabed to rebuke him for leaving them, and to entreat him to return. His reply was that he was ready to return, just as soon as they would allow him to preach the gospel, and would endeavor to walk according to its precepts.

Encouragement in Melikean.

Leaving Kasabah next morning, Mr. Peabody proceeded to Melikean, where he arrived about mid-day. Respecting this place he says:

This is the Armenian village where we found it difficult last year, on our return from Kasabah, to obtain a supply of our wants, in consequence of the prejudice against us. Now, however, we were received with the greatest cordiality, and treated in the most hospitable manner. Our room was filled, till a late hour of the night, with attentive listeners to the truth. The enlightened individual mentioned by me last year is now a decided Protestant; and I hope a true Christian. He exposes error and proclaims the truth without fear; and he has exerted a powerful influence, not only upon the inhabitants of his village, but also upon those of the neighboring villages. They gave their former Vartabed a most cordial invitation to come among them, to teach them the gospel, and instruct their children. He would be most happy to do so, were the thing practicable. I will here add that the Vartabed exerted himself to the utmost to benefit the people of his former charge. The remark was frequently made to him, "You did not so preach the gospel, when you were our Vartabed, and came among us." To this he replied, "I ought to have done so. I sinned; I did not do my duty; but I did not then know."

Mr. Peabody arrived at Erzeroom after another journey of two days, "having seen much," he says, "to cheer our hearts, and strengthen the hope that God is preparing the way, in a most remarkable manner, for a great and glorious work in the entire region which we have visited."

Nestorians.

LETTER FROM DOCT. WRIGHT, NOVEMBER 24, 1849.

The Seminary—Tekhoma.

In this monthly epistle of the Nestorian mission, several facts are stated which show the progress of light and truth in that part of the world. Those who have read Mr. Perkins's account of the tour made by him and Mr. Stocking through Tekhoma, as published in the last Herald, will be particularly interested in what is here said in relation to that district.

Since our last mission letter was forwarded, our male and female seminaries have been opened, after their summer vacation. Several of the older pupils in each of them do not return; and in their place a number who have never enjoyed the advantages of these institutions, have been admitted. Consequently the proportion of pupils who are unconverted, is greater now than it was at the close of the term last year. We trust the session will not pass without a blessing.

Several of the members of the male seminary from the mountains, who spent most of their vacation here, have visited their friends this fall. I passed a few weeks with them. The two pious and very interesting young men from Tekhoma bring a cheering report of the disposition of the people in that district towards missionary labors. They had many opportunities to preach the gospel while with their friends, both in public and private; and they found many persons who gave earnest heed to the Word. They think that about half of the people in that district are very anxious to have the gospel preached and schools opened among them.

A short time since they sent a messenger to Mosul, with letters to Mr. Rassam, the British vice-consul at that place, expressing their desire for missionary labors, and asking his advice on the subject. Mr. Rassam advised them to apply to our mission; which they were about doing, when it was reported that Mar Shimon was intending shortly to make them a visit; whereupon they concluded to defer the subject for a time.

We are informed that the Patriarch proposes to spend the winter in visiting the different mountain tribes. He is now in Jeloo, whence he will go to Tekhoma, and then to Tiyary. Whatever influence he possesses, will undoubtedly be exerted in opposition to evangelical efforts among his people; but the desire for them is becoming so strong that it will ere long be irresistible. One of the chief men of Tekhoma says, "We must have light. We may as well be heathen or Koords, as remain what we now are."

An Interesting Preaching Tour.

Deacons John and Guergis are now absent on a preaching tour, in the villages on the plain of Oroomiah. They visit every village and hamlet where Nestorians are to be found; and they propose to go over the whole plain in this manner. They preach the gospel in the church, in the house, by the way, and wherever they find persons to listen to them. We hear that they are kindly welcomed by the people, they go from place to place on foot, in a most humble garb, and their bearing toward their people is so kind and affectionate, that none but the vilest persons have a heart to treat them rudely. They are men full of faith and the Holy Ghost; and we sanguinely hope that the seed which they sow, as they traverse the plain in its length and breadth, will spring up and bring forth fruit unto life eternal.

Doct Wright subsequently gave, in a postscript to the present letter, the following additional information: "Deacons John and Guergis have returned from their tour. They have been absent fifteen days, having visited forty-five different villages. At a future time we may forward you their own account of their travels. They are in excellent spirits. They have endured hardness, as good soldiers of Jesus Christ, and they have their reward in peace and joy. Their reception has been various. In most places they have found an earnest desire to hear; and when they have opened their lips to speak, tears and sobs have shown that their words were taking effect; and they have been loaded with kindness. In other places the people have not assembled; they have been roughly treated; and they have left with heavy hearts. This, however, has occurred only in a few instances in their whole circuit. No villages now remain unvisited on the northern half of the plain. Those on the southern half they purpose to visit during the fast of twenty-five days, which commences about two weeks hence."

The New Governor — The King.

A new Governor has been appointed to this province, who has just arrived and entered upon the duties of his office. He is a brother of the Prince Governor of Azerbijân, and uncle of the present King of Persia. We have now a prospect of an efficient government, which we have not had for two years past. The Koords on the frontier, who have been plundering this province for a long time with impunity, and who came so near our premises on Mount Seir last year that the families there deemed it expedient to remove to this city for security, are likely to be brought to justice. The two chiefs, who were the most active agents in those outrages, have been seized, and put in chains; and last week they graced the entrance of the Prince into the town. They are now in prison here, waiting orders from the Govern-

ment at Teherân. Several Koordish Beys who are obnoxious to the Government, have fled into Turkey; but as the Turks refuse to protect them, they will sooner or later fall into the hands of the Persians.

Our new Governor is a man of spirit and energy, the very contrast of the late incumbent. Since he entered upon his office, he has put to death several criminals, and sent an expedition against a famous Koordish robber on the frontier, who was slain with a number of his accomplices, all his property being carried off by the Persians. Taking into view the state, bordering on anarchy, in which the province has been for so long a time, a bold step of this kind on the part of the Governor was necessary to strike terror into the lawless tribes around.

The members of the mission have paid their respects to the Prince since his arrival, and they were received with great kindness. He inquired about our labors, and evinced a curiosity to know how the funds necessary to sustain them were contributed. He also manifested a disposition to converse on religious subjects. He showed us a copy of the Scriptures in Persian, the Old Testament translated by Dr. Glen, and the New by Henry Martyn, which had been given him at Tabreez. He also showed us a Persian work, written in opposition to the faith of Mohammedans by one of the German missionaries, who were in this country some years ago. It was evident that the Prince had carefully read this work, as also the Scriptures, from his readiness in alluding to several subjects contained in them.

We have just received a letter from Mr. Burgess, now in the service of the King at Teherân, in which he informs us that his Majesty is interested in the study of geography. Mr. Burgess has been ordered to give him lessons in the science; and he requests us to forward him such books as will aid him in discharging the duty. By order of the King, Mr. Burgess has lettered in Persian the globes which our mission presented to him last year, when he was heir apparent, and resident at Tabreez as the Governor of Azerbijân.

Mr. Breath is actively engaged in making the necessary arrangements for printing the new translation of the Old Testament. The first number of the "Rays of Light," a new Syriac periodical, has been issued. "The Shepherd of Salisbury Plain," and "The Young Cottager," are about to appear in the same language.

Mosul.

LETTER FROM MR. FORD, DECEMBER 5, 1849.

THE departure of Mr. Ford from Aleppo for Mosul, for the purpose of spending the winter in the latter city, was announced in the February Herald. Passing through Aintab, Orfa, Diarbekir and Jezira, he arrived at his destination on the 22d of November. In the present communication, therefore, he gives his first impressions of a field which has recently become invested with a new and peculiar interest. And no one, it is presumed, will entertain a doubt as to the expediency of at once resuming missionary operations in a region where the Spirit of the Lord is so manifestly present.

Orfa—Diarbekir—Jezira.

Mr. Ford makes some statements respecting the Syrian Christians, residing on or near his route, which cannot fail to be interesting. It will be seen that he arrived at Diarbekir about the time of Mr. Peabody's departure for Erzeroom.

I spent a few days both in Orfa and Diarbekir, and became acquainted with some prominent persons in the Syrian church, from whom I began to gather information as to the state of that religious body, such as excited in me a new interest in their spiritual welfare. For many years this denomination has been like "a city broken down and without walls," and exposed to the inroads of the Man of Sin and his agents, who have taken captive great numbers of her children, and now continue to prowl around her walls, ready to seize upon any straggler that comes within their reach allured by the promise of worldly gain. Though such defections cannot be considered as "falling from grace," where it is so evident that no grace existed, the subjects of them are nevertheless removed to a far greater distance from the influence of any efforts made for the evangelization of the land. There is much reason to hope, however, that the misfortunes that have befallen the Syrian Christians, and their present feeble condition, have been ordered in mercy, as a means of humbling their pride, and disposing them to a more speedy return to the religion of the Bible.

Mr. Ford proceeded from Diarbekir to Jezira on the Tigris. He floated down the stream on a raft of goat skins, which is the ordinary mode of navigation.

At Jezira I had the pleasure of meeting with a Syrian priest who has become quite enlightened, and who appears to be a sincere and humble seeker after the way of salvation, if he be not already in that way. He is doing much to spread the light of the truth as far as his influence extends.

Jezira is a small town, unimportant in itself, but it occupies a central position in reference to a large Christian population, on both sides of the Tigris, and is the natural point of entrance to the Syrian villages in the mountain named Tour Abdeen. The commencement of a work of grace in that place is, therefore, a matter of special importance to the cause of Christ in this region.

As the river route from Jezira to Mosul was deemed unsafe, owing to the presence of lawless Arabs, Mr Ford went by land, passing through a part of the Koordish mountains.

Reception at Mosul.

On my arrival at Mosul I was kindly received by the English vice-consul and his lady; and I was soon greeted by the little band of "gospel men," who came one by one, with joyful faces, to welcome us, and with us to welcome, as they hoped, the return of their long lost privileges of Christian instruction. I lost no time in securing a small house, with one room suitable for religious meetings.

Finding that circumstances were such as to require caution, I did not make any effort to spread the knowledge of my arrival, or to draw together such as were known to be favorably disposed. The number of those who have called upon us at our house, is about fifty; most of whom come frequently, and seem desirous of religious conversation. Every evening a small company is collected, to whom I expound the Scriptures. On the Sabbath, two religious services are held. The average attendance on the Lord's day is about twenty; and on the evenings of the week, it is about ten. Of the fifty who have called, perhaps twenty are decidedly evangelical, and ready to stand by the gospel at all hazards, though few of them give evidence of a work of grace in their hearts. Twenty more are enlightened and favorably disposed; and the remaining ten may be regarded as indifferent or hostile.

This little band are what remains of nearly one hundred persons, brought more or less under the influence of the gospel, when our brethren of the Mountain Nestorian mission were detained, by the mysterious providence of God, to labor and suffer here. These people have been left like sheep without a shepherd; and if any one would know the consequences, let him ask himself, What would become of a feeble church in America, if left five years without a pastor, and without any stated means of grace? In a few hearts the flame of devotion has been kept alive; others have grown cold and careless; some have been induced to profess popery; and all have become more or less engrossed in worldly cares. The things that remain have been strengthened and preserved mainly, under God, by the fervent piety and diligent efforts of one man, an humble stone-cutter, but worthy to be a "master builder" in the church of Christ. His name has already become familiar to you.

The Syrian Bishop.

Those who have read the account which Mr. Perkins has furnished of the visit made by Mr. Stocking and himself to Mosul, published in the February Herald, will at once recognize the individual mentioned below as an old acquaintance.

An important influence is exerted by the present Bishop of the Syrian church in Mosul. Whether that influence will be in favor of our efforts, or not, remains to be seen. This personage is fully enlightened as to the errors and defects of the system which he upholds; and he is not ignorant of the doctrines of grace as taught by us. For several years he has been in the habit of delivering weekly to his people sermons of an evangelical character, in which abundant quotations of Scripture take the place of the childish legends that fill up the discourses of papal and oriental ecclesiastics. His preaching, not being baptized by the Holy Spirit, has produced no saving effect upon his people; but it has been instrumental of much good, in increasing their regard for the Bible, and their boldness in renouncing every other standard of religious belief.

He has been much influenced in his course by the Christian brother above mentioned, whom he highly respects, and to whom he has been indebted for the matter of most of his sermons. That brother has not failed to set before him faithfully his unregenerate state, and the necessity of his first teaching himself, before preaching to others; and he has heard the same admonition from other

lips. As yet, however, his heart seems unaffected. He is intoxicated with pride. He is proud of his station, of his influence, of his fancied learning; and ridiculously proud of the very discourses which he is not ashamed to obtain from an illiterate stone-cutter. He is held in bondage, moreover, by the fear of man; and thus, swayed by conflicting motives, his life is a paradox, and he accomplishes nothing, either for his own good, or that of others.

Toward us and our work he is at heart friendly, and he would be very glad to have us establish schools among his people, where, indeed, they are greatly needed. Yet pride and fear combine to persuade him that my coming here is a great affront and injury to him. He has made some effort in a private way, accordingly, to prevent his people from having intercourse with me; and having learned that religious meetings were held at my room every evening, he began to hold similar meetings himself, at which he expounded the Scriptures in a popular manner, thus exemplifying the state of things described by Paul. Phil. i. 15–18.

Notwithstanding this show of opposition, however, he has twice sent for me to hold private interviews with him. On these occasions I endeavored, in an affectionate and conciliatory manner, to set before him his own spiritual wants and those of his people, and to show him that if he really desired their good and the glory of God, he was bound to recognize and aid our humble efforts to preach the gospel. And he has also been apprised by several of his flock, that opposition to us would probably result in the separation of some of the most worthy and influential members of his church. Thus he stands in suspense, while constant prayer ascends to God for his conversion. Should our heavenly Father be pleased to grant this petition, there would be strong reasons to hope, that the work of evangelization among this people might go on, as it has done among the Nestorians, by the revival of religion within the church, instead of the establishment of a separate organization. But however desirable such a result may seem in our eyes, the great Head of the Church alone can decide the question.

Reasons for occupying Mosul.

Mr. Ford concludes his letter by an appeal to the Prudential Committee for the occupancy of Mosul as a missionary station. That question, however, had already been settled; and Mr. Marsh was actually on his way to this promising field, when Mr. Ford dispatched his letter. The opinions expressed in the following paragraph are important, nevertheless, as sustaining the decision of the Committee.

Making every necessary deduction, and taking the most sober and matter-of-fact views of this field, I cannot place it below any other portion of the Arab Christian population. On the contrary, there are stronger reasons why missionaries should be sent hither, than could have been urged in favor of the occupation of either Aleppo or Tripoli; nay, the work of the gospel is already farther advanced, and the door of access is more open here, than at either of those stations. The Syrian people are poor and needy and ignorant; they have been humbled in some degree by their misfortunes; they are more favorably disposed towards missionary efforts, more independent of ecclesiastical dictation, farther removed from the spirit and influence of popery, than any other of the nine principal denominations of the East, excepting the Nestorians, whom they more nearly approach, both in geographical position and character.

A most encouraging beginning has already been made, the result of merely incidental labors. The nucleus of an evangelical community already exists; and in it are comprised some hopefully pious persons, ready to give efficient aid to an infant station. The confidence of the whole community has been secured for our missionaries; and the chief obstacles they have to meet, are the ignorance of the people, and their veneration for ancient rites and doctrines. The ecclesiastics cannot, if they desire, excite opposition of a formidable character.

Mosul is a place of importance; and from this point it would be easy to carry forward missionary operations among the numerous Christian villages to the north, and among the Nestorians and Nestorian Catholics in the mountains of Koordistan. Without the occupation of Mosul, whatever may be done in the adjacent fields, there would always be a great gap in the line of the invading army; but with its occupation, the stations in the east, north and west, would be much strengthened. An out-station could be established at Jezira, to reach the Syrians of Tour Abdeen, whom we have reason to believe equally accessible with those of Mosul. So immediate and urgent is the call for missionary labor

that, were it possible, men already acquainted with the language ought to be placed here, to take advantage of the present favorable state of the community; a state which is owing, in some measure, to the want of union and energy among the ecclesiastical powers. What I have said, refers to the Syrian (Jacobite) churches alone. But among the two Catholic bodies in this region, the Syrian Catholics, and Nestorian Catholics, (or Chaldeans, as they call themselves,) there exists, in some degree, the same encouraging tokens; and some of those whom I have seen, are ready to embrace openly the cause which they have before secretly favored.

Mr. Ford wrote, five days later, that there was a degree of interest in the services of the preceding day, "which rendered it a delightful privilege to deliver the message of salvation."

Ahmednuggur.

LETTER FROM MR. WILDER, DECEMBER 13, 1849.

THE communication which has furnished the following extracts, was written during a preaching tour of three weeks, made by Mr. Wilder in certain villages which constitute a part of the field of the Ahmednuggur mission. "Like every branch of missionary labor," he says, "when I am exclusively devoted to it, it seems for the time to rise in importance above all others."

Cases of Interest—A Contrast.

At our first stopping place, we found attentive and interesting audiences, and one member of our little church. He was evidently walking in the truth, so far as he understood it; and he welcomed an opportunity for more instruction. His brother had yielded somewhat to his influence, and gave me some reason to hope that he too was not far from the kingdom.

Our native brother soon brought with him a friend from a distant village, in what we have denominated our northern field. This man had heard the Word at his own village, through Mr. Ballantine and our native helpers, and seemed to be a true believer. I was much interested in the account which he gave me of himself and family. He had wholly renounced idolatry, and cast away his idols. As I traveled on, I found that he was well known in the neighboring villages, and that from the zeal which he manifested in the cause of truth, he had attained no little notoriety; and though he has often brought upon himself reproach and persecution, some have believed even through his word. His wife is anxious to receive baptism with him; and several of their relatives have become like-minded, though hardly prepared as yet to give up all for Christ. I trust he may prove to be a true disciple.

But the pleasant impressions occasioned by the incidents described above were soon followed by others of a widely different character.

Proceeding on our way to the next village, we encountered a host of pilgrims, who had spent the day in mad revels, on a neighboring hill, professedly in honor of their god Khundoba. On the summit of the hill stands a temple dedicated to this idol; and the people make it the place of an annual pilgrimage. On the present occasion there had been three or four cases of hook-swinging. This cruel rite has been often mentioned to you, and I need not repeat the description. The people seemed frantic with the events of the day, and came pouring down the hill, in carts and on bullocks, horseback and afoot, pell-mell, with break-neck fury. Yoked in the same cart might be seen both a bullock and a horse, dashing along, quite in keeping with the occasion.

A body of some two hundred entered the main road near us, just in the rear of a cart which had all the apparatus for hook-swinging. A few words brought them to a halt, and they all gathered around me. One man bore the cruel weapon for cutting the flesh, preparatory to inserting the hooks. He held it proudly before him, as though exulting in the cruel feat which he had performed; and, sharing largely in the same feeling, his frantic wife tore off the bandages, and showed me his gashed and bleeding back. He had swung on the cart two miles or more. O Khundoba! How cruel are thy rites! Do not many Hindoos suffer more for their false faith, than Christians are willing to endure for the truth?

This man was of middle age, of strong and athletic frame; but his glassy, vacant, rolling eyeballs soon revealed the cause of his mad feat. He was blind, and had made a vow to his cruel god. He now fancied that he began to see. It must have been the merest fancy; for by a little test, which my curiosity prompted, I found he could discern noth-

ing whatever. But such was the power of his corrupt imagination and false faith, that he hasted to perform his wicked vow. Oh how heavy and strong and cruel are the fetters with which Satan has bound this people!

On a subsequent day, Mr. Wilder was much interested in the case of two persons, who came to him professing to be fully convinced of the truth, and anxious to be received into the Christian church. "They have often heard the gospel from our people," he says, "and give some evidence of genuine conviction." Three days later he met with a cousin of one of the native assistants, an intelligent man, who seemed not far from the kingdom of God. "Such cases," Mr. Wilder says, "make us feel that the true light is spreading. During this tour we have met with many such instances; and we have had requests from five persons, before unknown, to be admitted to the Christian church."

Ceylon.

LETTER FROM MR. MEIGS, DECEMBER 6, 1849.

Mr. Meigs is now stationed at Tillipally, that post having become vacant in consequence of the protracted ill health of Mr. Fletcher. In commencing the present letter, Mr. Meigs makes a passing allusion to the fact, that more than one-third of a century has elapsed since he first left his native land to preach the gospel among the heathen. "What cause for gratitude have I," he continues, "that I am not only alive, but in the enjoyment of vigorous health, and still permitted to publish the glad tidings of peace and salvation."

Death of Church Members.

Since I last wrote to you, our church has been diminished by the death of three of its members; namely, Nathaniel W. Taylor, Susanna B. Rockwood, wife of J. B. Osgood, and Ruth. The two first died of the cholera.

By the death of N. W. Taylor, the mission has lost a valuable native assistant. I have been much pleased with his appearance since I came to this station. He was very actively engaged in superintending my native free schools, which were in a flourishing condition the latter part of August, when the cholera broke out in Jaffna. A young man from the town, a relative of the family, came out here on a visit, was attacked with the cholera, and died at Taylor's house. This was the first case of the disease in Tillipally. While Taylor exhorted the members of his family not to be alarmed, but to put their trust in God, it was very evident that he was greatly alarmed himself. He was almost immediately attacked by this fatal disease; and while many would say that this was a very clear case to show that it is contagious, my own opinion is that it was brought on more by fear than by contagion. Before his death he called his family and friends together, and exhorted them to prepare for death. He said that he was not afraid to die, and that he was going to be with his Savior. He gave directions to his wife and children, and then commended them all to God in prayer. Mr. Fletcher and myself frequently visited him in his sickness, and gave him medicine. But his disease had been in progress more than six hours before he sent for medicine, and it did not produce the desired effect.

The people generally have but little confidence in medicine, especially in cases of cholera. They think it improper to take any thing to arrest the disease, supposing that it is displeasing to the goddess who inflicts it. The disease, however, did not spread far, as there were only four cases of it in this parish that proved fatal. Still the people were greatly alarmed; and for several weeks our schools, and our congregations on the Sabbath, were almost broken up. This malady has not prevailed in the province since 1845; and the people, instead of becoming accustomed to it, as in some parts of the continent of India, where it breaks out more frequently, seem to be more and more alarmed and paralyzed, when it makes its appearance.

Village Preaching—Schools--Oodoopitty.

Since I came to Tillipally, I have been enabled to pursue the work of village preaching with much pleasure and success, so far as numbers and attention are concerned. I have been invited to hold evening meetings, not only at the school bungalows, but at the houses of several respectable men, when they would take pains to collect their friends and neighbors, so that the audiences were large and attentive. I have received much valuable aid at these meetings from my native assistants, Moses Welch and Thomas Snell, who address the people in a very pleasing and profitable manner. Though we do not see the people turning to the Lord in great numbers, it is

perfectly clear that much knowledge of Christianity is diffused among them, and that many favorable impressions respecting it are made. Many who formerly opposed us while preaching, now hear us respectfully and attentively; and not a few, no doubt, are convinced of the folly of heathenism, who have not courage to come out boldly in favor of Christianity.

The Herald for March contained a letter from Mr. Smith, in which he spoke of a tour performed by Mr. Meigs and himself in July last, for the purpose of examining the mission schools in Chavagacherry, Varany, Oodoopitty and Atchuvaly. Mr Meigs makes allusion to the same tour and says: "Though our native free schools are not all that we wish them to be, when we have Christian teachers, with active and faithful superintendents, they are the means of doing much good, by raising up a reading population, by diffusing a knowledge of Christianity among the people, by removing prejudice, and by preparing the natives to understand the gospel when preached"

I have been much gratified by my visits to Oodoopitty. It is a large and very populous parish, and a fine missionary field. Some of our best schools, both in English and Tamil, are there; and I sincerely hope that it will not be long before a missionary will be permanently stationed at that post. E. F. Cooley, our native assistant there, deserves much credit for his fidelity and success in superintending the schools, in conducting public worship on the Sabbath, and in managing the affairs of the station, with only the occasional visits of a missionary.

Fuh-chau.

LETTER FROM MR. BALDWIN, AUGUST 24, 1849.

Mr. Baldwin has devoted the first part of his letter to an examination of the question, "How soon should the missionary among the Chinese begin to preach, publicly and regularly, in the native tongue?" This is a point in respect to which there is not a little diversity of sentiment. Even those who are best qualified to express an opinion, are not agreed as to the advice which is proper to be given to a young brother, just entering upon the missionary work in that part of the world.

Such being the state of the case, it seems desirable that more should be known respecting the merits of so difficult a question. Mr. Baldwin has presented the views entertained by the reinforcement which was sent to Fuh-chau in 1847, consisting of Messrs. Cummings, Richards and himself. With them, it will be seen, the inquiry is not one of mere speculation; on the contrary, it has a direct and important bearing on their earlier efforts in behalf of the Chinese.

How soon should the Missionary preach?

The last reinforcement of this mission has now been in the field one year and four months. As yet we have done nothing in the way of publicly and statedly making known the truths of the gospel. We feel that there are extremes on both sides. We may begin too early, or too late. Some have said, "Wait four or five years; gain a pretty good knowledge of the language; do not begin till you can be sure of being well understood." This seems like saying, "Take out an insurance for your life. Know that you will live to do something for Christ at the end of five years."

Others seem to advocate the plan of preaching in a few months, or as soon as they can possibly gather together a few words, spoken according to an English orthography, with a reckless disregard of tone and idiom. Some of our missionary brethren at the north have commenced preaching within a year, or less, after arriving at their fields. This is certainly a very brief space; and it is necessarily broken into many fragments, on account of the care and attention requisite to make a settlement. It is said that they consider attention to tones in those dialects unnecessary. But, granting this, is not the course pursued in a high degree injurious? A hundred questions at once arise. What time have they had for close study; and is it adequate, in a new and unsettled state of things, to make more than a mere beginning in the acquisition of a very difficult language? Are those habits of application necessary to permanent success, in any pursuit, unimpaired? Are they laying a foundation? If they are, what is it? Can they build upon it a thorough Chinese scholarship?

On the other hand, suppose they are mistaken as to the importance of Chinese tones. A new question arises, and one of the greatest importance. Experience teaches us that in most cases, and in all to a greater or less extent, the tones cannot be imbibed. The Chinese child does it almost from the period when he inhales his native air. But it is not so with missionaries. They have

grown up to be Americans and Englishmen. They cannot have a second growth; they must make themselves Chinese. If these things are so, the question arises, "Who will dare to disregard this matter?" If disregarded, how painful are the consequences! Is such an one, can such an one, be intelligible? Even his servants have a difficulty in understanding him when he speaks of the world, and the worldly things that are their gods, and that form the subject of thought and study, day and night. How then can they understand him when he speaks of things that they have never heard, that they do not think of, nor care for?

But even though his servants, and others with whom he is most conversant, gradually accommodate themselves to his modes of thinking and speaking, how will it be with others to whom he is bound to proclaim the glad tidings? Can they comprehend his meaning? With what justice might they turn away and say, "You not only come to us with strange doctrines, and expect us to receive them; but yet will not learn a few words of our language correctly, that you may communicate to us the knowledge of them."

Importance of the Tones.

In connection with what follows, the reader will find many valuable suggestions in an article published in the Herald for February, 1849. It was written by the lamented Mr. Pohlman, formerly of the Amoy mission.

The subject presents itself to my mind in a very strong light. I may be in an error; but it seems to me that I might as reasonably expect to be understood in my own language, if I should take and use only a syllable here and a syllable there, sometimes from the beginning, sometimes from the middle, sometimes from the end of a word, as to expect the same thing in the Chinese, while disregarding the tones. "What is a Chinese word?" It is not the syllable *kang*, any more than is the English termination *ty*. The Chinese know nothing of the simple k-a-n-g. They do not recognize it as belonging to them. They do not use these letters, but certain Chinese initials and finals, and also tonal marks. A word is a spoken word, when it embraces the initial and final, and a certain property represented by the "tonal mark."

Hence *kang* (as most of us write it for the first tone), *káng*, *kàng*, *kâng*, *kāng*, are representatives of different Chinese words; as different as "man," "horse," "speak," "drive," in English. If this is true, how can the conclusion be avoided, that he who speaks in a wrong tone, speaks a wrong word?

With these impressions, and a desire to see Christ's kingdom spread in this vast empire, the prayer of my heart is that all missionaries may begin right. We cannot speak precisely as the Chinese do; but may we not bend our energies to the work, and aim at the attainable point of tolerable accuracy, as far as we go? I trust the Lord of the harvest will give each one grace to furnish himself with a good sickle.

I do not wish to be understood, of course, as questioning the fact that our brethren who have taken the course described above, have done so in the belief that upon the whole it was the best. Still it seems to us, that in such a matter there is great danger of being influenced by considerations, which are never allowed to have weight in other pursuits. The language is very difficult, it may be said, and our lives are short. We may manage to make ourselves understood pretty well, without this rigid, close study, and this use of the tones. But the surest way is the best way, in this as well as in other things.

Another thought of moment is, that he who plods his way up the steep, is after all the most useful man, even while so engaged. His influence in the few words which he utters, is more felt and appreciated; and when he does reach the summit, he very speedily overtakes the one who by the aid of factitious circumstances has preceded him.

Humbler Labors—Missionary Joys.

But while the young brethren who arrived at Fuh-chau in 1848, have not attempted as yet to preach the gospel in public, they have endeavored to make known Christ and him crucified in an humbler way. In describing what has been done, however, Mr. Baldwin is led to make some very pertinent remarks in regard to the trials of missionaries.

We form two families, Mr. Richards living with Mr. Cummings. Each commenced family worship with the servants and teachers about four months since, or a year after we reached the field. Speaking only for myself and Mrs. Baldwin, I can say that there is something in these exercises both of a pleasant and of an unpleasant nature. The mere attempt to communicate a knowl-

edge of Christ to those who know him not, produces a pleasure which the world never experiences. It is one, moreover, which differs in many respects from that enjoyed by pastors at home, whose great aim is to enforce truth intellectually perceived already.

It is an error in the kind friends of our American home, and a great one, to view us as exercising self-denial to so great an extent; or, rather, it is an error to take only a half view. All Christians have their trials. It is a well-meant injustice, both to us and themselves, to magnify our difficulties, and the trying circumstances in which we are placed, and stop there. Why not speak of our pleasures and peculiar advantages? I well remember a remark of my beloved instructor, Dr. Alexander, of Princeton seminary, who said, "Missionaries are the happiest men living. Their wants are all supplied. They are in a great measure free from anxiety in respect to a support; and other concurring circumstances furnish the means of great spiritual improvement and enjoyment." These things ought certainly to be borne in mind, in making an estimate of the missionary's self-denial. His happiness, even in the direct work of communicating religious truth, will counterbalance many trials. I trust that this has already been my experience, in some degree. Here are three immortal souls, the two servants and the teacher, under my special care as a minister of the gospel. They form a little congregation every morning; and in preaching Christ to them, I am fulfilling the great commission of my Master.

Nor is this all. These truths are new to them. Sometimes they seem to be much interested. It may be only an idle curiosity; but even in that case, we have the blessed satisfaction of knowing that God often employs this as an inlet for the Word, and that the Holy Spirit at some time, as shall seem to him best, may give that Word a convincing power. Here then is our happiness; Christ is preached to poor souls, and we therein will rejoice and give thanks.

Family Worship.

Our morning exercises are as follows. The passage of Scripture to be read and explained has from four to ten verses, and is studied the afternoon of the day previous. Immediately after breakfast, we assemble in the dining-room, (which is also our parlor,) each with a copy of the gospel of Matthew. Our knowledge is various in degree. The two missionaries have learned the characters, and can read them mostly in the colloquial, and have the key of the meaning which they were intended by the translator to convey. The teacher has an accurate knowledge of the character and the colloquial, as also the true meaning; but he may fail in the use to which these characters are applied, while attempting to communicate new and strange truths. Of the servants, one can read; but he knows scarcely any thing of the meaning of the characters.

According to the usual order, I first read a part of the lesson in the character and colloquial, and explain as well as my limited knowledge will permit, the teacher assisting, if necessary. He then reads the remainder; and if he fails in the idea, he is corrected. This exercise is usually interspersed with brief remarks to confirm or enforce the truth. The next exercise is singing one or two verses, from a little book containing nine hymns and three doxologies. We sing two parts, the air and the bass, the Chinese aiming (as far as their imperfections allow us to judge) to join in the former. Singing is followed by prayer, in which the subject which has been considered is often particularly alluded to. In this way we do trust that the Spirit of God will make saving impressions. We use his means, and try in faith to look to him for his presence in these degraded souls. In him is all our hope.

Trials.

Mr. Baldwin alludes briefly to two or three trials of the young missionary in a heathen land.

We often feel in reading the wonderful things of the gospel, and insisting upon them, that our little congregation regard them as idle and foolish tales. For instance, a few mornings since, the subject of the lesson was one of Christ's miracles in feeding thousands on a few loaves and fishes. The smile of incredulity instantly appeared on the countenance of one of the listeners. No doubt he thought it all a fiction, as we regard many of their fables. To enter into a labored proof of the truth of Christianity would, no doubt, be attended with the same effect. What do these heathen know even of the claims of conscience? And when will they believe, unless the Spirit be poured out from on high? In the case mentioned, I simply claimed

divinity for the Savior, and urged the fact that his miracles were an evidence. But that which seemed most plain to them, was an appeal to what God had wrought in creation, as a reason for believing that he could work such a miracle. This appeal of course assumed the fact of God's existence; but our whole teaching is an assumption.

Another discouraging circumstance, to be met and borne in these exercises by a beginner, is the difficulty of using the language. From want of practice and habit in this, it is extremely difficult to adhere to the tones and to the little that one has gathered of the Chinese idiom. To become interested in the subject, and warm in urging the truth, is extremely hazardous. Our best efforts, no doubt, seem to the Chinese rude and barbarous. What then must the poorest and most unguarded be? Why, we waste time and strength, and take the sure way to produce a careless way of speaking. This seems to me at once a very difficult and discouraging thing. We need to be on our guard here, if any where. And there is also the difficulty of calling to mind words that we have learned, as occasion requires. We may be in the midst of a sentence, and obliged to use a word that imperfectly conveys our meaning. We may also not be able to call to mind some idiomatic phrase, which we have read or heard read many times; and on that account we may be obliged to use some circumlocution, half-Chinese and half-English perhaps, to express our meaning. In prayer, especially, I have experienced these difficulties. In such an exercise there must be several connected sentences; and they must assume the form of an address to God. There must be a uniform character in them. This, above all, is difficult and trying to one's spirit.

Such are a few of the beginner's comforts and trials. To the latter I have applied the term "discouraging." Perhaps this is wrong; for I do not know that the feeling of discouragement has once crossed my mind since commencing the work. Imperfections have occasioned unpleasant feelings, but have not been permitted, through the kindness of the Lord, to produce despondency or discouragement. Perseverance, and a gracious bestowal of the Spirit, are what we want, day by day. The prize of usefulness is before us. Our perishing fellow men are about us. The Lord bids us preach his gospel. Ours must be the sin, if the word of God is suffered to lie bound among this people.

Recent Intelligence.

South Africa.—At the annual meeting of this mission, held in September, arrangements were made for the occupancy of two or three new stations. Mr. Abraham was expected to remove to Kwamapumulo, heretofore an out-station of Umvoti, described in the report of Mr. A. Grout on a previous page. A German missionary, who is desirous of laboring in connection with our brethren, was placed provisionally in charge of a tract of country near Table Mountain, the Inanda location having been enlarged on its north-west corner, since Mr. Marsh left his first station, and hundreds of natives having recently settled in that vicinity. The demand for books was so great, that the mission requested Mr. Wilder to assume the direction of the press till a printer should arrive from the United States. From a letter dated November 25, it appears that he entered at once upon the duties assigned him; and prior to the date just mentioned, fifteen hundred copies of a new hymn-book had been printed, as also an edition of a tract written by Mr. Bryant; and an arithmetic prepared by Mr. Bryant was in the press. Mr. Wilder is now at Umbilo, half an hour's ride from Port Natal. As there were several other posts which it seemed very desirable to occupy without delay, the brethren found it difficult to select one and assign it to Mr. Tyler. His location, therefore, was deferred for three months.

Aintab.—In a letter dated December 17, Mr. Schneider writes, "Our congregations are large and attentive. Yesterday the house was crowded to overflowing. Quite a number were unable to find a place within doors; and there must have been some twenty new hearers. There have been several additions to our congregation within a few days; and the prospect of further increase is of the most cheering kind."

Smyrna.—Mr Riggs says, under date of January 22, "Our Armenian meetings have increased in interest, and somewhat in numbers too, within a few weeks; and one individual indulges the hope that he has become a new man in Christ Jesus. Although we cannot speak with much confidence of these favorable appearances, we regard them as new motives to prayer and effort; and we solicit the prayers of those who love Zion, that the Lord will revive his work here."

Broosa.—From a letter of Mr. Ladd, dated December 31, the following extract is taken:

"The church here now numbers fifteen members, nine males and six females, one of the latter being a subject of the revival this year in the

female seminary at Constantinople. I am happy to say that they all seem to be united together in brotherly love. There has not been the least difficulty, thus far, with any one of the church members. There has been no complaint respecting any one; nor has there been any difficulty in any church meeting, or in relation to any matter pertaining to the church. And at present there appears nothing like opposition on the part of the Armenians. There is secret opposition, no doubt, and about as much of it as ever; but the Armenians generally seem disposed to treat the Protestants with civility; and many are ready to hold friendly conversation with them in public places. The fact is, great numbers of them are intellectually convinced that the truth is with the Protestants; and it only needs the influences of the Holy Spirit to impress the truth upon their hearts, in order to the gathering of many into the fold of Christ. There are at the present time two hopeful inquirers. Others manifest some degree of interest in the truth, but their case is not so hopeful."

MOSUL.—Mr. Marsh arrived at Smyrna in good health on the 20th of January, on his way to Mosul, after a short and pleasant passage. He was intending to proceed to Beirût with as little delay as practicable, and thence to Scanderoon.

MADRAS.—Under date of December 13, Mr. Winslow wrote that the work of revising the Old Testament in Tamil was completed in November, and that Mr. Spaulding had, consequently, returned to Jaffna. More than half of the Pentateuch is already printed. A page of the new edition, Mr. Winslow says, corresponds to a page of a royal octavo English Bible; "which is a great compression of matter and type, compared with any thing we have had before." The congregations are represented as "good," and the schools appear to be flourishing. Benevolent individuals have given to the mission about nine hundred dollars towards defraying the expense of the schools.

SANDWICH ISLANDS.—The census taken in January, 1849, shows that the population of the Sandwich Islands was at that time 80,641; of whom 1,787 were foreigners and half castes. The island of Hawaii was found to have 27,204 inhabitants; Oahu, 23,145; Maui, 18,671; Kauai, 6,941; Molokai, 3,429; Niihau, 723; Lanai, 528.

From official documents it appears that there are nine English Schools at the Islands, as also six High Schools, the latter having 256 pupils. The number of primary and common schools is 505, in which there are 18,022 pupils.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 13th of March, Mr. John Adams Butler, formerly of South Boston, and Mrs. Butler, of Chelsea, Massachusetts, sailed from Boston in the bark Hamilton, Captain Hurd, for Cape Town, whence they will proceed to Port Natal to join the South Africa mission. Mr. Butler is expected to take charge of the press, and thus permit Mr. Wilder to give himself wholly to the work of the ministry.

POSTAGE.

The following letter has been received, expressing the views of the Post Master General in regard to the postage of the Missionary Herald and Youth's Dayspring:

Post Office Department,
Appointment Office, March 9, 1850.

SIR,—The Postmaster General has examined the copies of the "*Missionary Herald*" and "*Youth's Dayspring*," submitted by you a few days since, in connection with the *law* regulating the postage on newspapers, pamphlets and magazines.

It would appear, from the contents of the publications in question, that the main object and purpose is, to collect intelligence from various missionary stations, and disseminate the same amongst those who are interested in the missionary cause. Said publications being issued as often as once a month, and devoted to the collecting and disseminating of intelligence, in the opinion of the Postmaster General, are subject to newspaper postage only. By the 16th section of the act of 1845, to entitle a publication to be classed as a newspaper, it must be issued in numbers "consisting of not more than two sheets, and published at short stated intervals, of not more than a month, and convey intelligence of passing events."

You can say to the Postmaster of your city, and others interested, that copies of the "*Missionary Herald*" and "*Youth's Dayspring*" have been submitted to the Postmaster General, and by his direction are to be classed as newspapers in regard to postage.

I am, very respectfully,
Your ob't serv't,
FITZ HENRY WARREN,
Second Assist. P. M. General.

Rev. S. L. POMROY, Boston, Mass.

DONATIONS,

RECEIVED IN FEBRUARY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Gorham, Cong. ch. m. c. 29,36; Rev. A. W. F. 10; 39 36
N. Yarmouth, Cong. ch. and so. 12 00
Yarmouth, m. c. 32 58—83 94
Kennebec co. Conf. of chs. B. Nason, Tr.
Waterville, Cong. so. m. c. 13 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Acton, Rev. S. Merrill, 11 00
Lebanon, Cong. so. 24,97; Rev. J. Loring, 21; 45 97
Sanford, J. Storer, for *John Storer*, Ceylon, 20 00—76 97
173 91

Bucksport, m. c. 50; Ellsworth, s. s. 5; Mon-

son, cong. ch. m. c. 17; Rumford, cong. ch. 5; 77 00

259 91

Legacies.—Gorham, Charles Hunt, by D. C. Emery, Ex'r, (prev. rec'd, 187,50;) 62 50

313 41

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Rindge, Ch. and so. 61,61; m. c. 33; 94 61
Walpole, La. sew. cir. for Ceylon, sch. 25 00
Westmoreland, Ch. and so. wh. and prev. dona. cons. Mrs. Betsey Shaw an H. M. 36,50; for debt, 10; 46 50—166 11

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Amherst, Gent. 84,49; la. 61,72; m. c. 33,46; 179 67
Hancock, Cong. ch and so. 31,05; m. c. 31,53; la. 23,45; 86 03
Lyndeboro', I. C. 1 00
Nashua, 1st cong. ch. and so. to cons. Samuel Shepherd an H. M. 146 83
Pelham, 1st cong. ch. and so. 26; gent. 18,25; la. 31,72; m. c. 16,74; 92 71—506 24

Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, S. cong. so. wh. cons. N. G. Upham an H. M. 100 00
Dunbarton, Cong. so. 15 61—115 61

Rockingham co. Conf. of chs. J. Boardman, Tr.
Candia, Mrs. W. R. 5 00
Londonderry, Pres. ch. and so. gent. 47,82; la. 33 55; m c. 32,63; wh. cons. Joseph Chase an H. M. 114 00
Windham, Pres. ch. 62,37; Rev. L. T. 10; 72 37—191 37

Strafford co. Conf. of chs. E. J. Lane, Tr.
Farmington, 14 73

Sullivan co. Aux. So. E. L. Goddard, Tr.
Acworth, m. c. 12 63
Cornish, Cong. ch. and so. la. wh. and prev. dona. cons. Miss Melvina Higgins an H. M. 53 72
Newport, Gent. 15,09; la. 16,44; m. c. 35,88; 67 41—133 76

1,127 82

Gilmanton Centre, Cong. ch. and so. 34; m. c. 17 45; Mrs. T. s. s. class, 2,12; W. Stewartstown, &c. 1st cong. ch. and so. 3; s. s. 2; 58 57

1,186 39

Legacies.—Orford, Rev. Daniel Campbell, by Rev. George W. Campbell, Ex'r, 200 00

1,386 39

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
E. Hardwick, Miss U. S. 10 00
St. Johnsbury, E. & T. Fairbanks & Co. 150 00—160 00

Chittenden co. Conso. M. A. Seymour, Tr.
Burlington, Cong so. 54,25; m. c. 7,75; s. s. con. 9,12; 71 12
Colchester, Cong. ch. 8 38
Milton, do. 2 00
Williston, juv. miss. so. 9 00—90 50

Franklin co. Aux. So. C. F. Safford, Tr.
Enosburg, Gent. 58,67; la. 41,33; to cons. George Adams an H. M. 100 00

Orange co. Aux. So. E. C. Redington, Tr.
Montgomery, Cong. ch. 31
Wells River, Cong. ch. 11; P. P. an Eng. sov. 4,84; 15 84
Williamstown, Cong. ch. and so. 15,40; m. c. 11,46; 26 86—43 01

Rutland co. Aux. So. J. Barrett, Jr. Tr.
Castleton m. c. 29 50
E. Poultney, Cong. ch. and so. 53,50; m. c. 12; 65 50
Pittsford, Ch. and so. 135,18; m. c. 25.65; 160 83
Rutland, E par. m. c. 18.98; miss. asso. 131,28; W. par. cong. so. 7,50; m. c. 3,58; 161 34—417 17

Windsor co. Aux. So. J. Steele, Tr.
Chester, m. c. 9; a friend, 1; 10 00
Royalton, Cong. ch m. c. 35 00
Windsor, Cong. s. s. 1 00—46 00

856 68

A friend, 2; Bennington, 2d cong. ch. m. c. 40; 42 00

898 68

Legacies.—Jericho, Esther Chapin, by M. H. Chapin, 25 00

923 68

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Truro, Cong. so. 10 00

Boston, S. A. Danforth, Agent,
(Of wh. fr. a friend, 100; Essex-st. ch. s. s. 35,70; a friend, 2; do. 1; juv. miss. so. of Bowdoin-st. ch. 30; J. H. O. for Mikha, of Mosul, 10; J. T. for do. 10; la. Jews' so. for sup. of Mr. Schauffler, 43.) 2,303 93

Brookfield Asso. W. Hyde, Tr.
Holland, m. c. 10; ded. for printing, 5; 5 00
Sturbridge, S. G. Sly, dec'd, av. of gold chain, 5; cash, 20c.; two friends, 9; 14 20—19 20

Essex co. North, Aux. So. J. Caldwell, Tr.
E. Haverhill, E. Toofe, dec'd, 5 00
Ipswich, 1st par. coll. 61,27; m. c. 53,73; Rev. C. K. 1,37; 116 37
Newburyport, A lady, 10 00—131 37

Essex co. South, Aux. So. C. M. Richardson, Tr.
Gloucester, J. P. Trask, 10 00

Hampshire co. Aux. So. J. D. Whitney, Tr.
Hadley, Russel ch. m. c. 22 00
S. Hadley, m. c. 11; T. L. for sup. of Mikha, at Mosul, 10; Miss M. C. W. for do. 5; J. D. B. for do. 1; 27 00—49 00

Harmony Conf. of chs. W. C. Capron, Tr.
Webster, Cong. ch. 89 00
Westborough, Evan. ch. and cong. 118,90; a mem. of do for debt, 50; 168 90—257 90

Middlesex South Conf. of chs.
Lincoln, La. miss. sew. cir. 72 00
Southboro', Pilgrim evan. ch. 13,72; m. c. 8,54; 22 26
W. Needham, Cong. ch. and so. m. c. 20 00—114 26

Norfolk co. Aux. So. Rev. S. Harding, Tr.
Brookline, A friend, 10 00
Medway, do. 10 00
Roxbury, Eliot ch. and so. gent. 319; la. 160,51; m. c. 14 86; 494 37
Stoughton, 1st cong. ch. m. c. 53 50—567 87

Pilgrim Aux. So. J. Robbins, Tr.
Kingston, 2d cong. ch. and so. 9 54
Marshfield, 1st do. 24 50—34 04

Taunton and vic. Aux. So.
Berkley, Cong. ch. and so. 15 60
Fall River, A lady, 10 00
Taunton, Trin. cong. ch. and so. (of wh. to cons. Miss Frances E. Sproat an H. M. 100,) 175; 1st so. a friend, 4; Spring-st. ch. 8; 187 00—212 60

Worcester co. Central Asso. A. D. Foster, Tr.
Worcester, P. Goddard, for debt, 500 00

Worcester co. North, Aux. So. B. Hawkes, Tr.
Phillipston, Mr Perkins's so. 5 00
Templeton, A friend, 2 00
Westminster, Coll. 51 63—58 63

4,268 80

Billerica, Ortho. cong. ch. 15; Cambridgeport, 1st evan. ch. and so. to cons James M Cutter and Mrs. Harriet W. Cutter H. M. 200: Chelsea, Winnisimmet ch and so. m. c. 53,83; E. Cambridge, m. c. in evan. ch. 10,78; Malden, 1st ch. m. c. 82.05; Nantucket, 1st cong. ch and so. for miss. to China, 242,79; Newton, Eliot ch. and so for debt, 100; S. Andover. two classes of s. s scholars, 3; Waltham, Mrs. R. J. 10; Weston, Miss M. Fiske, for Nestorian ed. 20; 737 45

5,006 25

Legacies.—Ashfield, David Vincent, by David Vincent, Ex'r, 25; Salem, John B. Lawrence, by Chas. Lawrence and A. L. Peirson, Ex'rs. (prev. rec'd 1,180,71.) 74,49; Sturbridge, Zenas Dunton, by C. G. Allen, Ex'r, 50; 149 49

5,155 74

CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.
Ridgefield, 1st cong. ch. s. s. for sup. of a boy at Guboon miss. 10 00

Hartford co. Aux. So. A. W. Butler, Tr.
Avon, by Rev. I. Bartlett, 5 00
E. Hartford, Cong. ch. s. s. for Bebek sem. 20 00
E. Windsor Hill, Theol Ins m. c. 23 15
Hartford, Centre ch. m. c. 6,83; S. ch. a bal. 6; 12 83
W. Hartland, L. M. 10 00
Windsor, Rainbow so. 4 80
Windsor Locks, 51 27—127 05

Hartford co. South, Aux. So. H. S. Ward, Tr.
Middletown, 1st so. gent. and la. 45 00
Newington, Mrs. L. B. 3; Mrs. L. G. 2; 5 00
Upper Middletown, Gent. 40; la. to cons. Rev. George A. Bryan an H. M. 51,61; m. c. 20,89; s. s. 4,98; 117 48—167 48

Litchfield co. Aux. So. C. L. Webb, Tr.
New Milford, Cong. ch. and so. 196,70; la. mite so. 15,25; 211 95
Norfolk, W. E. C. 2 00
Salisbury, Cong. ch. and so. 97 50
Winchester, 1st ecc. so. coll. 8; m. c. 12; Rev. J. H. D. 56c.: Mrs. J. H. Dill, (of wh. for debt 10,) 15; 35 56—347 01

Middlesex Asso. S. Silliman, Tr.
Hadlyme, Gent. and la. 40; m. c. 20,50; 60 50
N. Lyme, m. c. 10,50; la. 17,50; 28 00
Saybrook, 1st cong. ch. m. c. 20,31; gent. and la. 53; 73 31
Westbrook, m. c. 38,11; gent. and la. 41,43; 79 54—241 35

New Haven City, Aux. So. A. H. Maltby, Agent.
Fairhaven, Cong. ch. and so. 252,27; Rev. B. Hart, 25; 277 27
New Haven, N. ch. and so. (of wh. fr. Timothy Bishop, wh. and prev. dona. cons. him an H. M. 60; W. Johnson, 50; E. H. Bishop, wh. and prev. dona. cons. him an H. M. 50,) 347; 1st ch and so. 99; s. s. in do. for miss to Syria, 18,70; 3d ch. and so. 3; Yale coll. m. c. 5,06; 3d ch. do 6; union do. 22,82; Chapel-st. ch. s. s for sup. of boy at Madura miss. 2); 521 58—793 85

New Haven co. East, Aux. So. A. H. Maltby, Agent.
Madison, m. c. 34 43
N. Guilford, Cong. ch. and so. 30 00
North Haven, do. 30 65
N. Madison, do. 30 32
Wallingford, do. 47 42—172 82

New Haven co. West, Aux. So. A. Townsend, Jr., Tr.
Birmingham, Cong. s. s. for hea. chil. 11 04
Naugatuc, 42 18—53 22

New London and vic. Aux. So. C. Chew, Tr.
Groton, Cong. ch. 5; m. c. 11; 16 00
Mystic Bridge, s. s. for ed. of hea. chil. Ceylon, 2 00
New London, 1st cong. ch. 92,16; gent. to cons. Rev. T. O. Lord and Rev. J. B. Goldberg of Salonica, Turkey, H. M. 100; la. 26,50; m. c. 81,75; 2d cong. ch. 262,07; 562 48—580 48

Norwich and vic. Aux. So. F. A. Perkins, Tr.
Colchester, Gent. 21,82; la. 72,75; m. c. 44,43; 142 00
Norwich, 2d and Main-st. m c. 6,77; an indiv. 9; ten boys in Mr. Abbott's sch. 5,20; 20 97
Salem, Coll. 42 75—205 72

Tolland co. Aux. So. J. R. Flynt, Tr.
Rockville, Juv. miss. asso. of 1st cong. ch. for Rev. H. M. Scudder, Madras, 20 00
Union, Cong. ch. and so. 17 00
Vernon, N. O. Kellogg, 100; ack. in Feb. Her. —37 00

Windham co. North, Aux. So. J. B. Gay, Tr.
Killingly, Westfield so. gent. 80,85; la. 44,69; m. c. 74,46; 200 00
N. Woodstock, Village Corner miss. asso. and m. c. 138 75—338 75

3,079 73

Legacies.—Greenwich, Miss Esther Howes, by A. Merwin, 50; Middletown, Miss Mary M. Hubbard, by E. G. Hubbard, Ex'r, 100; 150 00

3,229 73

RHODE ISLAND.

Little Compton, A friend, 10; juv. miss. so. for debt, 2,38; Newport, united cong. ch. m. c. 50; la. 70,30; s. s. 7; wh cons. Stephen Cahoone an H. M.; Providence, Richmond-st. ch. and cong. (of wh. fr. J. Kingsbury's Bible class of young men to cons. Mrs. John Kingsbury an H. M. 135,50,) 607,88; High-st. ch. 104,08; m. c. 39,36; fem. miss. so. 79,56; 4th cong. ch. 70; E. W. F. 12; J. H. W. 10; S. S. W. 6; Miss A's s. s. class, 4; J. Putney and fam. 18; (of wh. to cons. William L. Fisher an H. M. 100;) chil. 6,10; Miss E. W. 1,62; Miss ——, 1; little girl, 10c.; Warwick, 1st evan. cong. ch. m. c. 15; 1,114 38

NEW YORK.

Auburn and vic. T. M. Hunt, Agent.
Auburn, Lady and neice, 3; Hetta, 2; Miss P. s. s. class, 1; 6 00

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
An indiv. 5 00
Bloomingdale, R. D. ch. m. c. for Amoy chapel. 14 95
Coxsackie, R. D. ch. m. c. 11; Ja. 31; 42 00
Ellenville, R. D. ch. 67,39; s. s. for ed. of *Samuel B. Ayres* and *Sarah H. Ayres*, Ceylon, 40; 107 39
Geneva, R. D. ch. 93 53
Ithaca, do. 65 38
Kinderhook, do. 150 00
Lishaskill, do. la sew. so. 116 51
Lodi, do. m. c. 65 64
New Utrecht, R. D. ch. m. c. 110; s. s. 13; two la. 10; 133 00
New York, A mem. of La Fayette R. D. ch. for debt, 150; R. D. ch. Franklin-st. 46,03; Collegiate ch. m. c. 41,40; 237 43
Tarrytown, R. D. ch. m. c. 11; s. s. 12; 23 00
West Troy, Miss. asso. of R. D. ch. for *Eliza Ann Tyler*, Ceylon, 20; for sup. of hea. youth, Mt. Lebanon, Syria, 20; 40 00

1,093 83

Ded. paid Mr. Schenck, 62,41; postage, 23c.; 62 64—1,031 19

Buffalo and vic. J. Crocker, Agent.
Buffalo, 1st pres. ch. 356,25; N. pres. ch. 100; 456 25

Geneva and vic. C. A. Cook, Agent.
Barre Centre, Cong. ch. 5; M. P. 5; 10 00
Castleton, 3 75
Huron, Pres. ch. 20 00
Newark, m. c. 16 75
Palmyra, Pres. ch. 35; R. G. Pardee, wh. and prev. dona. cons. him an H. M. 15; Rev. H. Eaton, 20; 70 00
Romulus, Pres. ch. 70 00
Rushville, Cong. ch. 32,48; S. M. 11; 43 48

233 98

Ded. disc. 15—233 83

Greene co. Aux. So. J. Doane, Tr.
Catskill, J. D. 2 00
Durham, by Rev. T. W. 5 00
Hunter, Pres. ch. 10 00—17 00
Monroe co. and vic. E Ely, Agent.
Knowlesville, Pres. ch. 6 00
Mendon, do. 26 00
Ogden, 1st do. 53 19
Parma Centre, Pres. ch. 10 25
Pittsford, do. 45 00
Rochester, 1st do. 174,94; Washington-st pres. ch. m. c. 55,32; 230 26
Webster, Pres. ch 12 56—383 26
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. J. K. Myers of pres. ch. University place, to cons. Mrs. Sarah L. Myers an H. M. 100; W. M. Halsted, wh. cons. Miss Cornelia Johnson an H. M. 100; Brooklyn, S. pres. ch. m. c. 43,03; juv. miss. so. to ed. a child under Mr. Wilson, Gaboon miss. 25; Armstrong, juv. miss. so. 10, young la. miss. so. in Mrs. and Miss Fitch's school, to ed. a girl in Canton, China, 41,16; Mrs. I. C. 4,83;) 989 28
Oneida co. Aux. So. J. Dana, Tr.
Clinton, Four chil. of Mrs. C. for ed. of four chil. in Ceylon, 4; chil. of s. s. 1; 5 00
Madison, Cong. ch. 63,71; L. N. R. 10; la. cent so 1,04; 74 75
Mount Vernon, Pres. so. 23 00
Utica, 1st pres ch. m. c. 18,35; J. Dana, 50: Miss Kelly's fem acad. for hea. chil. in Ceylon, 35,50; a widow's mite, 50c.; W. B. for ed. of a little boy, 52c.; 104 87
207 62
Ded. disc. 75—206 87
Otsego co. Aux. So. D. H. Little, Tr.
Cooperstown, m. c. 2,50; s. s. 13; 15 50
Springfield, ch. 28 90
Westford, do. 50 00
Worcester, do. 3 00—97 40
Plattsburg and vic. L. Myers, Tr.
Champlain, Pres. ch. 85,84; Mrs. Hubbell and sons, for *Frederick E. Cannon*, Ceylon, 20; 105 84
Malone, pres. ch. 97.83; juv. miss. so. for boy at Ahmednuggur, 16; 113 83—219 67
St. Lawrence co. Aux. So. H. D. Smith, Tr.
Brasher Falls, Pres ch E. S. Hubbard, 20; C. S. Hubbard, 15; J. H. and wife, 5; Miss D. 2; L. M. 2; an only son, dec'd, 1; a friend, 50c.; 45 50
E. Stockholm, Cong. ch. m. c. 5,30; E. H. and wife, 10; indiv. 8,50; 23 80
Helena, Pres. ch. 2; a friend, 32c.; 2 32
Henrietta, Cong ch. 8 12
Hopkinton, do 3,50; m. c 26,14; D. D. 1; Z. C. 5; 37 64
Lawrenceville, Cong. ch. 1 00
Madrid, do. 18 00
Pierpont. m. c. 3 00
Pottsville, Pres. ch. 63 60; a friend, 2; Rev. H. Foot, Syria, by C. M. Foot, 10; 75 60
Waddington, Cong ch. m. c. 1 40—216 38
Syracuse and vic. J. Hall, Agent.
Baldwinsville, Pres ch. 3 00
Syracuse, Sch. chil. 2; M. P. & L. W. Myers for hea. chil. in Ceylon, 2; 1st pres. ch. 115,61; 119 61
Preble, Rev. M. H. 5 00—127 61
Washington co. Aux. So. M. Freeman, Tr.
Whitehall, Pres ch for Bebek sem. 33 00
Watertown and vic. Aux. So. A. Ely, Agent,
Dexter, ch. 6 55
Watertown, 1st ch. 171,40; m. c. 90,03; 261 43
Miss Bailey, 2 50—270 48
4,288 22

A lady, 11; Albany, 4th pres. ch. 100; Astoria, G. H. for New Tes. for a Priest at Mt. Olympus, 25c.; Benton, R. R. 5; Glen's Falls, 1st pres. ch. indiv. 65; Mrs. E. H. Rosecrans, 20; L. B. B. 10; Groton, Miss H. C. 2; Hastings, W. H. S. 6; Jefferson, pres. ch. 18; Kingsboro, Dr. Yale's ch. and so. W. J. Heacock, to cons. Mrs. Marion L. Heacock an H. M. 110; S. G. Hildreth, wh. cons Sidney S. Plumer of Gloversville an H. M. 100; Mr. and Mrs. C. Mills, 75; S. S. Mills, 52; D. C. Mills, 50; E. Leavenworth, 16; E. L. B 10; H. S. 10; J. S. 10; W. W. 10; D. S. T. 10; Rev. Dr. Yale, 10; A. H. 10; D. McG. 10; Mrs. S. L. 10; E. L. 10; J. G. 6; indiv. 58,43; young gent. 29, young la 23; Little Falls, 1st pres. ch. m. c. 18,50; Mrs. L. 5,30; Lexington, N. T. 10; Manlius, Mr. D. 5; Marbletown, a friend, 5; Meredith, coll. by Rev. O. French, 16,71; Minaville, a col'd fem. 10; Panama, pres. ch. to cons. Rev. O. D. Hibbard an H. M. 50; Patchogue, cong. ch. 6,25; Rome, a friend, for *Derick L. Boardman* and *John Boardman*, Ceylon, 40; Salisbury, pres. ch. 14,25; Schenectady, pres. ch. A. and L. B. 10; Mrs. H. for Ceylon, 5; Mrs. S. for do. 5; Two ladies for a hea child in Ceylon, 10, Samuel for hea. child. 1; Somers, pres. ch. 8,76; la 2; Spencertown, W. J. Niles, wh. and prev. dona. cons. William Niles an H. M. 50; Springville, Mr. Cochran's ch. and so. 12; Troy, 1st pres. ch. 99,28; W. Groton, Miss M. A. C. 3; J. S. 1; m. c. 1; V. G. 1; Whallonsburgh, pres. ch. and cong. 16; 1,262 73
5,550 95
Legacies—Riga, Samuel Baldwin, by Rev. C. Hall, 176,25; dis. 1,20; (prev. rec'd, 74,25;) 175 05
5,726 00

NEW JERSEY.

Board of For. Miss. in Ref. D. ch. C. S. Little, New York, Tr.
Bloomingburgh, R. D. ch. m. c. 33; coll. 17; 50 00
New Brunswick, 2d R. D. ch. 39 00
Van Vorst, 1st R. D. ch. m. c. 23 24
Whitehouse, R. D. ch miss so. 27 00—139 24
Caldwell, pres. ch bal. 1,50; Elizabethtown, R. T. H. Jr. 2,50; Freehold, a lady, 5; Madison, pres. ch. 24 79; m. c. 37,21; indiv. 45; Newark, High-st ch s. s. class, 1; Plainfield, 2d pres. ch. 17 50; Rahway, Mrs. M. E. L. for a house of worship in Tirumpoovanum, S. India, 3; 137 50
276 74

PENNSYLVANIA.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Philadelphia, 1st Ref. D. ch. 100 00
Ararat, cong. ch. 3; Bellmont, Welsh cong. ch. 15; Carbondale, do. 36; Girard and Fairview, chs. 15; Hamiltonville, 1st pres. ch. 16; Harrisburg, 1st pres. ch. 224,34; eight chil. 5,69; Philadelphia, 1st. pres. ch. H. 50; do. for debt 50; C. P. Bayard, 20; Vanuxen, for debt, 5; Clinton-st. pres. ch. Mr. C. 5; a friend, 5; Western pres. ch. 42,51; B. 10; Rev. J. L. Bartlet, 11.50; Philadelphos, 50; Pottsville Welsh cong. ch. 14; Troy, S. W. P. 5; Williamsport, 2d pres. ch. (of wh. and prev. dona. cons. Elias S. Lowe an H. M. 50;) 74,14; 657 18
757 18

MARYLAND.

Baltimore, Fem. mite so for *Elizabeth E. Cemm, Hannah D. Wyman, William S. Plumer, John G. Morris, Thomas Atkinson, Abigail Purviance, Letitia Buckus, George W. Musgrave, John L. Woart, Margaret A. Baker, Julia M. Ridgely, Jane S. Purviance, Mary Anne Armstrong, Margaretta E. Armstrong*, ca. 20; for dest. beneficiaries, 10; St. John's ch. Liberty-st. 40; 330 00

DISTRICT OF COLUMBIA.

Washington, 1st pres. ch. miss. asso. 202,40; juv. miss. so. 50; 2d pres. ch. 63; 4th do. 64,15; 379 55

VIRGINIA.

Richmond and Vic. Aux. So. S. Reeve, Tr.
Richmond, Miss. so. (of wh. fr. S. Reeve, to cons. DAVID I. B. REEVE an H. M. 100;) 215 00

NORTH CAROLINA.

Salisbury, J. G. Cairns, for *Isabel M. C. Cairns*, Ceylon, 10; for. *James W. Cairns*, do. 10; 20 00

GEORGIA.

Lexington, Youth of Meson acad. 15; Monticello, WILLIAM S. HURD wh. cons. him an H. M. 100; 115 00

OHIO.

Western For. Miss. So. G. L. Weed, Tr.
Farmers' College, Rev. R. H. Bishop, for miss. to Syria, 15; Chiviott, fam. coll. 4,50; Cincinnati, 3d pres. ch. s. s. for Rev. D. M. Wilson, Syria, 50; m. c. 6,10; Vine-st. cong. ch. m. c. 6,27; 1st ortho. cong. ch. m. c. 12,80; Dr. Pulte, 20; Lebanon, J. C. 6; 120 67

Western Reserve Aux. So. Rev. H. Coe, Agent.
Aurora, 23,36; Austinburg, 9; Brecksville, 4,25; Brownhelm, 11,74; Claridon, 35; Elyria, 28,45; H. E. 10; E. DeW. 10; H. P. 10; Rev. D. A. G. 10; Furnace, s. s. 50c.; Grafton, Rev. G. C. J. 5; juv. miss. so. 3; Hartford, 1; Rev. B. F. and fam. 7; Hudson, Wes. Res. coll. 13,85; Rev. E. P. B. 10; Rev. C. L. 10; Rev. H. N. D. 10; Prof. H. J. 10; Huntington, 8,08; SPENCER CLARK, wh. and other dona. cons. him an H. M. 50, M. and G. K. 2; la. miss. so. 7,63; Litchfield, 5c.; Mesopotamia, E. L. 5; Middlebury, 28; Mill Grove, m. c. 5; Vienna, 8; Warren, wh. and prev. dona. cons. Mrs. MARY E. CLARK an H. M. 69,83; Wellington, 26,89; Rev. A R. Clark and wife, 20; S. Pelton, dec'd, 25; la. 4; Windham, a friend, 3; Youngstown, 14,16; 498 79

Columbia, Miss L. Field's sch 5; Jersey, s. s. 77c.; Kirtland, Rev. T. C. 10; South Salem, ch. for Dakota miss. 165; Tallmadge, M. C. 10; 190 77

810 23

INDIANA.

By G. L. Weed, Tr.
Evansville, Juv. fem. miss. so. for *Eliza Tappan Drew*, Ceylon, 102, wh. cons. Mrs. E T. DREW an H. M.; Indianapolis, 2d pres. ch. 141; 243 00

Danville, Rev. A. J. 5; Lawrenceport, coll. 4,20; Livonia, do. 3 80; Newport, chil. of D. A. J. for Gaboon miss. 1,50; Rochester, s. s. of pres. ch. 6,50; 21 00

264 00

ILLINOIS.

Albany, 1st cong ch 2,50; Jerseyville, Mr. Wood's ch. 30; Mendon, s. s. for sup. of two chil. at Madura, 13; Monticello, J. W. T. dec'd, 50c.; Rock Island, pres. ch. 2,75; Spring Creek, ch. 12; String Prairie, by J. A. W. 5; Warsaw, pres. ch. m. c. 9; 74 75

MICHIGAN.

Adrian, 1st cong. ch. 50; Cold Water, pres. ch. m. c. 7,50; Grand Haven, s. s. 5,50; Miss M. A. W. 5,50; a friend, 12; Hillsdale, pres. ch. m. c 5; s. s. 65c.; La Peer, pres. and cong. chs. m. c. 4,67; 90 82

WISCONSIN.

Lisbon, L. R. 10; Rochester, W. B. 1; Milwaukie, 1st pres ch. 25; 36 00

IOWA.

Farmington, Cong. ch. m. c. 3; Fort Madison, W. A. T. 1; Keokuk, pres. ch. m. c. 1,05; chil. 5,80; 10 85

MISSOURI.

Bowdark, J. A. R. 10; St. Louis, sub. and m. c. 361,40; J. R. for debt, 5; a s. s. miss, 30c.; S. E. M. and chil. 6; 382 70

KENTUCKY.

Paris, 10 00

TENNESSEE.

Farmington, T. J. H. 1; Knoxville, 2d pres. ch. m. c. 69,25; Mount Horeb, ch. 5; 75 25

MINESOTA TERRITORY.

Fort Snelling, G. S. Loomis, U. S. A. 65 00

OREGON TERRITORY.

Oregon City, by Rev. G. H. Atkinson, 25 00

IN FOREIGN LANDS, &c.

Dwight, Cher. na. m. c. (of wh. fr. G. W. 8,35;) 11 00
Mt. Pleasant, Choc. na. ch. and cong. 10 00
Park Hill, Cher. na. m. c. 11 31
Sandwich Islands, Hilo ch. 441; Waimea ch. for debt, 35; 476 00—508 31

Donations received in February, (of which to liquidate the debt, $907,38; prev. rec'd, $46,331 70;) $21,533 67

Legacies, $762 04

$22,295 71

☞ TOTAL from August 1st to February 28th, $141,385 86

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in February, $623 20

DONATIONS IN CLOTHING, &c.

Chagrin Falls, O. Axes, fr. H. White, 14 00
Derby, Vt. A box, fr. fem miss. sew. so. 27 70
Ellington, N. Y. A bundle and a box of pork, &c. received at Alleghany miss.
Grafton, O. Clothing, fr. juv. miss. so. 7 00
Little Valley, N. Y. A bundle fr. indiv. rec'd at Alleghany miss.
Montgomery, Vt. A bed-quilt and socks fr. fem. benev. so. in cong. ch. 3 80
Mt. Pleasant, Choc. na. Provisions, fr. indiv. 10 00
Napoli, N. Y. A bundle, fr. indiv. rec'd at Alleghany miss.
Newbury, Ms. Parker River Village, fem. rea. so. for Ind. miss. 20 55
Philadelphia, Pa. 20 Primitive Church, fr. Rev. Dr. Coleman
Randolph, N. Y. A bundle, fr. indiv. rec'd at Alleghany miss.
So. Deerfield, Ms. A bundle, fr. la. for Mr. Riggs, Lac-qui parle.
Wellington, O. Clothing, fr. la. miss. so. 30 38

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLVI. MAY, 1850. No. 5.

American Board of Commissioners for Foreign Missions.

Salonica.

LETTER FROM MR. DODD, JANUARY 16, 1850.

Help needed—The Prospect.

THE general tenor of the letters from Salonica continues to be favorable. It was not anticipated, when the station was commenced, that there would be so much encouragement, at so early a day.

I feel that I must still call for help, though I know that you can send only such as offer themselves. When I left America, the missionary interest in our seminaries, especially in the Union Seminary at New York, made me hope that "the men" would now be in advance of "the money;" and after Mr. Maynard's death I thought, "Surely, the simple statement of our bereavement will be enough; and we shall have help." But when the deficiency of laborers, reported at the annual meeting, came to our ears, my heart for a little sank within me, until I thought of the Lord of the harvest, who can raise up laborers at his will. My convictions daily increase, that God is preparing to do a great work here, and that if our American churches will enter and take possession of the field by their missionaries, God will give them a precious harvest.

I have said that we have an open door set before us. Of course you will not understand by this, that Satan has left this part of the world, or that human depravity has changed its nature, and offers no opposition to the truth. There is opposition, and it is increasing. At first the hhahamim despised the missionaries, and paid little regard to them. They had a supreme contempt for every human being but themselves; and the idea that a Gentile could know any thing of the Bible, and especially of the "holy language," as they call the Hebrew, was utterly beyond their imaginations. Hence when the English brethren first came here, two years ago, they were unmolested.

But the fears of the hhahamim have been gradually aroused, inasmuch as some of their wisest men have been discomfited by the truth. Books have been written in opposition; and an interdict was laid upon our teacher in the spring. The reading of the New Testament and of the Old Paths, (a book that troubles them exceedingly,) has been forbidden; and these things have their effect. The New Testament cannot be read openly; and I sometimes perceive a degree of fear in those who visit me. But each new interdict weakens the power from which it proceeds, because it cannot be enforced rigidly; and precisely to that extent men learn to despise it.

The New Testament and the Old Paths are read in secret, and the truth is asserting its power over the mind. The

Jews do visit us, and often apply to their rulers the language addressed by Ezekiel to the unfaithful shepherds, (chapter 34.) Indeed, my intercourse with them is increasing, as also that of our native helpers. They come to my house much, and to our Bible magazine more. Their motives, it is true, are various. Some come merely to dispute; others from curiosity, to hear what "this babbler will say;" and others are really anxious to learn, to hear of this way more perfectly. Still, whatever may be their purpose in coming, I make it a point to urge upon them some gospel truth, though it be only a single sentence, before they go.

The Teacher Friendly.

Former communications from this station will have made the reader acquainted with the individual mentioned in the subjoined extract, and will have prepared him for the statements now made by Mr. Dodd.

I have spoken several times of our former teacher in Hebrew-Spanish. The ladies of the mission are now studying with him. He has given up all argumentation in opposition to the gospel, acknowledges the Talmud to be of no authority, speaks of himself as having his eyes opened and as being disenthralled, and laughs at the absurdities of the Talmud; but his eyes are not yet opened to see Jesus as his Savior; the truth has not reached his heart.

The more palpable errors of the rabbins he will sometimes speak of before other Jews, his friends; and many of their superstitious ceremonies he neglects. But he takes care not to bring himself under the notice of the rulers of his people. He seems much attached to us, often brings other Jews to visit us, speaks well of us among the people, and thus does much to disarm prejudice against us. By his intercourse with us, he is constantly under the influence of gospel truth.

The ladies are reading the New Testament with him; and as I usually go in and listen to the reading, to improve my Spanish without using my eyes, I have a good opportunity every day to set the gospel before him. We have many conversations at such times. A few days since, while reading Christ's denunciations of the "Scribes and Pharisees, hypocrites," he remarked that it applied exactly to the hhahamim now.

I was led the other day, in answer to some question, to set before him more at length, and more clearly than I had done before, the plan of "justification without the deeds of the law," and of obedience flowing from love. He said that if this was true, their sin was very great in rejecting Christ. He manifests so much candor and simplicity of heart, that we are much interested in him; and we cannot but hope that he is a chosen instrument of God for much good to this people.

Female Degradation.

Another extract will throw additional light upon the condition of Jewish females.

I have mentioned in a former letter, that we have a Jewish girl in our family, whom we are teaching to read Castilian. Her father, though of "the straitest sect," made no serious objection to this at first, but merely pointed to her head, as being very thick, and prophesied our failure. He has since, at the instance of others, dissuaded and discouraged her, without a formal prohibition.

Most of the Jews think it impossible for women to read; others, however, are more enlightened, and are ashamed of the degradation of their females. The Talmud, indeed, forbids their learning; but that is a precept of which their sensible men are ashamed. A hhaham once said to me, in explanation of it, "When the Talmud was written, the women were more like beasts than now, and could not learn; now they can and should learn!" It is certain that the command is little regarded. Though but a few wealthy men instruct their daughters, it is from want of inclination, or because "they are too dumb," rather than from fear.

We hope that our little girl will persevere, in spite of the obstacles placed in her way by her parents, and that her example will incite others to do likewise. Indeed, we have already seen its influence. She is herself teaching another girl the alphabet. The ladies of the mission hope, after a time, to obtain a class of girls, who will come and receive instruction, perhaps with the additional inducement of learning to sew.

Constantinople.

LETTERS FROM MR. HOMES.

FREQUENT accounts have come to us from our missionary brethren in Turkey, in past years, of the wrongs which the evangelical Armenians

have been called to endure for the gospel's sake; and it has been most gratifying and animating to see how the Lord has made the wrath of his enemies subserve the success and triumph of his cause. Now, however, the attention of Christians in this country is called to the case of a persecuted Greek; and they will be greatly interested in the history of one who has had "the faith to endure his trials in steadfastness, and has been triumphantly delivered, to the disgrace of all who have combined to do him harm." The interesting letter which follows, bears date January 28, 1850.

Arrest of a Protestant Greek.

You have already learned that there are three or four Greeks, who have lately been led to a knowledge of the truth in this city; and this without any direct missionary labor among them, inasmuch as we have scrupulously acted upon the plan, aside from the incidental advantages growing out of the occasional distribution of the Scriptures and religious books, and from Greeks being present at a service of Mr. Goodell's in Turkish for Armenians, of not spending our strength upon what has been so fruitless a field. But lo! when we looked not for it, God has brought some of them to the acknowledgment of the truth.

One of these is Yanco, a tradesman, who has been intimate with evangelical Armenian brethren for more than nine months past. He is a man of about fifty years of age, with a wife and five children, some of them grown up. As soon as he became acquainted with the living way of salvation, he began to preach it to his neighbors in his own house. As he showed himself obdurate to the solicitations of the priests, he was about six months ago excommunicated by the Patriarch; and all his means of livelihood were cut off by his countrymen. After the anathema, he was received as a member of the Protestant civil community.

He had been registered for five months as a Protestant, when suddenly, on the 17th of January, while he was selling merchandize with his son at one of the daily fairs of the city, two beadles from the Greek patriarchate summoned him to rise and go with them to the Patriarch, who wished to see him. He replied that he had nothing to do with the Greek Patriarch, for he was registered as a Protestant. Upon this the beadles fell upon him, and dragged him along by force through the streets; while he cried out, in the hearing of the multitude, "I am a Protestant; I do not belong to the Greek Patriarch." But so much the more did they use violence, beating the poor lame man, and tumbling him along upon the pavement, with such severity that he was all bruises. So ferocious were they, that after they had succeeded in drawing him into a retired street, the Mussulman women called out from their windows, as they witnessed the scene, "Will you murder the poor man?"

Justice Triumphant.

At last the beadles came to a station of police officers, when Yanco appealed for protection, and providentially was able to persuade the chief officer that he was suffering injustice, and induced him to take them all to the central police. Thus he was delivered from the Patriarch for the moment; but both he and the beadles with him were detained in prison.

As soon as the civil agent of the Protestants was informed by Yanco's son of the occurrence, he drew up and presented a petition to the Minister of Foreign Affairs, claiming the man as unjustly detained, and more unjustly seized. The Pasha's heart was also led most promptly to order the police pasha to examine the case, and, if he should find it to be as stated in the petition, to set Yanco free. The police pasha, after examination, became convinced that Yanco had been for a long time a Protestant, and that he had not claimed to be one to save himself from punishment; and he ordered him to be set free.

Yanco now became plaintiff in claiming redress for an assault and battery. The beadles attempted to exculpate themselves as being under the orders of the Patriarch. The Pasha replied that "not even a Pasha of three tails could strike a man without being liable to be called to an account for it;" and he sent the beadles to be tried before the grand council of the police. Here they denied the accusation of Yanco; but men were immediately sent to the quarter whence Yanco had been brought, and returned with the testimony of Greeks, Jews and Mussulmans, that the man had been violently treated. Then the council condemned the beadles to imprisonment and to pay damages. Thus, for the first time since persecution has been oppressing our brethren here, have we seen some little punishment awarded to the evil

doers. It must be confessed, however, that Yanco, indignant at the treatment he had received from the Greeks, went beyond the bounds of what human prudence would perhaps have recommended, and replied very sharply to the Patriarch's agent then present, that the Greek church was an idol temple and they were idolaters. His eloquence and his truth made such an impression upon the Mussulman council, that they utterly forgot the gravity of their position, and laughed immoderately at the confusion of the Greek.

A New Plot.

One might suppose that the Greek would now enjoy the toleration to which he is entitled by the Turkish law. But his enemies resorted to a new expedient, and such an one as reflects little credit upon the head of the Greek Church.

As soon as the Patriarch heard that his prey had escaped his hands, he commenced the second act of the drama. Although it was already sunset, he made his grand vicar mount his horse, and go to the chief secretary of the Minister of Foreign Affairs. He represented to him that a month since the Patriarch had obtained a firman from the Turkish Government, to exile Yanco to Mount Sinai on account of his "bad conduct;" that they had been a whole month hunting for him; and that the very day when they had safely got him into their hands, lo! the man declared himself a Protestant, to save himself from punishment, and on that pretence was set free from confinement by the police.

To understand this plea, you must know that the Greeks for months back, seeing that the anathema had not affected Yanco, were determined to take vengeance upon him and all other Greek Protestants. They contrived, therefore, to examine the Protestant civil register; but they found that Yanco's name was fairly recorded. Nevertheless, disregarding this fact, the Patriarch and his council put their seals to a petition to the Sublime Porte, requesting that the Sultan would exile Yanco to Mount Sinai for "bad conduct." The Government, not suspecting the falsehood and deception, naturally issued the firman; and if it had been carried into execution, in all human probability Yanco would never have returned home from his wanderings in the desert, though he might have reached the heavenly Canaan.

A Second Seizure.

The chief secretary, when he learned from the grand vicar what had occurred in regard to Yanco's being set free, having been originally the instrument in procuring the firman, became most furiously angry, until he learned from one of his commissaries that his own Pasha, the Minister of Foreign Affairs, had brought about the man's liberation, through the police. The case was so important in the secretary's estimation, that he sent the commissary to the police pasha's house the same night, and from thence to the police, for the documents upon which Yanco had been liberated. Satisfied that it had been by the action of the Pasha himself, he went in the evening to him, and persuaded him that the Protestants had deceived him by claiming a Greek as a Protestant, after there was even a royal firman for his exile. To make every thing sure, the Pasha orders a commissary to seize Yanco that night in his house, and bring him a prisoner to the police.

At ten o'clock at night the constables of the quarter, accompanied by the Greek head of the quarter and a gang of grog-shop Greeks, surround his house. Yanco delivers himself up without fear; but none the less do the revengeful Greeks rush into the house, and shamelessly insult the women, and carry off Yanco's son for endeavoring to defend his father; and before midnight of the day in which he was first seized, he is a second time in prison. What zeal to bring about the punishment, for this "new heresy," of one in a flock of millions of Greeks, when all the violations of the Decalogue are left unpunished!

Friday morning an agent of the Patriarch applied, at an early hour, to the chief gaoler, to give up Yanco, whom he deceived by showing the original firman for our friend's banishment; and with the same laxness and irregularity with which things are managed in Turkey, this official not only delivered over Yanco to be the Patriarch's prisoner, and even perhaps to be sent off that very day as an exile, but, as a special favor, gave up also the imprisoned beadles.

Conduct of the Pasha.

Again, therefore, we were obliged to make efforts to get the poor persecuted man out of the hands of his enemies; and though the details are interesting to us, I must condense them. It was Fri-

day, the Mohammedan Sabbath, when no business is done at the Porte, and when the pashas receive no petitions. But a favorite servant of the Pasha had his heart touched with compassion, and offered to present the petition. The Pasha, however, did not leave his harem till afternoon; and then he did not come out of his bath till towards evening. All this time we were anxious lest the prisoner should have been shipped for Egypt. Just as the Pasha came out of his bath, his chief secretary called also on business. The petition was adventurously brought in, and the secretary read aloud its detail of accusations against the Greeks. They were charged with having wilfully and repeatedly deceived the Porte in the matter, down to the very last point of their having carried him off to their own patriarchate. The suspicions of the Pasha, in regard to the impositions practiced upon the Porte, were now seriously aroused; for the representations of the Protestants in their petitions had never turned out to be false. He ordered his most experienced commissary, therefore, to take with him kavasses, and bring Yanco back from the patriarchate to the police prison.

Events at the Patriarchate.

At the patriarchate, during the day, Yanco had been called up by the grand vicar; and efforts were made to elicit words from his own mouth to justify the course his enemies were taking with him. To all the insidious questions addressed to him the sum of his answers was: "I am a Greek. I am a *Cristianos;* but I am a *diamarturoumenos,* a protester, against all additions to the word of God and what is found in the creed of the Apostles." "So then you are a Greek and a Christian. You must go into prison and exile, till you abandon your errors," was the reply. It is a remark that brings up an interesting reminiscence, that the Greeks in the East try to monopolize for themselves the word "Christian," as the Romanists strive to monopolize the word "Catholic." It is an inheritance of theirs, as a national name, from the day when the disciples were first called Christians at Antioch. And in that sense Armenians in the provinces readily boast that they are Armenians, and not Christians.

Various preparations were made for the departure of Yanco, with guards, for the land of exile; and late in the afternoon the Patriarch, in his sympathizing kindness, sent him a pound of snuff and a priest to confess him. But his exhortations again awakened the holy indignation of Yanco; and he abjured all fellowship with a base catalogue of priestly crimes, which he repeated in plain Greek to the priest.

But it was not the will of God that he should go into exile, any more than that he should make a hypocritical and fatal confession. The wily commissary, sent by the Pasha, first stationed his constables at a distance from the patriarchate, so as to take away from the priests all pretence for a sham complaint that their premises had been violently invaded. He then went in alone, and with some ingeniously contrived story, *à la Turque,* disarmed the jealousy of the clergy of the patriarchate; and, instead of demurring, or requesting a delay till the morrow, they immediately gave up their prisoner. In the street, to keep up the deception, and to prevent the Greeks from forcibly falling upon Yanco to injure him, he calls out aloud that he is about to be carried into exile for being a Protestant. Thus, with only a few huzzas of contempt, Yanco was safely transported for the third time, in thirty hours, to his prison at the police.

An Appeal for Justice.

Saturday morning Yanco's wife and three of her children, one of them having remained at home sick from fright occasioned by the invasion of their house, went with a petition to the Minister of Foreign Affairs for her husband and their father. She was joined also by her eldest son, just let out of prison for want of an accuser, and by the civil agent of the Protestants. As the Pasha approached, they fell on their knees, and cried out, "Mercy, my Lord, I want my husband;" and "Mercy, my Lord, we want our father." The Pasha took the petition which they gave him, and passed on with it, calling after him the agent of the Protestants. He asked, with a vexation half true and half forced, "How long shall we suffer so much trouble from you Protestants? You purchase proselytes at eight dollars a month, and then defend their petty causes." "God forbid," was the reply. "If we obtained men by money, should we not have had more than the case of this single Greek to defend? For many months this man has been an enrolled Protestant; and the Patriarch had excommunicated him, and knew that he was thus enrolled.

He is the cause of all the difficulty." Finally the Pasha said, "Come on Monday, and you shall have a final answer. But do not let the woman and those children come again."

Temptation Resisted.

On Sunday evening, the Greek chief of the quarter where Yanco resides, came to his house, and besought the wife to step over to his own house and see the head priest, who had a message to her from the Patriarch. The wife, who up to this time had not sympathized with her husband's sentiments, refused even to open the door, and answered that if in the exiling of her husband she was to find a proof of what her religion was, she henceforth would have nothing to do with it; that she was also a Protestant, and did not recognize the Patriarch. "But," said the head of the quarter, "your husband has recanted, and his confession is in the hands of the Patriarch." An evangelical Armenian brother who was in the house for the purpose of consoling the family in their affliction, persuaded her of the falsehood of this averment, and the man returned disappointed. All the Armenian brethren have manifested a most fraternal and sympathizing interest in their Greek brother, showing that in the true church of our Lord and Savior, there is neither Greek, nor Scythian, nor Jew, but that all are one in Christ Jesus. Nor have the various offers of money to Yanco been able to lead him to deny Him in whom he has believed.

Final Release.

Next day an official agent of the Patriarch came to see Yanco in prison, and tried to elicit from him a promise that when he should be brought before the Pasha, he would call himself a Greek, promising him that in that case it should all go well with him, and he would not be obliged to go into banishment. But the insidiousness of this request he well understood, the plan being to give the Patriarch the power to assert his claims over the heretic. He refused, therefore, saying, "I am a Greek, but a protesting Greek; and if you cut me in pieces, I shall die protesting that there is no salvation, but in Christ and the commandments of the gospel." So he left, also disappointed.

On Tuesday, the first time the Pasha was to be found, the civil agent of the Protestants called in behalf of Yanco. First of all the Pasha sent a commissary to see if the police had found all the representations in the petitions, about the deceptions of the Greek Patriarch, and the real Protestantism of the man, to be true. Satisfied on this point, he agreed to order his being set free, provided Yanco would give good securities not to preach. "But that is impossible," said the agent, "it is the duty of every one of us to preach." "No," said the Pasha, "that is only the business of the missionaries." "But we are all of us bound to make known what we believe." "Still, do not let Yanco insult the Greeks by saying that they are idolaters, and that their church is an idol temple." The agent answered that he hoped he did not use such language, unless excited by bitter words; that he was a discreet man. Finally, the Pasha wrote a model of the document of suretyship, by which he promised not to treat the Greek worship with contempt, and even an Armenian of the old Church was found who became surety for him; and Yanco was at last set at liberty.

I have seen Yanco since he came out of prison. He thanks God, not only for the opportunity of preaching the gospel in prison, but that in this strange way the gospel has been preached in his own house, and that his whole family are now avowedly declaring themselves to be on the Lord's side.

Mr. Homes says, in closing his letter, "Though the whole number of Greeks present at Mr. Goodell's service yesterday was but eleven, there were nevertheless five new hearers; and most of them are eager to embrace the truth. From the character of the men, we look upon this movement as big with promise. The largest audience which we have in the East, began originally on as small a scale."

Under date of February 15, Mr. Goodell says, "Sixteen attended the Greek service last Sabbath."

Testimony in a Dying Hour.

Under date of February 9, Mr. Homes describes an occurrence of recent date at Constantinople, which forcibly illustrates the power of divine truth

A remarkable testimony has lately been given in a dying hour to the power of gospel truth over the heart of man, which I am confident you will wish to have me record. It is an instance of a death-bed repentance, and, we hope, of sincere and saving faith.

Carabet was a tradesman in a quarter of the city where, in the persecution of 1846, the evangelical men were turned out of their houses by their enemies, and otherwise most harshly treated. He was more than sixty years of age, and attached to the evangelical brethren; but, being embarrassed in his money affairs, from worldly motives he abjured his evangelical heresy before the Patriarch, though he had never been a member of the church, and became acknowledged as an Armenian. But his conscience would not let him rest; and he felt constrained, from time to time, to come to the mission chapel. In spite of his professions of being an Armenian, therefore, he was pointed out by his countrymen as a Protestant.

With the lapse of years he was brought to the gates of death; and he became convinced, as did his acquaintances, that he was, indeed, about to pass through its portals. And now there seemed to commence in his breast a quickening of that pure faith which he had denied. Now he who had been for scores of years in the belief and practice of superstition, and had merely heard of salvation through Christ alone during the last few years, found that he could not go to his grave in quiet and peace of mind, without manifesting by some act that his faith, at any rate, was not in man, and, if possible, that it was in the righteousness of Christ.

Like many tradesmen who are unmarried, he had lived in his shop; the priests, therefore, offered him a more comfortable home at their own Armenian hospital. But though the cold has not been so intense for twenty years in this city, the thermometer having on one night been down to zero, he firmly refused. "At any rate, as you are going to die, you will confess and receive absolution," said the priests. This also he declined. With his knowledge of the truth, he would not venture to go into the other world, into the presence of his Maker, after having assented to a mockery, in which he had no confidence.

He made a Mussulman the entire executor of his affairs; and when his Mohammedan friend told him that he absolutely must not die in that comfortless shop, he requested that, if it were possible, a Protestant brother would receive him. This Armenian Protestant consented; and though the sick man lived but twelve hours after his removal, yet, according to the testimony of all those that surrounded him, he gave the most abundant testimony that he put his trust in none but Christ, and seemed to find a triumphant joy in his hope. He had great delight also in being surrounded by those whom he regarded as the followers of Christ, though they were cast out by his own nation as infidels.

The civil regulations required that he should be buried by Armenian priests; but when notice was sent to them, they refused to take up his body for burial, because he had died among the Protestants. The Armenian Patriarch, however, took a different view of the case, and ordered the priests to bury him. They came accordingly; but, having supposed that the Protestants would bury him, they had previously given notice to the lower class of the fact, well knowing that they would make a disturbance. Accordingly, three or four hundred people collected; but they were astonished and indignant at seeing their own priests, to the number of four or five, coming forward to bury Carabet's body. They were so riotous, even to laying hands upon the priests, that the latter were compelled to call upon the police guards to have some of them arrested. When the procession began to move, and the priests commenced their chanting, which the Mussulmans tolerate in the streets, there was such a renewed outcry, that all but one of the priests fled.

This whole occurrence illustrates the bigotry of the people, and the degree of persecution to which men are exposed who are sincerely attached to the truth. It required a stronger faith in Carabet to stand out against the persecutions of his countrymen, than Christians who live in a land where a profession of faith may even procure them respect, can well imagine. It was also a greater testimony to the wonder-working power of gospel truth than is often met with, that he who had grown grey in superstition, and had professed that he was an Armenian till his dying hour, did not dare even to go through the form of confession, but must leave the world with a trust in his Savior alone.

Aintab.

JOURNAL OF MR. SCHNEIDER.

Coming to the Light.

Mr. Schneider first describes the struggles and trials of an individual, who has been induced to postpone an avowal of his convictions in regard

to the truth, in consequence of the persecution which he had reason to anticipate. Our sympathies cannot fail to be enlisted in behalf of persons in such circumstances.

October 1, 1849. Among our hearers yesterday, as also on the previous Sabbath, there was an Armenian who has long been a secret friend of the truth, but who, on account of a large debt, for which he would be at once imprisoned, should he openly espouse Protestantism, has not yet declared himself one of its adherents. Meanwhile, however, he has been diligently engaged in canceling his obligations; and as he has now liquidated almost three-fourths of the amount, he is full of joy that the time is so near when he may embrace the truth openly and without molestation. It is quite likely that he will even now venture on the step, though with some risk of suffering; for he listens to the truth with uncommon interest. The animated expressions of his countenance, as one doctrine after another was presented, clearly showed what a full and hearty response it found in his heart. His case is only one of many which are similar. A great number, like him, are secretly Protestants, intending at no distant day to avow their sentiments openly; and as soon as their present entanglements with opposing men shall cease, or some difficulty in their way can be removed, they purpose to join our community. The prospect of additions to our congregation from this quarter is very cheering.

13. The individual referred to above continues to be a regular attendant on our services; and he seems to have fully cast in his lot with the Protestants. His heart is deeply interested in the truth. He always listens to it with the greatest eagerness; and when he speaks to others on religious subjects, his eyes fill with tears. Though we have six regular services in a week, including three on the Sabbath, he longs for a meeting every evening.

News from Marash and Killis.

Aintab has hitherto been, to an unusual degree, a point from which light has radiated to other places. This has been made very apparent by communications from the station, heretofore published. The following statements show that this good work is still going forward.

15. An enlightened Armenian from this place, though not a declared Protestant, has been to Marash, distant two days north-west from this place; and he brings favorable reports of a spirit of inquiry in that city. A resident of Marash, who has come hither on business, confirms the account. As the leaven of truth has evidently begun to ferment there, we have sent one of our native helpers to strengthen and encourage the inquirers, and send us a full report of the actual state of things.

22. From our native helper in Killis, we learn that a spirit of inquiry continues among the people of that place. He says that he has had more or less intercourse with about two hundred persons; and that of these some fifteen are sincere inquirers after the truth, groaning for deliverance from their former spiritual bondage. But there is opposition also. A lad obtained a Bible recently; and, as he was reading it, his father came into the house, and, finding him thus employed, forbade his perusing the sacred volume. As the lad insisted on his right to read the Scriptures, the father took a stick and struck him, and broke his arm. He received this treatment in a becoming spirit, rejoicing that he was considered worthy to suffer for Christ's sake.

In Malatia also there has been, for some time, one Armenian who is decidedly Protestant, and perhaps truly pious. And more recently, another individual of character and influence has declared himself on the side of truth.

Opposition in Marash.

November 5. The native brother whom we sent to Marash, has returned sooner than we hoped. A few days after his arrival in that place, he gradually began to find access to the people. He even had two interviews with the Vartabed; who seems to be enlightened, but unwilling to advocate the truth. As the people learned the character and sentiments of our brother, they came to him to converse and put inquiries. From two to ten came daily, for the space of about ten days. On one Sabbath, especially, he was occupied from morning till night with visitors, who came in such numbers, that the keeper of the khan where he had his room began to express dissatisfaction.

As a spirit of inquiry was rapidly spreading, the enemies of the truth were aroused. They went to the authorities and lodged complaints against this brother, as a man destitute of all religion, a deist and atheist, who was corrupting the people by his pernicious doctrines; and by such representations they obtain-

ed an order for his immediate departure, without any opportunity to refute the false charges. Though he repeatedly asked for access to the Pasha to vindicate himself, this right was refused him; and he was obliged to leave, as the order was quite peremptory. The opposers well knew that if he had had an opportunity to defend himself, they could not expel him; hence it was a stroke of policy to send him off thus expeditiously.

A good beginning, however, has been made. There are five or six sincere and honest inquirers after the truth; and some fifteen others who are favorably disposed. They have sent a request for books, and express a wish for correspondence with our brethren. As there is an Armenian population of some ten thousand in Marash, we shall endeavor in every way to keep up our intercourse with these men, thus waking up to the truth; and as soon as circumstances favor, we shall send another man. By judicious precautionary measures the enemy may be foiled in any attempt to expel him.

Hopeful Signs at Aintab.

Some idea may be formed of the state of things at Aintab from the extracts which follow.

7. As we hope to administer the communion before long, and as the mistaken views of this sacred ordinance prevalent in this country make it important that a correct exposition of it should be made, I am preaching several discourses on this subject. Last Sabbath, as I was delivering the second sermon to the females, one of them was deeply affected. She wept aloud, and sobbed during the whole of the last half of the discourse, so as to be heard all over the house. Nothing in the nature of the truths presented was calculated to excite her feelings, there having been merely a simple scriptural view of the subject addressed to the conscience. Several others were much impressed, and all were attentive.

The male audience in the afternoon was also very much interested and quite full. There were said to be some ten or fifteen new hearers. One of these has now permanently connected himself with our community. I am told that he wept during a large part of the exercises. He is one of the devout sort, having often, during his connection with the old Church, risen at midnight and repeated his unintelligible prayers in ancient Armenian. May he now worship God in spirit and in truth, with the same degree of zeal! His wife and relatives violently opposed him for a few days, and on one evening locked him out of his house; but he has remained firm, and his family have ceased to molest him.

Mr. Schneider says that a similar interest was manifested, in both male and female congregations, during the other parts of the day.

8. Last evening we had a church meeting, the object of which was to appoint what may be called visiting committees. Thirty individuals, members of the church and congregation, were selected and divided into ten companies, whose business it will be to spend such evenings as are not occupied with public religious services, in visiting such of their friends and neighbors, both Protestant and Armenian, as may be willing to receive them. The object will be to hold up the claims of the truth in a friendly manner, and to urge men to attend to the interests of their souls. All present entered heartily into the work; and, with the blessing of God, favorable results may be anticipated. A similar arrangement, last year, was evidently blessed.

From the statements made at this meeting, it is obvious that a very promising state of things exists in the Armenian community at large. There is, to an unusual degree, a hearing ear. Many who formerly would not listen to the subject of Protestantism, are now ready to converse with our brethren, and even, in some cases, invite them to their houses to read the Bible to them, and confer with them on religious subjects. The spirit of inquiry is on the increase.

Fasts and Feasts.

Under the same date of November 7, Mr. Schneider makes the following entry in his journal.

A small work in Armeno-Turkish on the origin of fasts and feasts, and many of the forms and ceremonies of the Oriental churches, has just issued from the press. Some fifteen copies, which were all that the first parcel contained, were at once taken and read with great avidity. An abundant supply has since been received, and the work is getting into good circulation. To the enlightened part of the community it is highly acceptable; as it gives them exact information as to the time when, the circumstances in which, and the Synods

or Councils by whose influence and authority, these things were first introduced. They are also furnished with good historical weapons against errors and superstitions, which many suppose to be of apostolic origin and authority. The old Armenians are filled with surprise and amazement at finding, that what their church inculcates as religion, is nothing but a series of external forms and customs, invented and authorized by mere men, many centuries after the days of the Apostles. No book has issued from our press for a long time, which has been received with more favor in Aintab. It is doing a good work.

Sabbath Services—Kissab.

It is not often that missionaries are permitted to speak of scenes of such deep and tender interest as Mr. Schneider describes below.

19. Our audiences yesterday (the Sabbath) appeared to be more than usually solemn. The text of the discourse addressed to the male congregation in the morning was, "And they made light of it." About two-thirds of them were in tears; and some who are not ordinarily moved, were seen weeping. The sermon to the female congregation in the morning was from the text, "Seek ye the Lord while he may be found; call ye upon him while he is near." There was a larger number present than we have had for some time past. They were very attentive, and many of them wept. One of them sobbed out aloud during one of the prayers. In the afternoon they were still more impressed. At one time there was a general burst of emotion over the whole room. The men, moreover, listened in the afternoon with the most fixed and solemn attention. Many wept at different times during the discourse. I observed the eyes of one of them closed, and his lips moving, evidently in prayer; while the solemn expression of his countenance revealed his thoughts and feelings. On the whole, it was a most interesting day. May the impressions made be rendered permanent by the gracious influences of the Holy Spirit!

Four days later Mr. Schneider wrote as follows: "Our evening meetings this week have been fully attended; and much interest has been manifested in them. At a meeting of candidates for church membership, there was considerable tenderness of feeling; indeed, several wept freely."

23. Mr. Benton writes from Aleppo, that a man from Kissab, twelve hours from Antioch, called on him, and informed him that there were fifteen individuals in that place, whose names he gave, who are enlightened and waiting to hear the gospel. There are three hundred Armenian houses in Kissab, and the language spoken is Turkish. According to this man's account, the movement which he describes sprang from two or more New Testaments which Mr. Van Lennep left there, while on his way to or from Aintab, two or more years since. We shall endeavor to inform ourselves more fully in regard to this place.

An Interesting Young Man — Prayer-Meeting.

30. Our services last Sabbath were attended by a very good number of hearers; and the interest and attention manifested were highly encouraging. In the afternoon, especially, there was an uncommon degree of solemnity. As usual there were new hearers; and among them was a young man, whom I have previously mentioned as having been cruelly beaten. Notwithstanding the treatment he received, and the threats and violent opposition of his father and friends, he has now taken his stand on the side of the truth, his mind being fully made up to meet any degree of suffering to which he may be called. He attends all our services, and appears extremely well thus far. Being naturally of a timid disposition, the position which he has taken indicates a lively interest in the truth. Even during his withdrawal from our public meetings, he was all the time engaged in reading our books in private, having supplied himself with a copy of every one in Turkish which our depository contains.

The commencement of a prayer-meeting for the benefit of the Protestant women of Aintab has been heretofore described by Mr. Schneider. The account will be found in the January Herald, p. 28.

December 7. The female prayer-meeting to-day was well attended, and marked by much interest. Three or four of the native females offered prayers, and their intercessions were very earnest and fervent. One or two of them were so much affected as to be almost unable to proceed; and there was much weeping, and even sobbing, among those who were present.

Mrs. Schneider, having observed for some time past that one of her pupils in the Sabbath school appeared more than usually serious, sent for her to-day to have a more private interview. We both conversed with her, and soon perceived that she was anxious for her salvation. She is about twelve years of age; but, though young, her views of divine things are very clear, and her sense of sin, though not distressing, is nevertheless real and genuine. We were both delighted, and greatly encouraged, to find one of the younger members of our community so much concerned for her soul. It is the first case of deep seriousness among the children. Her father is a most excellent brother and church member, and her mother is a candidate for membership. May she soon be numbered among the lambs of Christ's flock!

Extraordinary Meetings.

The statement which follows, will be read with unusual interest, as indicating a deeper movement among the Armenians of Aintab than many have supposed.

15. A member of our church informed me, that one evening this week twenty or twenty-five Armenians, still connected with the old Church, were assembled for religious discussion. Their object seemed to be to inquire whereunto this Protestant movement would grow, and what was their own actual position. They had a Bible before them; and among them was an old man who, though unable to read, by the aid of a remarkable memory, has made himself familiar with all the leading passages of Scripture bearing on the errors of the Armenian Church and the corresponding truths. As one point after another came up, he would say, "Turn to such a book, and such a chapter and verse, and let us read what the Bible says on that subject." The passage was produced and read, and the error either pointedly condemned, or the truth incontrovertibly established. The word of God having decided that point, another custom or doctrine of their Church was brought forward; and the white-bearded man would again say, "Turn to such an epistle, and such a chapter and verse, and see what is there written." Thus the whole list of superstitions and errors was gone through, one by one, and tested by the divine word. They continued together till near midnight, engaged in these investigations.

The result was a thorough conviction that they were in error; and they dispersed, confounded and entirely at a loss what further to say in support of their church. This is only one of many little circles, which are constantly formed for similar discussions. Indeed, the degree of agitation was never greater than at present. This is proved by various incidents which almost daily come to our knowledge. And it is peculiarly noticeable, that these inquiries are marked by a great degree of candor.

Power of the Word.

17. As Doct. Smith has had occasion to visit Aleppo, we have been obliged to unite the male and female congregations. Our narrow quarters have, therefore, been much crowded. Yesterday, and on the previous Sabbath, the room was literally packed and crammed in every nook and corner. A week ago yesterday, a few were even obliged to stand out in the rain, listening to the Word; and yesterday as many as twenty could find no place to sit or stand within doors. As usual, the most encouraging attention was given, and some fifteen or twenty new hearers must have been present. Several have become permanently connected with our congregation, one of whom is a man of influence and considerable wealth.

As I read the 139th Psalm yesterday, I observed that the eyes of a man of about thirty-five years of age were filled with tears. Another individual of our congregation I have seen weep more than once, under the simple reading of the word of God; and on several other occasions, I have seen the same effect produced by the mere reading of the Scriptures. So true it is, that the "word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow."

The Movement in Kissab.

It having been stated that there were a few Protestant Armenians at Antioch, where "the disciples were called Christians first," two members of the church at Aintab were sent thither to inquire into the facts, and report to our missionary brethren. But it was found that very few Armenians, if any, resided in that city. Some additional information, however, was obtained in regard to Kissab, mentioned by Mr. Schneider under date of October 23, from two or three Protestants of that place, who happened to be at Antioch. The purport of their communications is as follows:

20. In addition to the word of God, left by a missionary, Providence sent thither an enlightened Armenian from Aleppo as a school teacher, whom the deceased Bedros Vartabed was the means of interesting in the truth. By introducing the Scriptures in the spoken language, and by other efforts, he became the means of gradually drawing attention to the truth. But so much opposition to these new views, and to himself personally, was afterwards awakened, that he was obliged to leave the public school. The Protestants then employed him to teach their own children. After being thus engaged for a while, partly to avoid a more public rupture, he left the place.

Some ten or fifteen are fully Protestant in sentiment; and among them are five or six of the principal men. They purchased one hundred piastres worth of our books, which they are now reading. At the low rate at which we sell them, this sum furnished them a very good supply. These fifteen individuals were on the point of separating from the old Church; but finally a reconciliation was effected, on the condition that they should have perfect liberty to read and examine the Scriptures. They have not retracted any of their opinions; and their hope in yielding is, that the quiet thus secured will give them more opportunity of convincing others of their errors, and drawing them into their views. Each of these enlightened Armenians has a little circle of some ten or fifteen friends and adherents, who are more or less inclined to the truth, and whom they hope to persuade to embrace it fully. When these, or an equal number of others, shall have joined them, they intend to separate formally, and constitute an independent body; and then they mean to insist on having a missionary reside among them and preach the gospel. The main reason for waiting for a larger number is the fact, that the village is entirely Armenian, there being no Mussulmans to protect the Protestants against the aggressions of the old Church. Should they separate while their number is small, the other party would terribly oppress and persecute them, and perhaps arrest the whole movement. But when they shall have become a large party, this will be impossible.

What will be the final result none can foresee; but thus far the course of events has been quite interesting, and seems to disclose the presence of a divine hand. It very much resembles the commencement of the work in this place, the results of which have been so cheering.

Reverence for the Bible.

On the 21st of November, there were about thirty individuals present at the female prayer-meeting. "It was a season of much tenderness. Many tears were shed, as the native women poured out the fervent desires of their hearts in prayer."

27. The regard which this people feel for the word of God is one of the most pleasing and hopeful indications of good among them. Whenever a few of them meet together, they soon have the sacred volume in their hands. While the audience is collecting for worship on the Sabbath and at other times, some one reads the Bible until the preacher arrives, that no time may be lost; so that we almost always find them thus employed when we enter the house.

The same reverence for "the lively oracles" was recently manifested in another way. The proposition was made to elect one or two deacons; we have two excellent brethren of the church, who are well qualified for this office; but it so happens that their wives are unconverted, and far from having the character required of a deacon's wife in 1 Tim. iii. 11. And because they lack these qualifications, our church members felt that their husbands ought not to be elected. Now, though we could satisfy our scruples on the subject, and though they would in the end yield to our judgment, as better qualified than themselves to expound the word of God, we felt it inexpedient to press the point. Rather than do any thing which might lessen their high respect for the inspired volume, we chose to submit for a while to the inconvenience of being without deacons, which is not very great in our little church. Providence, we trust, will soon prepare the way for the necessary election.

Candidates for Church Membership.

The readers of the Herald will have noticed, that great care is taken at all the stations among the Armenians of Turkey, to preserve the church from the baleful influence of unworthy members. The course pursued at Aintab will appear from the following extract.

28. For several weeks past, much of my time has been occupied, as pastor of this church, in the examination of can-

didates for membership. Among a people who have been so long ignorant of the true nature of Christianity, it is to be expected that many wrong and imperfect notions will be entertained as to what are the proper qualifications. Hence the utmost caution is necessary in the admission of members. According to the best of our ability, we have endeavored to exercise this carefulness.

After three or four discourses had been preached on the subject, the plan which we adopted was as follows. Each candidate was privately examined, as to his views of Christian doctrine and his religious experience, by the pastor. Next the church committee, with the pastor, had a special meeting, in which the character of the candidates was examined and discussed; and finally there were two church meetings, at which both the missionaries were present, and in which we aimed to draw out from every member all that we could possibly ascertain respecting the individuals who ask admission to the fold of Christ. The result has been that seven individuals, five of them females and two males, have been accepted; and they stand propounded for admission on the first Sabbath of next month.

Of those who presented themselves for the same privilege, several were soon dismissed, as having mistaken their state and character; and others were put off, not because they were without evidence of Christian feeling, but on account of some imperfection, or some low view of duty, which, it is hoped, they will thus learn to correct; and in this way the danger of offences in the church will be avoided. We hope that many of these will be admitted at some future time; but we consider it wiser to keep some in abeyance for a while, by having an elevated standard, than to admit them with immature Christian principles, and thus endanger the purity of the flock of Christ.

An Interesting Communion.

January 7, 1850. Yesterday, according to previous appointment, the communion was administered, and the persons propounded for admission to the church were duly received. It was a season of great solemnity and tender interest. Many tears were shed during the reading of the confession and covenant, and the administration of the ordinance. The newly received individuals evidently felt the solemnity of their vows, as was apparent from their strong emotions. Several of the church members sobbed and wept aloud; and many in the congregation were much moved. The impression made by the whole service was obviously deep and salutary; and we cannot doubt that the Master of the feast was himself present by his special grace and love.

Many were present who do not usually attend our services; and, that there might be sufficient room for the audience, a portion of our ordinary congregation assembled in another room of the house, and were engaged in devotional exercises while the ordinance was administered. One of the new hearers is a man of influence, who has long been so much convinced of the truth, that on the Sabbath he has usually collected around him a small circle, and exposed to them the prevailing errors of the Armenian church, maintaining evangelical views, though he has never attended our service. Now he has been heard to say, that henceforth nothing but death shall prevent him from openly espousing the truth.

Two other men of character and standing appear to have permanently connected themselves with our congregation. Such a step on their part promises good to the cause, as a number of others, influenced by their conduct, are likely to be drawn within the influence of the gospel.

Kaisareah—Marash.

Mr. Johnston has been wishing and intending for some time, to make a visit to Kaisareah from Smyrna; and in that expectation he asked the brethren at Aintab to send him one of their church members as an assistant. Accordingly they despatched a man to that city; but Mr. Johnston was unable to join him, in consequence of indisposition in his family. When the native brother returned to Aintab, he reported that there were about thirty Protestent Armenians in Kaisareah, though they had not openly avowed themselves as such. Mr. Schneider also says:

He made a visit to one of the monasteries in the vicinity, where he found a Vartabed who was much enlightened and interested in the truth. With the Bible before them, they sat and read and conversed one evening till midnight, or after; and at the close our brother offered a prayer. The Vartabed was affected to tears, and said, "Brother, what we shall do to be saved? I have committed a great deal of wickedness," &c. &c. This Vartabed spoke of two others in another monastery as being also enlightened. He urged the importance of hav-

ing a missionary come to reside at Kaisareah; and so does this brother of ours, and a native evangelist from Constantinople, who has been laboring in the interior. The Vartabed thinks that in that event many would openly adhere to the gospel; and he says that of those who should profess it, he himself would be among the very first. Is not here another call for some one to come and preach the gospel? Who will respond to it?

As Marash, two days north-west from us, is an important field for effort among the Armenians, we have just made arrangements for another of our native brethren to make a visit to that place. Though the one sent before was so unceremoniously and unjustly expelled, we have confidence that the same thing will not happen again. At all events, we will make another effort; and may the great Head of the Church crown it with his blessing!

Learning to Read.

8. It is a fact worthy of notice, that many in our congregation have learned to read since they have become interested in the truth. Of all the females now connected with us, only one, or at the most two, could read before the gospel began to be preached here. Now there are twenty-eight who have either already acquired the ability to read, or are engaged in doing so; eighteen have just promised to begin; and fourteen express a desire to commence, their case, however, being somewhat doubtful. Among the males ten or more have become able to read well; ten or fifteen more are now learning to do so; and some others are thinking seriously of making the attempt. In all these cases, a desire to be able to read the Word of life has been the main, if not the only motive. When it is considered that most of these individuals are advanced in life, and that none of them have had the least intellectual training, their zeal in this matter indicates a very commendable interest in the truth.

9. We had a very interesting meeting last evening. It was my privilege to preach to an audience of more than one hundred adults, all of whom listened with deep interest. For a week-day service, this is highly encouraging.

In the letter which accompanies the journal which has furnished the foregoing extracts, Mr. Schneider says, "Every thing looks promising and full of hope."

Broosa.

LETTER FROM MR. CRANE, FEBRUARY 20, 1850.

A Marriage Ceremony.

MR. CRANE arrived at Broosa in March, 1849; and most of his time has been necessarily devoted to the acquisition of the language which he is to employ in preaching the gospel. The following extract from a letter, just received, describes an event which has excited some interest in the Armenian community.

One of our most promising young brethren was married to the daughter of Kooro Ogloo, a very amiable and consistent young lady, who, it will be recollected, united with our church a few months since. Mr. Ladd being unwell, and it being also thought that it would produce a good impression to have the native pastor at Constantinople perform the ceremony, the family, at their own expense, sent for Baron Simon. He came accordingly, and the result thus far has seemed to be decidedly favorable. He preached for us on the Sabbath, and the audience was larger than usual.

It being known that a native pastor was to perform the marriage ceremony, at rather an early hour numbers began to assemble. The room, though large, was crowded; and many stood at the windows, unable to obtain an entrance. The service occupied about an hour and a half, during which time there was an undisturbed, and at times almost breathless attention. Tears were seen to trickle down the cheeks of several, and that too, apparently, from the force of the truth presented; for our brother spoke with much tenderness and power. The venerable father of the bride seemed to be deeply impressed. He was so much pleased that he persuaded Baron Simon to remain over another week, that he might hear more of the truth from his lips. General satisfaction was apparent, as the company separated, and all seemed impressed with the truth spoken. The next day, at the father's request, Baron Simon held another service, and made an address to the friends of the family.

Mr. Crane says, in conclusion, that there are two cases of serious inquiry at Broosa; and several attend the mission services regularly, who have not been accustomed to do so.

Nestorians.

LETTER FROM MR. BREATH, DECEMBER 25, 1849.

Recent Occurrences.

THE following extract from a recent letter of Mr. Breath contains the latest intelligence from the Nestorian mission.

Since the letter of Doct. Wright, dated November 24, about thirty village schools have been opened, which are widely distributed over the plain and in the neighboring mountain districts. Those on the plain will be visited during the winter by Mr. Coan, attended by Deacon Moses of Geog Tapa as an assistant and interpreter.

It was found necessary to have a vacation of a few days in the male seminary at Seir, in consequence of the appearance of the typhus fever among the pupils. A number of them were attacked; but it is matter for grateful acknowledgment, that of those taken while the seminary was in session, none have died. One from Geog Tapa, however, who was seized after reaching his village, deceased. He was one of the converts; and we trust that he has made a blessed exchange. The session has recommenced.

Mr. Stevens, the English Consul at Tabreez, has written a letter to our new Prince Governor, Mohammed Rahem Meerza, commending members of this mission to his favorable notice. After pruning the letter of its complimentary Persian superfluities, the following is the substance, a translation of which Doct. Wright has furnished. "Salutations to his Royal Highness, august and exalted Prince. Certain English-American gentlemen reside in Oroomiah, who are under the protection of the powerful English Government; and, moreover, they are on terms of perfect friendship and intimacy with me, your sincere friend. I request of your Royal Highness, therefore, to show them kindness and attention. Any favors done to them I shall regard as done to myself; and they will occasion in me sincere joy and satisfaction."

The Russian Consul is now on a visit to this place. His coming was quite unexpected, and there are various surmises as to its object. Some of our number called upon him day before yesterday, as a mark of respect, and also to tender the hospitalities of the mission. These he civilly declined, on the score of ill health. He made many inquiries in relation to our work, some of which seemed quite significant; as, for example, "Where do the natives about you worship?" He returned the call of our brethren yesterday afternoon, and visited the female seminary, with which he appeared pleased.

There is a good degree of attention to the Word preached, as also increasing propriety of deportment in most of those for whom we entertain a hope that they have met with a saving change. In these respects there has been a manifest improvement during the two years of my absence from the field.

LETTER FROM MR. COCHRAN, JANUARY 25, 1850.

The Seminary at Seir.

MR. COCHRAN, it will be remembered, has charge of the seminary for males at Seir, in place of Mr. Stoddard, who is temporarily absent from the mission. In the following communication, therefore, he speaks of occurrences which have passed under his own eye, and in which he naturally feels a deep interest.

In the male seminary we have forty-four pupils. Two of those who were with us last year, and who gave evidence of piety, have been called away, as we have reason to hope, to the heavenly rest. Twelve others, who were generally of the older and more advanced class, and who are hopefully pious, with two exceptions, have left the seminary, and have thus given place to other applicants.

One of the twelve, Deacon Yacob, has been made a teacher in the seminary; and all the others are either employed as teachers of village schools, or are engaged in their respective vocations among the people; and we feel a degree of assurance that most of them, wherever they may be, will be guides to the blind and the perishing around them.

We have received eleven new pupils this year; the most of whom are older and more advanced in study than those who were admitted the previous year. We have now four young men from Julamerk, the district in which the Patriarch resides, and from the mountain districts twelve, a much larger number than has ever before been in the seminary. These mountaineers are among our most hardy, energetic, and promising pupils. One of them is a deacon; and others are candidates for ecclesiastical offices. We con-

sider it an encouraging fact, that these young men have been sent down to us in the providence of God; and we may hope that they will be soon fitted by the sanctifying power of the Spirit, through the truth, to carry back the message of life and salvation to those remote and destitute regions.

It is stated in the preceding letter from Mr. Breath, that the seminary was dismissed for a few days, in consequence of the unexpected prevalence of the typhus fever in the institution. From Mr. Cochran's letter it appears that the vacation continued about two weeks, when the pupils came together and resumed their studies

Visit from the Governor.

On the 9th instant, the Prince Goverernor of Oroomiah, brother of the late King of Persia, who has lately entered upon his office here, breakfasted with the mission at Seir, and visited the seminary. He expressed himself delighted, in the highest degree, with the examination of a class in geography, and with exhibitions of the magic lantern and other philosophical apparatus. At his request the pupils sang two of their sweetest hymns, which evidently contributed to the amusement of his Highness, if not to his edification.

The attention that this high functionary has shown to the mission, in becoming their guest, visiting the seminary, and expressing his interest in our work, is a gratifying circumstance; as we may hope that it will contribute not a little to the dissipation of bigotry, and the prevalence of more friendly and liberal sentiments among the people with whom we dwell.

Revival in the Male Seminary.

The remainder of Mr Cochran's letter will be read with deep feeling by all the friends of missions. The mercy of God to the Nestorian people is wonderful. To him alone be the praise!

It is a very remarkable fact, moreover, that this revival began on the first anniversary of the commencement of the previous revival; but none of the Nestorians were aware of this coincidence at the time.

You will rejoice in the intelligence, that the Lord has again been pleased to visit us with the reviving and converting influence of his Holy Spirit. The displays of awakening and, we trust, of saving grace, which we have beheld at Seir during the last ten days, remind us of the most thrilling and memorable scenes of the last winter. Nearly the whole seminary are now awakened. Christians are examining, with anxious and tearful solicitude, the foundation of their hopes; and quite a number of young men, and others with us, are deeply convicted of sin, and are pleading for mercy and salvation.

The commencement of this work was emphatically "without observation," and without the use of any other than the ordinary means of grace. The second Sabbath of the month, January 13, was characterized by unusual stillness and solemnity, by attention to the preached Word, and by marked readiness in the recitation of the usual Bible lesson. At the evening prayer-meeting, Deacon Tamo spoke of the uncertainty of life, and the need of preparation for death, alluding in his remarks to the death of two of our number during the past year, and the sickness of many others. The congregation were moved, and wept freely and audibly. At the close of the meeting one of the teachers came to my room, saying that the school were weeping, and desired that another prayer-meeting should be held. Upon entering the school, I found all with their heads bowed, and many offering ejaculatory prayer. For some time remarks were made, and prayer was offered. At length, however, the weeping became so loud and general, that I feared the result of further excitement; and I requested all who were so disposed to repair to their closets, and there unburden their hearts before the mercy seat. That night, I doubt not, witnessed the penitential and effectual prayer of many a broken heart for the light of the Savior's countenance, and the blessings of his salvation, to be restored to them.

The next morning, at prayers, the solemn, anxious and weeping solicitude of the school gave unequivocal proof that the Lord was again in the midst of us. During the exercises the intensity of feeling could find vent only in sighs, groans and much audible weeping. And from that time the work advanced with surpassing rapidity and power. In a few days it apparently reached a depth, intensity and maturity, that were not witnessed in a much longer time, after the commencement of the last revival. On the Friday following, there was public confession of specific and general sins, more overwhelming and affecting than language can describe. It seemed to be a thorough breaking up

of "the fallow ground," and as such, a truly hopeful indication of a great and searching work of grace.

Other Facts of Interest.

Almost simultaneously with the commencement of the work in the seminary at Seir, a deep interest appeared in the female seminary in Oroomiah, which has gradually increased until the present time. The last Sabbath is represented as having been a day of altogether unusual interest in the city. The members of the female seminary, influential native helpers, and, indeed, nearly all the large congregation, were moved to tears under the exhibition of divine truth. The village of Seir is sharing largely in the revival; and we hear of deep solemnity and more than ordinary prayerfulness at Geog Tapa.

Deacon Jeremiah, formerly a papal Nestorian of the monastery of Elkoosh, who came from Mosul to Oroomiah with Messrs. Perkins and Stocking, has spent a few days at Seir during the progress of the revival. Very soon after he arrived here, he was brought under very pungent convictions of sin, and has since, as we hope, been truly converted to God.

JOURNAL OF MR. PERKINS.

THE perusal of the foregoing letter from Mr. Cochran will naturally awaken a general desire to know more of this extraordinary work of grace, occurring, as it does, among a people who have been so greatly blessed in past years. A journal of Mr. Perkins has just been received, which contains a record of the commencement and progress of the revival, made from day to day; and which, therefore, cannot fail to present some phases of it which will be both gratifying and instructive

Commencement of the Revival.

January 14, 1850.—Yesterday was the Sabbath. I often thought of the 13th of January last year, that memorable day on which the revival commenced with power; and I trust I had some desire for the return of such a season. There were, however, no special indications of feeling during the day. Deacon Yacob preached in the forenoon from the passage, "Rejoice, O young man, in thy youth," &c. It was a good sermon. I preached in the afternoon from the text, "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." The attention was solemn, more so than usual, as I thought; but I little expected that the desire of my heart was so soon to be gratified. At the meeting held in the evening, conducted by Deacon Tamo, there was very deep feeling; and I trust it was the commencement of another revival.

This morning the solemnity and interest seemed to be so general and deep, that we concluded to spend most of the day in religious exercises; and we have done so. It has been a solemn day.

There had been no unusual religious services when the work commenced; so the Lord was in this place, and we knew it not. The beginning has been more sudden than it was last year; and the feeling manifested is apparently quite as pungent. Time alone, however, can prove its genuineness and depth.

15. This has been a day of great solemnity and interest in the seminary. Most of the time has been spent in prayer; though we tried to introduce study as much as we could, without doing violence to deep and sacred emotions. Indeed, the revival has increasing marks of genuineness every hour; and I feel now that it is really the Lord's work, and not man's, and that he will carry it forward.

16. The feeling has been deeper today than at any previous time; though there has been less outward manifestation. There has been solemn silence, interrupted only by suppressed sobs. I preached at eleven o'clock in the forenoon, on the new birth. Doct. Wright preached in the afternoon from the text, "For that all have sinned." This evening I conducted a prayer-meeting in the seminary, and remarked on the parable of the ten virgins. I never attended a more solemn meeting.

Under the preceding date, Mr. Perkins says; "There is one girl awakened in the female seminary, the sister of Morissa. She was almost the only person in the school who was unaffected last year. An unusual solemnity seems to have been apparent there, also, last Sabbath evening."

Progress of the Work.

17. Mr. Cochran preached at eleven o'clock this morning. His theme was, "Agree with thine adversary quickly," &c. Mr. Stocking preached the weekly sermon in turn at three o'clock this afternoon. I conducted our prayer-meeting in the seminary this evening, dwelling upon the passage, "Grieve not the Holy Spirit of God." The solemnity is quite

as great now as it has been at any time; though the ebullition of feeling is less. The pupils have been kept at their studies more to-day than on any previous day this week.

18. Mr. Cochran thinks the state of the seminary to-day more interesting than it has yet been. So it seems to me. A good deal of interest begins to appear also in the village of Seir. This afternoon I preached in the city. There is not a little solemnity in Miss Fisk's schoool, though nothing which we can call a revival. It is an interesting fact, that the awakening commenced there the very evening on which the work of grace commenced here; though there had been no intercourse or communication between the two schools.

19. We hear of increased feeling in Miss Fisk's school to-day. The solemnity is very deep, and there are some cases of special interest. Yesterday Deacon Jeremiah came up from the city, to spend a few days. To-day he is in deep distress as a lost sinner.

We had a very solemn meeting this evening, conducted by John. He preached from the words, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Before the services, I conversed with one large boy, a new scholar, who seems to be almost in despair. He thinks he has grieved the Holy Spirit. His case strikingly shows the pungency of the work.

The following day is characterized as "a solemn Sabbath." Next morning Mr. Perkins entered in his journal, "I feel exceedingly anxious, from the apprehension that there is less feeling in the school than there was some days ago." Before the close of the day, however, his fears were dispelled.

21. We have had a solemn meeting this afternoon. I preached from Jonah i. 6. "What meanest thou, O sleeper," &c. I believe some are intensely solicitous lest the Holy Spirit should depart from us. The good work is progressing in the city.

John left us this morning for Geog Tapa. He is deeply anxious for a revival in that place. He has felt a good deal weighed down of late, in consequence of some cases of backsliding. Melek Agha Bey, of that village, continues to be a humble, devoted Christian, and he exerts great influence for good. I have little doubt that the earnest desires of John's heart for a revival of religion in his native village will be gratified.

There was a very solemn meeting in the seminary this evening, conducted by Deacon Tamo. I do not think the good work has been more pungent at any time than it is at this hour.

22. In a prayer-meeting in the seminary this morning, Deacon Jeremiah stated his religious experience in a very affecting manner, as given me by Mr. Cochran. How very interesting to observe that a true work of grace is essentially the same, in all ages and in all lands! His case is perfectly original with himself. He probably never heard a person relate his experience in public or private; and yet it is just such a thorough, sifting case of conviction and, as we trust, conversion, as we have often known elsewhere.

Ahmednuggur.

LETTER FROM MR. WILDER, JANUARY 14, 1850.

THE last number of the Herald contained a brief notice of a tour, performed by Mr. Wilder, among certain villages constituting a portion of the large and interesting field committed to the supervision of this mission. More recently he has made another excursion, taking a somewhat wider circuit, in that part of the Deccan which lies north of Ahmednuggur. "The first ten miles of my route," Mr. Wilder says, "lay in the same direction as I traveled before; and my first encampment was in the same village." Here he had a pleasant interview with the native church member residing in the place, described in his former communication; and he was gratified to find the brother of this individual more confirmed and established in the truth. Both the brother and his uncle were desirous of being baptized and received into the church; and two other persons manifested a very gratifying interest in the doctrines of Christianity, confessing their full conviction of their correctness and importance.

Hook Swinging Prevented.

Proceeding on his journey the next day, December 20, he found another pilgrimage in honor of Khundoba, "in the very spot where the people had performed their wicked revels the previous month."

I pitched my tent near a small village at the foot of the hill; and, after the heat of the day, I commenced the ascent to the temple, the place of assembly. Just at the same time, a vociferous crowd issued from the principal gate of the village, composed of nearly all its popula-

tion. Their wild shouts and harsh music at once drew my attention. In the midst of them walked a young girl, sixteen or eighteen years of age, under a white canopy supported by four men. Four other young girls attended and kept near her person. The music soon ceased; and the whole crowd, in a kind of mournful procession, pursued their way to the hill. The girl carried in her hand the cruel instrument which at once indicated her purpose. She had made a vow, and was going to swing in honor of Khundoba.

I allowed the procession to pass by me, and managed to get the attention of the pateel, a village officer of the most influence among them, who readily fell back, and walked by my side. I soon learned from him that the girl was his own sister, and that she had made a vow, to procure a wife for her brother. The wife had been obtained, purchased of course; but still the agency of the senseless idol was sufficiently manifest to their blinded intellects, and the wicked vow must be fulfilled. The character of the ensuing conversation you will easily imagine. The pateel was a man of intelligence, and could appreciate the force of an argument. I soon drew from him a voluntary pledge that no one of his family should ever make another such vow. "But why not stop at once, send home your sister, and abandon your cruel purpose?" The proposition startled him, as something most abhorrent and utterly impossible; but before we reached the top of the hill, I was gratified to find him yield so far as to promise that he would do what he could to prevent the swinging.

We reached the summit; and the sister, with her whole train, was soon lost sight of in the general crowd. In front of the temple stood a post, with the usual apparatus for swinging. I took my station near it, and began to speak of the folly and cruelty of their wicked rites, as also of Christ, and of faith in him as "a more excellent way." I secured the ears of all within the compass of my voice, and for a few minutes they listened attentively. But we were soon interrupted by a burst of harsh music, and a procession advancing from the temple. In the midst of it appeared the girl, bearing the significant weapon before her, and closely attended by her four companions. I looked eagerly for the pateel, her brother, and to my regret perceived him near her, sustaining his part in the cruel ceremony.

They began to arrange the apparatus, and prepared to insert the hooks in her back. An involuntary chill came over me at such an exhibition of determined cruelty and superstition. But a pause ensued, and the music ceased. Loud and harsh words followed, with excited, angry looks, and lastly, blows. I was troubled to account for the movement; but I soon learned that the recent government survey had transferred the temple and grounds to another village; and hence there arose a struggle between the priests of the two villages, each claiming the rights and emoluments of the ceremony. And what were these? About twelve and a half cents, for cutting the flesh of the poor girl's back, and inserting the hooks! "Surely," thought I, "Satan is for once divided against himself."

I seized the opportunity to ply my arguments again with the pateel, and, much to my gratification, succeeded. The poor girl was soon on her way home. The contending parties were equally surprised and chagrined at the movement; but they were unable to change the pateel's resolution. As I followed the girl and her party down the hill, in company with the pateel, I felt anxious to know what was passing in her own mind. I tried to draw her into conversation, but she was very timid and reserved. Still I gathered sufficient to convince me that she was well satisfied with her escape; and to a friendly native with me she expressed her decided joy. Such events encourage us to hope that the true light is breaking; but the darkness is still fearfully dense.

A Case in Surgery—Newasse.

The following day was the Sabbath, which Mr Wilder spent in a large village, devoting the forenoon to the brahmins, and the afternoon to the lower castes. The former gave him abundant occupation with their objections, cavils and revilings; but the latter listened to his message with respect and attention. He remembered the words of the evangelist: "And the common people heard him gladly."

I next arrived at the village of Yasooba, who came to me on my previous tour, anxious to confess Christ. I found him still steadfast in his faith and purpose. His wife, mother-in-law and uncle also request baptism; and some others show a gratifying interest in the Christian religion.

While I was in this village, an inci-

dent occurred, such as the providence of God sometimes turns to good account. A young koonbe fell from his horse, and broke his arm. He was alone in the fields, and lay there suffering for some time. He was brought in at dusk; and his friends hastened to tell the missionary and to implore assistance. The people have no surgical skill; and at such times they merely lament their evil destiny, and call in vain on their false gods for help.

I hastened to the young man, and found him in great distress, his arm sadly broken, one joint still dislocated, and fearfully swollen. I explained what must be done to set it, and asked them to assist me. But of a dozen strong men none had nerve enough; and, indeed, through fear both they and the young man himself resisted my efforts. These were providentially successful, however; and as the bones came into their places, the instant relief was so marked, that the poor fellow cried out, declaring that henceforth he would take only the name of the true God. The circumstances made a deep and salutary impression, I trust, on the minds of all.

It has been the wish of the mission to commence operations at Newasse, the place mentioned in the subjoined extract; but unforeseen difficulties have hitherto prevented. A letter of Mr. Fairbank, having a special reference to this place, was published in the Herald for June last.

I went on to Newasse, of which you have heard so much. I had quite a pleasant interview with the people, and passed on to the villages where some of our native Christians live. These I found suffering very much, both spiritually and temporally. Being poor and ignorant, they need the closest pastoral watch and care, with constant instruction. All the influence around them is heathenish, as are all their own habits. But at this time their deep poverty demanded peculiar sympathy. Three families at one village had suffered long from sickness, and were almost in a starving condition. The houses of nearly all the poor Christians had fallen during the heavy rains; and most of them were fit subjects for commiseration and private charity. Still it was grateful to find them expressing their humble faith in Christ, and trying to walk worthy of the gospel. This whole northern part of our field gives much promise, and demands a large amount of attention and labor.

Madras.

LETTER FROM MR. WINSLOW, JANUARY 12, 1850.

Examination of Schools.

THE following letter, with the accompanying notice from the Madras Athenæum, will give the friends of missions some idea of the examinations to which the schools under the care of the brethren at Madras are periodically subjected. A number of gentlemen, clerical and lay, were in attendance, showing their interest in the intellectual and moral improvement of the people of India.

I enclose an account of the examination of our schools from the Athenæum, a leading journal in Madras. I am sorry that it was not made by the regular reporter of that paper; but he was absent on urgent business, and requested me to have his place supplied. He would have been able to publish much more concerning the schools, than could be said with propriety in the circumstances.

The number now on the roll of the English school is two hundred and ten; and the daily attendance is nearly equal to the number present at the examination. They do well, considering the opportunities which they have. The monitors were all trained in the school; and though they are heathen, they have a good knowledge of the Scriptures, and a very fair knowledge of English, and of the elements of science. This school is almost the only object for which contributions are made to us; and these have more than covered its expense during the last year. In a pecuniary point of view, it has cost the Board nothing, and less than nothing, the last two years.

I only regret being able to give it so little attention, and that I have not a head-teacher anxious for the salvation of the souls of these youth. I do not know of a better missionary field to work in than such a school presents, that is, among a people situated as the Hindoos of Madras now are. It should be known that two from the school have been baptized, and now maintain a consistent walk as Christians. One was received by me, who is now with Doct. Scudder as an assistant; and one is in the Free Church mission, preparing to be a native preacher. Three others were removed from the school, when under serious impressions, and confined; two of whom at least have not, so far as I can learn,

lost their impressions, which may yet prove effectual to lead them to Christ. But it is not an easy thing to give up father and mother, and house and land, and friends of every name, even a wife, and become a persecuted beggar, for conscience' sake. There are some now in the school who, if in a boarding-school, would at once, I am persuaded, ask urgently for baptism. But they have not as yet strength to give up all for Christ. Should the Lord, in answer to the prayers of his people, work mightily among them, we might hope for such results. As it is, we must labor in faith.

Account from the Madras Athenæum.

The account of the "examination of the Chintadrepettah division of the American mission schools," published in the Madras Athenæum, to which Mr. Winslow refers in the foregoing extract from his letter, is as follows:

The annual examination of these schools, vernacular and English, took place in the Chintadrepettah chapel on the 10th instant, commencing at noon. The vernacular boys' schools were first examined, the Rev. J. Scudder, M. D., in the chair. After prayer in Tamil by the chairman, and some remarks from the Rev. M. Winslow, the superintendent of the schools, the examination commenced with the lower classes, and proceeded to the higher in the Tamil language, being confined in a great measure to the scriptural lessons of the boys. They answered promptly, and questioned each other with great readiness, according to their standing, in the smaller and larger catechisms, Scripture History, and in portions of Scripture read; also in the moral lessons of Avayar, and in Negundu, the native dictionary. They were very prompt in mental arithmetic; and manifested some knowledge of grammar and geography. H. Stokes, Esq., Rev. R. Johnston, and native preacher Vancataramiah put many questions, and kindly assisted in the examination.

At two o'clock the examination of the girls' schools, containing one hundred and twenty girls, including a few from Royapoorum, commenced. It was principally, though not entirely, confined to the two upper classes, consisting of about thirty girls, who appeared bright and intelligent, and were very neatly dressed. They read scriptural selections, and in Matthew's Gospel, without hesitating, and answered questions promptly on the portions read, though somewhat impeded by diffidence. They answered well when questioned on the smaller and larger catechisms and Scripture history; also on a part of Negundu, and a few pages in grammar and geography. Three or four of them sang a native air, and two of them read in English. It was pleasing to see their intelligent and happy countenances, as lighted up with the gleams of mind beginning to act on great subjects, and dwelling on the thoughts of God and the Savior, the "children's friend."

The examination of the English school commenced at three o'clock, and also with the lower classes, W. H. Bagley, Esq. kindly presiding. It was stated that one hundred and fifty-one young Hindoos of the school were present; and that they were divided into eight classes. The lowest class was examined only in the small catechism and spelling; the others successively, according to their progress, in the larger and smaller catechisms, Scripture History, reading in the Old and New Testaments, grammar, geography, Brief Survey of History, History of England, arithmetic, (in which they showed much spirit in examining each other,) and in algebra. It was stated that the first class were prepared for examination in geography, and in Symmond's History and Geography of India; but their was not time to test their knowledge. The monitorial class were examined briefly in plane trigonometry, on the method of measuring heights and distances in accessible places, and also briefly in oblique trigonometry. This class read part of a chapter in Hebrews, and examined each other, and were examined by Mr. Winslow and others on different portions of the Epistle, as well as the part read, with great satisfaction to the hearers.

The exercises were enlivened by two dialogues spoken by very little boys with great humor and propriety, and by the reciting of hymns and prayers. One lad rehearsed the speech of Paul before King Agrippa, with a good degree of propriety, entering apparently into the meaning of the words. The chapel was well filled with pupils and visitors, many of the latter as well as the former being natives, some of them native gentlemen, and several of the native converts of the Free Church of Scotland, including Vancataramiah, native preacher, who took part in the examination.

Mr. Bagley at the close, after the distribution of the prizes, expressed himself as much gratified with the appearance of the English School, regretting that he was not in season to witness that of the girls and the boys of the vernacular schools, and testifying to the importance of supporting such valuable institutions in so populous a neighborhood. He was sure that they were doing great good. Others privately expressed their high satisfaction with the animation, promptness and spirit manifested by the pupils throughout. Sometimes they got beyond their depth, and sometimes doubtless repeated merely memoriter; but generally they evidently understood, to a great degree, what they recited, and could not but be convinced, in their own minds, of the superiority of Christianity over idolatry. Their whole education is undermining the foundation on which Hindooism rests. The number of pupils present was four hundred and seventy-one; some belonging to the schools being detained by sickness and other causes. The examination closed at sunset.

Sandwich Islands.

LETTER FROM MR. BISHOP, OCTOBER 26, 1849.

MR. BISHOP is now laboring at Ewa, the station which he has occupied for so many years, independently of the Board. In accordance with the plan referred to in the Herald for January, and more fully set forth in the last Annual Report, he will henceforth look to the people under his care for his support. Still he does not wish to cut himself off from the sympathies and prayers of American Christians; hence he will make known the state and prospects of his field, as heretofore, to the Prudential Committee, and through them to the public.

Religious Declension at Ewa.

It appears from the following extract, that the purity and efficiency of his church have been injuriously affected by the alarming prevalence of disease and death among his people a few months ago.

The past has been a year of religious declension. The late revival subsided a year ago, when the measles began to prevail. There were no symptoms of a retrograde movement, however; and we seemed to be holding on our way in peace. But suddenly I found the Sabbath congregation reduced to a mere handful, varying from forty to one hundred; and so it continued for about five months. During the whole winter, sickness and death were around us; and our great work consisted in visiting the sick and attending funerals.

At our communion on the first Sabbath in April, about two-thirds of the original church had returned. The remainder were either dead, or still too feeble or too indifferent to attend the services of the sanctuary. Sickness and death were still among us; and long absence had weaned many from public worship. Indeed, there are many who, to this day, have never returned to their duty as members of the church, and who give not God the glory of their recovery.

The cause of this is apparent. They were led by their doctors into gross acts of idolatry, according to their ancient customs, in order to obtain a cure for their sickness. They sinned against the light, and were left by the Holy Spirit to the consequences. God only knows whether they can be reclaimed; but they are shutting their hearts against the truth.

Diminished Population.

Mr. Bishop has some remarks upon the perpetuity of the Hawaiian nation, which will be read with melancholy interest.

The prospects of this people, at the present juncture, are peculiarly discouraging. They are a sickly and dying race. In this respect they have greatly degenerated from their former athletic condition. The diseases imported from civilized lands, in former years, have wrought this disastrous change. Their numbers have diminished more than fifty per cent. in one generation; and no indications of their perpetuity appear upon the face of society. Christianity affords the sole ground of hope that a remnant will be saved.

The cause of this decrease in the population at the Islands is further accounted for in the subjoined paragraph.

This people, with few exceptions, do not regard the organic laws of life in their mode of living. All their habits are wrong. With little forethought, and holding human life in low esteem, they pay no regard to cautions for preserving health; live in filth and among vermin; wear clothes in dry weather, but take them off when it is wet and cold; sleep abroad in the night air; freely indulge in unwholesome and excessive diet, and have nothing as suitable food in sickness. When suffering with a raging fever, their lungs laboring under a severe influenza, they will plunge into cold water to allay their internal heat. Indeed, cold water is their main specific for every kind of sickness.

Partial Improvement.

According to the testimony of all competent judges, there has been a marked change in the physical and social state of the Hawaiians; though there is still much to lament in their habits and customs.

There is, however, a gradual diminution of their poverty and destitution; and there is also an increase of the comfortable means of living. Since the discovery of gold in California, the price of labor and of all native produce has doubled, and articles of foreign fabric, at the same time, have fallen in value. Every man who is industrious, can and does accumulate property. It is not uncommon to find men with one or two hundred dollars in their possession. But the native who gets money,

instead of improving his habitation, and increasing his domestic comforts, usually spends it in buying expensive clothing and gay trappings for his horse. To see him on horse-back, decked out in his expensive equipments, one might suppose him in easy circumstances. But what you see on him and about him, is nearly all that he is worth. His house is a mere thatched hovel, with one room, containing a few mats and calabashes, and perhaps a chair or two and a table, with a chest for clothing. The whole establishment is without cleanliness or comfort, and it indicates but an incipient state of civilization. Still he is as well off as his neighbors; and he is, therefore, respectable in his own eyes and also in theirs. He feels no sense of degradation, because he compares himself only with his own people. He feels, too, that his present condition is much elevated above that of his fathers, or of himself, as he was a few years ago. He has a seat of his own in the chapel, and comes to church with his family on the Sabbath, well dressed and clean. He has a horse to ride to and from the service, and he carries his Bible and hymn-book at his side.

This is the bright side of the picture. But his old habits of aversion to labor, his want of forethought, his proneness to deceive and take undue advantage of his neighbor, and his facility to fall into temptation, cling to him still, and are often contending for the mastery.

The Hawaiian Christian.

It will be understood, of course, that the following description does not apply to all church members at the Sandwich Islands. Some are bright examples of piety and holy living.

In truth, he is made up of two natures; one being that of the Christian, lately assumed; the other that of the old heathen, with all his prejudices and superstitions. It cannot be expected that his walk and conversation will be as if he had been born and nurtured in the bosom of a Christian family.

He may be better compared to some Washingtonian, once the wretched victim of vice, and the inhabitant of the gutter, but now washed and clean, and admitted into decent society, still struggling, however, against his former appetites and habits, perhaps manfully, and anon overtaken in an unguarded moment, and falling into the snare. He still struggles, and on the whole he is able to hold on his way. There is much to lament in his course; but he holds on to the end, dies in peace, and in the hope of immortality.

Compare a Hawaiian Christian to this brand plucked from the burning, and you have his character. From the world he gains the name of a hypocrite, because of the frequent mastery of his former habits over him. His pastor and his more established brethren stand in fear of him, exhort him, and pray for him, because his light does not shine as it ought, and his faith is too feeble, and Satan's temptations are strong. But the Lord is gracious unto him, while he lingers like Lot on the plain; and he is finally carried through in safety, a ransomed heathen, a sinner saved by grace. Bless the Lord, and give him all the glory!

Ground of Hope.

The following extract will doubtless gratify all the friends of the Sandwich Islands mission.

The ground of hope that a remnant of this people will be left to perpetuate the race, rests on the fact that there are many virtuous men and women among them. God is hearing their prayers, and blessing their endeavors to promote the welfare of the nation. He has already interposed his kind providence, by delivering them in repeated instances, when their enemies were ready to swallow them up.

The severe ordeal through which the Government and people have just passed, during the embraces of French "liberty, equality, and fraternity," is an instance in point. During the late visit of the French Admiral, prayer was offered up in every Christian family, and in social and public meetings, for the Government and nation. And God turned the heart of the Admiral from his first design to burn, plunder and massacre, and sent him away in chagrin at what he had so wantonly and unavailingly done. Why should the Lord thus interpose, if it be not that he has purposes of good in store for the Hawaiians, even for the remnant, the chosen vessels of his mercy?

LETTER FROM MR. HITCHCOCK, NOVEMBER 6, 1849.

State of Religion in Molokai.

THE intelligence from this station has been cheering for some time past; now, however, the report is of a different character.

My letters of late years have doubtless greatly encouraged you; but this must be of a different character, though it will not be wholly discouraging. Religion has not been in a more undesirable state with us, for many years past, than it is now. I have reported in some of my recent letters, that not a single case of discipline had occurred, for nearly or quite two years, among all our eleven hundred church members; now, however, I am obliged to say, that within less than four months several very aggravated cases of crime have occurred among our communicants. Formerly the house of God was uniformly thronged on the Sabbath, or at least very well filled; now there are many empty seats, and a spirit of slumber is quite too common among the professed disciples of Christ.

Still our heavens are not entirely clothed in clouds; there is some clear sky even now to be seen. We frequently hear the strong cry of importunate supplication; the little prayer-meetings are not altogether deserted; the sanctuary on the Sabbath, though not so full as formerly, shows its several hundred attendants; and the word of God is listened to with interest and profit. The Sabbath schools are still sustained, without much diminution; the ai-o-ka-la is committed to memory by many children, as well as adults; extraordinary efforts to awaken the people are far from being entirely unsuccessful; our monthly concerts are still interesting; and many other things keep our spirits from sinking in general darkness and gloom.

At a recent three days' meeting, in a region where the state of religion had been very disheartening, I preached eleven sermons, all of which seemed to do good; and when I left, I was much cheered by an evident awakening among professors of religion. At a meeting of the same kind at Halawa, the results, though not so marked, were encouraging. Indeed, I am full of hope that things will hereafter assume a more pleasing aspect.

Liberality of the Natives.

The contributions of our island at the monthly concert of prayer averaged, for the whole of the year 1848, about thirty-five dollars a month. The receipts for 1849 will be about the same. My people are also doing what they can to relieve the Board of our support. For these six years past they have paid for the support of their own missionary, on an average, between three hundred and fifty and four hundred dollars. With the monthly concert contributions of the present year, I now send two hundred and fifty dollars paid me as salary; so that for these two years, you will perceive, we have paid into your treasury enough for my salary and a part of my associate's.

This being the case, it is the opinion of some, and perhaps it may be yours, that we should no longer depend on you, but on the people for our support. We think, however, that our own usefulness, the good of the natives, and the prosperity of the cause, requires us to remain as we are. By the present system the people do as much as they could be expected to do for the support of the gospel, both at home and abroad, were we to leave the Board, and throw ourselves wholly on them. But in case we should do this, we should lose the good influence which contributing for the foreign missionary cause is now exerting upon them; an influence which has become powerful, and I cannot but hope that it will be in a good degree permanent. They could not pay my salary, to say nothing about that of my associate, and at the same time do as much as they now do at the monthly concert. So long as this shall continue to be the case, will it not be best for us to continue to receive our support from you, while we urge the people, in the form of direct salary, and by monthly concert contributions, to do what they can toward defraying our cost to the Board? Now when I plead the duty of Christians to support the gospel, I am not liable to imputations of interested and selfish motives. I could not avoid such imputations, were I to depend on them for my maintenance.

Choctaws.

LETTER FROM MR. C. C. COPELAND, MARCH 5, 1850.

Labors among the Western Choctaws.

MR. C. C. COPELAND has been stationed of late at Mount Pleasant; and he is the only member of the mission whose time is given wholly to the Choctaws residing in the western part of the nation. Some idea of the nature of his labors, and of the encouragement which he finds in them, may be obtained from the following extract.

In my preaching tours, during the past winter, I have been much exposed, and

I feel the effects very sensibly; still I am able to "keep the track." Our people have been constant in their attendance at meeting, often walking barefoot over the frozen ground, and even through snow and ice, to hear the gospel; and some have come without either coat, blanket or shoes. These things encourage us to persevere. On some of the coldest days which we have had, I have preached in the open air to attentive congregations, without even a bush-arbor to shelter us from the piercing wind.

I have been able to answer another call for the Word of life. A small congregation has been gathered on the road from Mount Pleasant to Boggy depot. It is a small, but good beginning. The people listen to the Word with marked attention. We are not able to go there on the Sabbath, but preach Wednesdays once in two weeks. Thomas H. Benton was there last week; and his report is, "The people say they not hear half enough, not half satisfied." The congregation is increasing, and I am hoping for good things in that neighborhood.

We have still another call from a place where a small house is already built; but I fear that we cannot supply the demand, unless we can have a meeting on some week-day.

I feel lonely at times in this wide field. Mr. Kingsbury comes as often as he is able; but his visits are so "far between," that the track he leaves during one visit, is washed away before he comes again. But the Lord is gracious to his people in this land. He preserves them in a wonderful manner. We cannot preach to them all oftener than once in from four to six weeks; and sometimes months pass between our visits. Still they struggle on, and maintain their meetings on the Sabbath, their prayer-meetings, and their Sunday schools.

The congregation at Bennington met yesterday to devise means for sustaining their day and Sabbath schools, and for establishing a Sunday school in a neighborhood about eight miles from them. Property was contributed to the amount of one hundred and four dollars.

At this station we have a very pleasant state of things at present. Prayer-meetings are well attended; and we hope that we are making advances in love to God and one another. When I am absent the people all meet on the Sabbath, sing, and pray, and read the word of God in their own language; and perhaps one of the elders gives an exhortation. These things greatly encourage our hearts.

I might also mention the desire of the people for a supply of Choctaw books. I have just received an order for twenty dozen copies of the different books in Choctaw from the Arkansas district. The order was accompanied with a certificate of deposit of money for the payment of those sent a year ago. And the people in that district are willing to pay for all which they receive. The Choctaws are beginning to prize their books.

Sioux.

LETTER FROM DOCT. WILLIAMSON, JANUARY 22, 1850.

Church organized at Kaposia.

DOCT. WILLIAMSON continues his efforts in behalf of the Sioux at Kaposia, the station which he has occupied since he left Lac-qui-parle. The latest information from him is contained in the subjoined extract.

We have recently organized a church at this station, which consists (besides my own family, and Mr. Cook, the teacher who is supported by the Government) of the families of Messrs. Denton and Robertson, and also seven Dakota females. Mr. and Mrs. Denton labored some ten or twelve years for these Indians, under the patronage of the Evangelical Missionary Society of Lausanne, Switzerland. He came to this country under the direction of that society; but she was formerly a teacher in the mission school at Mackinaw. He has been chosen and ordained a ruling elder in the church.

Mrs. Robertson was a pupil in the school at Mackinaw, where she became hopefully pious, and was admitted to the church. Her maiden name was Jane Anderson. Her mother, a half-breed Sioux, died not far from Kaposia last summer, giving considerable reason to hope that she had been born of the Spirit, though she had never received baptism. Her husband, a Scotchman by birth, has been living in this country eleven or twelve years. He is now the farmer for the Indians of this village. I admitted him to Christian communion last summer, on the profession of his faith in Christ; the only individual whom I have admitted to this privilege since I came here.

Of the Indian women, six were admitted to the church at Lac-qui-parle, during my residence at that station, be-

tween May, 1837, and March, 1839; and one was received into the Methodist church here about the same time. Four of them live on the other side of the river, in the neighborhood of St. Paul's, from four to six miles distant. Hence they cannot attend our meetings regularly; but they come frequently, when they are able to come.

For their sakes, and for the sake of others residing near them who understand only the Dakota language, I have preached in a private house at St. Paul's every other Sabbath during the winter; and I intend to do so while the ice shall afford a good bridge across the Mississippi. My audience there has been about the same as at Kaposia, that is, from ten to twenty, who understand Dakota better than any other language. Ordinarily they seem to give very good attention. Indeed, some have evinced such marked seriousness, that for some time I have hoped that the Spirit of the Lord was operating on their hearts.

Miscellanies.

GEOGRAPHICAL DISCOVERIES IN SOUTH AFRICA.

THE London Missionary Society, for several years past, has had a station at Kolobeng, the most northerly point on the eastern coast of South Africa, occupied by any missionary organization. It has been hoped and believed that explorations would be attempted from this "advanced post of missions," which would make us more intimately acquainted with the unknown region lying beyond. This anticipation has already begun to be realized.

The Missionary Magazine and Chronicle for March contains a very gratifying and valuable communication from Mr. Livingston, the missionary at Kolobeng; in which he gives an account of a journey made by him and others to Lake Ngami. Mr. Livingston is a son-in-law of the missionary Moffat; and he has a brother, a clergyman, residing in Livingston county, New York. In presenting the following letter to the public, the Directors say:

We have rarely, if ever, had the pleasure of presenting to the friends of missions, or the lovers of geographical enterprise, a communication more interesting in its character, or important in its bearings, than the following letter of our valued missionary, the Rev. David Livingston. It will be remembered by many that when our late revered friend, the Rev. John Campbell, in the year 1820 penetrated to the native city of Lattakoo, it was regarded as an achievement that promised much for the native tribes of the interior; and much has been effected by the establishment of our mission in that, or rather in the new station, which has assumed the name of Kuruman, from the fountain by which it is supplied. Several prosperous missions have since been founded among tribes previously unknown; and the labors of the French Protestant mission, which God has honored with great prosperity, have been among the happy results of the early enterprise of the deceased missionary traveler.

The Kuruman station, however, so ably occupied by our beloved brother Robert Moffat and his faithful coadjutors, was long the advanced post of missions; and it was not till after his return from England, that other enterprising brethren moved forward to regions beyond, and established new missions among the aboriginal tribes. Of these, Mr. Livingston has been honored to found a station at Kolobeng, which is more than two hundred miles north-east-by-north from the Kuruman; and this he did, as may be seen from the following letter, with a view of seizing the first opportunity to advance to the more populous regions which are believed to lie yet further north.

In the month of July last, an opportunity was presented to this enterprising missionary of gratifying his long-cherished purpose, by the visit of two benevolent travelers, Messrs. Murray and Oswell, who requested his co-operation in attempting to cross the desert, and exploring the unknown regions to the north. This overture Mr. Livingston gladly embraced, unintimidated by the hardships or dangers of the undertaking; and, through the gracious providence of God, the effort has been crowned with distinguished success. The point reached is upwards of three hundred miles directly north-west of Kolobeng, and, consequently, little short of six hundred miles from Kuruman; while the character of the inhabitants appears to present both powerful claims and encouragements to future missionary effort. But the discovery of large inland rivers running from the north, that hitherto *terra incognita*, seems to open a highway for the progress of the gospel in the interior of Africa, on which we trust our faithful missionaries will be permitted shortly to enter.

The Directors gladly embrace the occasion to express their deep sense of the disinterested zeal, benevolence and liberality of the gentlemen in whose company their

devoted missionary achieved this difficult, but most important undertaking, and they will be happy, on their arrival in this country, to render them the assurance of their sincere respect and gratitude.

The letter of Mr. Livingston, dated September 3, and written from the "banks of the River Zonga," is as follows:

I left my station, Kolobeng, (situated 25° south lat., 26 east long.,) on the 1st of June last, in order to carry into effect the intention of which I had previously informed you, viz. to open a new field in the north, by penetrating the great obstacle to our progress, called the desert, which, stretching away on our west, north-west and north, has hitherto presented an insurmountable barrier to Europeans. A large party of Griquas, in about thirty wagons, made many and persevering efforts at two different points last year; but, though inured to the climate, and stimulated by the prospect of much gain from the ivory they expected to procure, want of water compelled them to retreat.

Two gentlemen to whom I had communicated my intention of proceeding to the oft-reported lake beyond the desert, came from England for the express purpose of being present at the discovery; and to their liberal and zealous co-operation we are especially indebted for the success with which that and other objects have been accomplished. While waiting for their arrival, seven men came to me from the Batavana, a tribe living on the banks of the lake, with an earnest request from their chief for a visit. But the path by which they had come to Kolobeng was impracticable for wagons; so, declining their guidance, I selected the more circuitous route by which the Bermangueato usually pass; and, having Bakwains for guides, their self-interest in our success was secured by my promising to carry any ivory they might procure for their chiefs in my wagon; and right faithfully they performed their task.

When Sekhomi, the Bermangueato chief, became aware of our intentions to pass into the regions beyond him, with true native inhumanity he sent men before us to drive away all the Bushmen and Bakalihari from our route; in order that, being deprived of their assistance in the search for water, we might, like the Griquas above mentioned, be compelled to return. This measure deprived me of the opportunity of holding the intercourse with these poor outcasts I might otherwise have enjoyed. But, through the good providence of God, after traveling about three hundred miles from Kolobeng, we struck on a magnificent river on the 4th of July; and without further difficulty, in so far as water was concerned, by winding along its banks nearly three hundred miles more, we reached the Batavana, on the lake Ngami, by the beginning of August.

Previous to leaving this beautiful river on my return home, and commencing our route across the desert, I feel anxious to furnish you with the impressions produced on my mind by it and its inhabitants, the Bakoba or Bayeiye. They are a totally distinct race from the Bechuanas. They call themselves Bayeiye (or men); while the term Bakoba (the name has somewhat of the meaning of "slaves") is applied to them by the Bechuanas. Their complexion is darker than that of the Bechuanas; and, of three hundred words I collected of their language, only twenty-one bear any resemblance to Sechuana. They paddle along the rivers and lake in canoes hollowed out of the trunks of single trees; take fish in nets made of a weed which abounds on the banks; and kill hippopotami with harpoons attached to ropes. We greatly admired the frank, manly bearing of these inland sailors. Many of them spoke Sechuana fluently; and, while the wagon went along the bank, I greatly enjoyed following the windings of the river in one of their primitive craft, and visiting their little villages among the reeds. The banks are beautiful beyond any we had ever seen, except perhaps some parts of the Clyde. They are covered, in general, with gigantic trees, some of them bearing fruit, and quite new. Two of the boabob variety measured seventy to seventy-six feet in circumference. The higher we ascended the river, the broader it became; until we often saw more than one hundred yards of clear deep water between the broad belt of reed which grows in the shallower parts. The water was clear as crystal; and as we approached the point of junction with other large rivers, reported to exist in the north, it was quite soft and cold. The fact that the Zonga is connected with large rivers coming from the north, awakens emotions in my mind which make the discovery of the lake dwindle out of sight. It opens the prospect of a highway, capable of being quickly traversed by boats, to a large section of well-peopled territory. The hopes which that prospect inspires for the benighted inhabitants, might, if uttered, call forth the charge of enthusiasm; a charge, by the way, I wish I deserved; for nothing good or great, either in law, religion, or physical science, has ever been accomplished without it. However, I do not mean the romantic, flighty variety, but that which impels with untiring energy to the accomplishment of its object. I do not wish to convey hopes of speedily effecting any great work through my own instrumentality; but I hope to be permitted to work, so long as I live, beyond other men's line of things, and plant the seed of the gospel where others have not planted; though every excursion for that purpose will involve separation from my family for periods of four or five months. Kolobeng will be supplied by native teachers during these times of absence; and, when we have given the Bakwains a fair trial, it will probably be advisable for all to move onward.

One remarkable feature in this river is its periodical rise and fall. It has risen nearly

three feet in height since our arrival, and this is the dry season. That the rise is not caused by rains is evident from the water being so pure. Its purity and softness increased as we ascended towards its junction with the Tamunakle, from which, although connected with the lake, it derives the present increased supply. The sharpness of the air caused an amazing keenness of appetite, at an elevation of little more than two thousand feet above the level of the sea, (water boiled at 207½° thermometer,) and the reports of the Bayeiye that the waters came from a mountainous region, suggested the conclusion that the increase of the water at the beginning and middle of the dry season must be derived from melting snow.

All the rivers reported to the north of this have Bayeiye upon them; and there are other tribes on their banks. To one of these, after visiting the Batavana, and taking a peep at the broad part of the lake, we directed our course. But the Batavana chief managed to obstruct us, by keeping all Bayeiye near the ford on the opposite bank of the Zonga. African chiefs invariably dislike to see strangers passing them to tribes beyond. Sebitoane, the chief who in former years saved the life of Sechele, our chief, lives about ten days north-east of the Batavana. The latter sent a present as a token of gratitude. This would have been a good introduction; the knowledge of the language, however, is the best we can have. I endeavored to construct a raft, at a part which was only fifty or sixty yards wide; but the wood, though sun-dried, was so heavy it sunk immediately. Another kind would not bear my weight, although a considerable portion of my person was under water. I could easily have swam across, and fain would have done it; but, landing without clothes, and then demanding of the Bakoba the loan of a boat, would scarcely be the thing for a messenger of peace, even though no alligator met me in the passage. These and other thoughts were revolving in my mind as I stood in the water, for most sorely do I dislike to be beaten, when my kind and generous friend, Mr. Oswell, with whom alone the visit to Sebitoane was to be made, offered to bring up a boat at his own expense from the Cape; which, after visiting the chief, and coming round the north end of the lake, will become missionary property. To him and our other companion, Mr. Murray, I feel greatly indebted; for the chief expense of the journey has been borne by them. They could not have reached this point without my assistance; but, for the aid they have rendered in opening up this field, I feel greatly indebted; and, should any public notice be taken of this journey, I shall feel obliged to the Directors if they express my thankfulness.

The Bayeiye or Bakoba listened to the statements made from the divine word with great attention; and, if I am not mistaken, seemed to understand the message of mercy delivered better than any people to whom I have preached for the first time. They have invariably a great many charms in the villages; stated the name of God in their language (without the least hesitation) to be Oreeja; mentioned the name of the first man and woman, and some traditionary statements respecting the flood. I shall not, however, take these for certain, till I have more knowledge of their language. They are found dwelling among the reed all round the lake, and on the banks of all the rivers to the north.

With the periodical flow of the rivers great shoals of fish descend. The people could give no reason for the rise of the water, further than that a chief, who lives in a part of the country to the north, called Mazzekiva, kills a man annually and throws his body into the stream, after which the water begins to flow. When will they know Him who was slain, that whosoever will, might drink of the water of life freely!

The sketch which I inclose is intended to convey an idea of the River Zonga and the Lake Ngami. The name of the latter is pronounced as if written with the Spanish ñ, the *g* being inserted to show that the ringing sound is required. The meaning is "great water." The latitude, taken by a sextant on which I can fully depend, was 20° 20′ S. at the north-east extremity, where it is joined by the Zonga; longitude, about 24° E. We do not, however, know it with certainty. We left our wagon near the Batavana town, and rode on horseback about six miles beyond to the broad part. It gradually widens out into a frith, about fifteen miles across, as you go south from the town, and in the south-south-west presents a large horizon of water. It is reported to be about seventy miles in length, bends round to the north-west, and there receives another river similar to the Zonga. The Zonga runs to the north-east. The thorns were so thickly planted near the upper part of this river, that we left all our wagons standing about one hundred and eighty miles from the lake, except that of Mr. Oswell, in which we traveled the remaining distance. But for this precaution, our oxen would have been unable to return. I am now standing at a tribe of Bakurutse, and shall in a day or two re-enter the desert.

The principal disease reported to prevail at certain seasons appears, from the account of the symptoms the natives give, to be pneumonia, and not fever. When the wind rises to an ordinary breeze, such immense clouds of dust arise from the numerous dried-out lakes, called salt-pans, that the whole atmosphere becomes quite yellow, and one cannot distinguish objects more than two miles off. It causes irritation in the eyes; and, as wind prevails almost constantly at certain seasons, this impalpable powder may act as it does among the grinders in Sheffield. We observed cough among them, a complaint almost unknown at Kolobeng. Musquitoes swarm in summer, and the banian and palmyra give, in some parts, an Indian cast to the scenery. Who will go in to

possess this goodly land in the name of Him whose right it is to reign?

Mr. Livingston arrived at Kolobeng, "in health and safety," on the 10th of October.

LANGUAGES OF SOUTH AFRICA.

THE attention of the Christian public has been particularly drawn of late to the supposed resemblance of nearly all the languages of South Africa. Statements have been made in the Herald, from time to time, which have thrown some light upon this interesting question. But in the following extracts from an essay of Mr. L. Grout, recently published in the Journal of the American Oriental Society, the most authentic information has been carefully embodied; and it is certainly gratifying to discover so much evidence in support of a theory, which has a direct and very favorable bearing on the progress of missions in that part of the world.

Two Classes of Languages.

In the present state of our information, it appears that all the native dialects of Africa, south of the Equator, or rather south of Jebel-el-Kumr, (the Mountains of the Moon,) may be reduced to two classes. The first, or most ancient, may be called the *click class*. It represents the language spoken by the earliest inhabitants of this part of the continent, and embraces the cognate dialects of the Hottentots, and the Korannas, the Namaquas, and the Bushmen, a scattered population inhabiting the northern frontier of Cape colony and the banks of the Gariep, or Orange river. These dialects are gradually going into disuse; and the time may not be far distant when all which shall remain of them will be their history, a few religious books published in them by former missionaries, and perhaps some of their clicks, which may have passed into the neighboring tongues. The chief characteristics of this class are deep aspirated gutturals, other harsh consonants, and a multitude of ugly, inimitable clicks.

The second may be called the *alliterative class*. It differs widely from the former. Instead of the endless, and, to a European, unutterable jargons of the other class, its pronunciation is flowing and harmonious; and its structure is simple, systematic and beautiful. Its most remarkable and distinguishing feature is its alliteration, or euphonic concord; which is a peculiar assimilation of initial sounds, produced by prefixing the same letter, or letters, to several words in the same proposition, related to, or connected with one another. The initial element of the leading noun re-appears either in a euphonic letter, or some other form, at the beginning of each of the dependent or related words in the sentence, as: *abantu bake bonke abakoluayo ba hlala ba de ba be ba qedile*, all his faithful men remained until they had finished; *izinto zetu zonke ezilungileyo zi vela ku 'Tixo*, all our good things come from God. But the alliteration is not always so manifest as in these examples. It is sometimes obscured by contractions in the initial element of the noun, and euphonic changes in contiguous vowels, as: *izui (ilizui) lake li lungile*, his word is good; *umfazi wake wa pendula wa ti, (umfazi uake ua pendula ua ti,)* his wife answered and said. So strong is the influence of this inclination to concord produced by the repetition of initials, that it controls the distinction of number, and quite subordinates that of gender, and tends to mould the pronoun after the likeness of the initial element of the noun to which it refers, as: *amadoda ake a ya hamba*, (the) men of him they do walk; *abafazi bake ba ya hamba*, (the) women of him they do walk; *izintombi zake zi ya hamba*, (the) daughters of him they do walk; *imihlambi yake i ya hamba*, (the) flocks of him they do walk; *inkabi yake i ya hamba*, (the) ox of him he does walk. In the first four of these examples, the pronouns *a*, *ba*, *zi* and *i* are of the same number, but they differ in form according to the initial elements of the nouns to which they refer. In the second and third examples, the pronouns *ba* and *zi* are of the same gender, but of different forms; while, in the last two examples, the pronouns *i* and *i* are of different genders, but of the same form, according to the initial elements of the nouns for which they stand.

The principal families of dialects which are at present known to belong to the alliterative class, are these four, viz: the Zulu, or Kafir; the Sechuana; the Damara; and the Congo.

The Kafir Family.

1. The first named family, embracing the cognate dialects *Zulu*, *Kafir* and *Fingo*, extends along the south-eastern coast of Africa, from near Delagoa bay on the north, to the Great Fish River, or the old colonial boundary on the south, and from the Indian Ocean inland, to the great chain of moutains by which it is separated from the Sechuana family. The Zulu dialect is spoken by the natives in Natal colony; by the Amazulu, whose country extends from the Utugala River nearly to Delagoa Bay, and inland to the Drakenberg or Quathlamba Mountains; and by the subjects of Umoselekatsi, who formerly occupied a country near the Kuruchane Mountains, but having been driven thence in 1837, by the Boers, retired to the north-east, and is supposed to dwell, at present, somewhere inland from Inhambane. The Kafir dialect is spoken by the Amaxosa or Kafirs proper, who reside along the coast, between the Fish and Bashi Rivers; by the Abatembu or Tambukis, now occupying a tract of country between the upper branches of the Kei and the Tarka district of the colony; and by the Amaponda, living chiefly upon the banks of the Umzimvubu. This dialect is closely allied to the Zulu. The principal points of difference are such as might be expected from the different geographical position of the two tribes, from which the names of the dialects are taken. The Zulu being the farthest removed from foreign tongues, especially the Hottentot, is comparatively free from clicks and words of foreign extraction, in both which the Kafir abounds. The latter also seeks to abbreviate and contract its words, while the former delights in full forms. The other sister of the Zulu, the Fingo dialect, is the language of several tribes or remnants of tribes, scattered in various places. Among these are the Fingos or Amafengu, many of whom reside in the old colony; the Amabaca, reported as about to settle on the borders of Natal colony; the Matabeles, remnants of tribes which have settled in different parts of the Bechuana country, chiefly along the Blue Mountains, and the Caledon River; and the Amaswazi or Baraputses, a large and powerful tribe living north-west of the Aamazulu, and extending nearly to Delagoa Bay. The language of the Amaswazi has been reckoned as of the Fingo branch, though in many of its features it rather resembles the Zulu dia-

lect. Indeed, all the dialects of the Fingo branch seem to approximate nearer to the Zulu than to the Kafir, in every respect, with the exception of consonantal changes, which are its peculiar feature.

The following examples may give some idea of the dialectical variations in the triad above mentioned:

English.	*Zulu.*	*Kafir.*	*Fingo.*
Arrive	fika	fika	figa
Bread	isinkua	isonka	isinkua
Cattle	izinkomo	inkomo	itinkomo
Cook	peka	peka	penga
Eyes	amehlo	amehlo	amaso
Father (my)	ubaba	ubawo	ubaba
Man	indoda	indoda	intonta
Person	umuntu	umutu	umuntu
Rain	imvula	imvula	infula
Run	gijima	gidima	gijima
Water	amanzi	amanzi	amanti

The Sechuana Family.

2. The second or Sechuana family of the alliterative class comprises the dialects spoken by the Basutos, Barolongs, Baharutsis, Batlokuas or Mantalis, Batlapis; in a word, by all the great Bechuana tribes of Southern Africa. Their country may be described, in general terms, as extending from 23° to 29° of east longitude, and from the Orange River northward, to a little beyond the tropic of Capricorn. Some of the general features of this family are exhibited in the following notes, drawn from the *Etudes sur la Langue Séchuana*, by Rev. E. Casalis, a missionary of the Paris Missionary Society, now laboring among the Sechuanas.

The Sechuana language is rich in names for external objects, but very deficient in metaphysical terms. It has no words signifying "spirit," "conscience," etc., and none to express the abstractions of mind. Harmony and clearness are its chief qualities. Its words generally have from two to four syllables, each syllable being composed of one consonant and one vowel following it. The noun is composed of a variable prefix and a radical. The plural number is formed from the singular by changing the prefix *le* into *ma*, as: *legeba*, plural *mageba*; *mo* into *ba*, as: *motu*, man, plural *batu*, men; *se* into *li*; and *bo* into *ma*; or else the plural is marked by the prefix *li*. The article is nothing but the prefix of the noun repeated, and is used to bind the adjective to the substantive, as: *sefate se segolu*, great tree, liter. tree the great. The adjectives are few, because of the frequent employment of nouns to express attributes, as: *motu oa musa*, man of amiability, i. e. amiable man. The adjective takes the prefix of the substantive to which it belongs, and is always placed after the noun, as: *sélomo se segolu*, precipice the great. The place of the comparative degree is often supplied by employing the verb *feta*, to surpass; yet comparison is regularly expressed by the preposition *go*, to, towards. The pronoun of the third person accommodates itself to the prefix of the substantive to which it relates. Thus, the prefix *se* gives the pronoun *sona*, or *sea*, before the verb; *le* gives *lona*, or *lea*; *bo* gives *bona*, or *boa*; *li* gives *chona*, or *lia*; and *a* gives *ana*, or *a*, as: *serutu sa moseme ki sona se seintle*, the basket of rush it is beautiful; where *se* of *serutu* combines with the preposition *oa*, of, and makes *sa*, unites itself with the pronoun *ona*, and makes *sona*, becomes the article *se*, and prefixed to the adjective *intle* makes *seintle*; all of which shows the control of the subject over the other parts of the sentence. The verb has three forms, the efficient, causative, and relative; and each form has three voices, the active, the passive, and the middle, as: eff. act. *kia reka*, I buy; pass. *kia rekoa*, I am bought; mid. *kia iteka*, I buy myself; caus. act. *kia rekisa*, I cause to buy; pass. *kia rekisoa*, I am caused to buy; mid. *kia itekisa*, I cause myself to buy; rel. act. *kia rekela*, I buy for, etc. A few verbs have a reciprocal force, as: *bofa*, to bind; *bofana*, to bind one another. Some have an intensive force, as: *bofisisa*, to bind very strong, etc. etc. These notes, derived from "a very creditable work for completeness and simplicity," are sufficient to give some idea of the Sechuana language; and, compared with the foregoing account of the Zulu dialect, show the affinity of the two families.

An interesting fact concerning the dialects of south-eastern Africa is, that their divergence from one another corresponds with the geographical relations of the tribes which speak them. Thus from the Great Fish River to the Natal colony there is a gradual approximation of the Kafir dialects to the Zulu. So from the Quathlamba Mountains, which border the Natal colony, to the farthest Bechuana tribes, there is a gradual divergence from the Zulu. Accordingly, the Sechuana family has been divided by some into two branches, the eastern and the western. The difference between them lies chiefly in consonantal changes, the eastern dialects being softer than the western, and more like the Zulu. The soft aspirate of the eastern tribes becomes a guttural among the western. The *l* and *s* of the former become *r* with the latter; the *f* and the *p* of the one become *h*, *sh*, *tl*, or *ts* in the other. The following specimens, taken respectively from the Zulu, the Sesuto, a dialect of the eastern branch of the Sechuana, and the Setlapi, a dialect of the western branch of that family, will serve to show the resemblance and difference between the two branches of the Sechuana, and between the Sechuana and Zulu families:

English.	*Zulu.*	*Sesuto.*	*Setlapi.*
Enter	ngena	kena	tsena
Eyes	amehlo	matlo	matlo
Father	ubaba	ntate	rara
Fire	umlilo	mulelo	mulelo
Foot	unyawo	lenao	lonao
Hand	isanhla	seatla	seatla
Life	ubomi	bopelo	botselo
Live	pila	pela	tsera
Milk	amasi	mafi	mashi
Night	ubusuku	bosigo	bosigo
Tree	umuti	sefate	setlare
Water	amanzi	metsi	metse
Woman	umfazi	masari	masari

The Damara Family.

3. The Damara family includes the dialects spoken by the Damara tribes which dwell on the western coast of Africa, between Benguela and Namaqualand, or from about 17° to 23° of south latitude, and from the coast to about 19° of east longitude. The Damaras are divided into two branches, called the Hill Damaras, and the Cattle Damaras, or Damaras of the Plain. The dialect of the Hill Damaras, who live immediately to the north and north-east of Namaqualand, is the same as that of the Namaquas, and is therefore included in the click class of African tongues. But the dialect of the Damaras of the Plain, who dwell beyond the Hill Damaras, is evidently cognate with the Sechuana and Zulu families. This affinity was first noticed by Rev. Mr. Archbell, for a time a missionary among the Bechuanas, and the author of a Sechuana grammar, who made the Damaras two visits, one by way of Walwich Bay, and the other by way of Namaqualand; and his opinion has since been confirmed by Rev. Mr. Haddy, formerly a missionary

in Kafirland, but now laboring among the Damaras. Mr. Haddy has published a small book in the Damara dialect, in which the characteristics of the alliterative class are clearly discernible.

The Congo Family.

4. The Congo family includes the dialects spoken on the western coast, in the countries of Congo, Loango, Angola, and Benguela, extending from 17° to at least 4° of south latitude, and probably quite to the Equator, or even to the Cameroon Mountains. All the dialects of this extensive region seem to be closely allied to each other, and to have an interesting peculiarity, which long since attracted the attention of travelers and missionaries. An expedition under Diego Cam, on discovering and ascending the river Zaire, about 1483, found the shores "filled with people exceedingly black, and speaking a language which, though Diego knew those spoken in other parts of the coast, was wholly unintelligible to him." In the sixteenth and seventeenth centuries, several Roman Catholic missionaries, laboring in Congo, observed that the language of the people possessed a striking peculiarity in its structure, for which they could not account. According to De Grandpré, the language of the whole of Congo "is extremely musical and flexible; not particularly sonorous, but very agreeable; with a perfect syntax, and bearing in some points a resemblance to the Latin." A grammar of the Bunda language, as spoken in Congo and Angola, published by a missionary of the Propaganda, "acknowledges the existence of an extensive alliteration, produced by what we call the euphonic concord;"* and the fact stated in the Missionary Magazine, published at Graham's Town, that "the principal characteristic of the Bunda language consists in the singular and plural of its nouns, and the voices, tenses, and persons of the verbs, being distinguished by prefixes instead of terminations," shows that the Congo family is nearly related to the Zulu and Sechuana, and consequently belongs to the alliterative class. This conclusion is sustained by comparing with the Zulu and Sechuana a few words selected by Rev. Mr. Casalis, from a work of M. Donville on the Congo, which belong to a dialect of the Congo family, termed the Mogialona:

English.	*Zulu.*	*Sechuana.*	*Mogialona.*
Beat	beta	betsa	beta
Bite	luma	luma	lumata
Die	fa	fua	fua
Five	hlanu	tlanu	tanu
Name	igama	leina	gina
Rain	imvula	pula	fula
Three	tatu	taru	tatu
Water	amanzi	metse	masa

Other Dialects.

The other languages of the alliterative class, dialects spoken in that vast and unexplored part of Africa which lies between the tropic of Capricorn, the Mountains of the Moon, Lower Guinea and the Indian Ocean, are too little known to us, at present, to warrant an attempt to classify them according to their families. The following remarks respecting them are mostly taken from the Missionary Magazine for 1847. In this periodical it is said:

"All the research yet made proves that the languages spoken in this extensive portion of South Africa are at least similar to those of the Kafir and Sechuana families; and, in many cases, Kafir and Sechuana roots have been detected. The Delagoa bay dialect has every appearance of belonging to the Fingo branch of the Kafir family, an opinion which is corroborated by the fact that some of the Amafengu, when living in their own countries, were in the habit of trading with the tribes in that neighborhood. In all probability, other dialects spoken still higher up the coast, as those of Inhambane, Sofala, and Quilimane, will be found to belong to the Kafir family. The languages of the interior regions, in the same latitudes, are supposed to belong to the Sechuana family. To this effect the Rev. R. Giddy writes in one of his letters to the General Secretaries of the Wesleyan Missions. 'As far,' Mr. Giddy observes, 'as we can ascertain from incidental information, obtained now and then from the north and north-east, these regions are densely inhabited with people, all speaking the Sechuana language, or some dialect of it, and living in a far more compact and congregated state than those tribes inhabiting the southern regions.'

"At some distance from the coast, and about due north from the mouths of the river Zambesi and Quilimane, lie the Makoas, to which nation many of the emancipated slaves of the Colony belong. They are supposed to extend from about 17° to 9° or 10° south latitude. Still farther in the interior, and to the north-west of Mozambique, from which place they are thought to be two or three months' journey, dwell the Monjous. From Mozambique to as far as Nombasa and Nelinda, along the coast, lie the Sowauli, or, as they are termed by Dr. Krapf, the Sooahelees. Some of these people are also found in the interior of the island of Zanzibar, where they are called Nookhaden. From a statement of Dr. Krapf, in the Missionary Register, it would appear that the Sooahelee language is spoken a considerable distance beyond Nelinda. On his visiting Barawa, about 2° north latitude, he thus writes: 'The language of Barawa is Somalee, but most of the inhabitants understand the Sooahelee language, which is spoken from Nukdeesha to Mozambique, but only on the coast, not in the interior. The tribes inland from Nombasa are called Wonicas and Wakambas, the former inhabiting the plains, and the latter dwelling in the hills and forests. The language of the Wakambas seems to be similar to that of the Wonicas; and those Wakambas who have much intercourse with the Wonicas, understand and speak the Wonica language perfectly well.'"

With reference to these different tribes, Mr. Boyce observes, in his introduction to Mr. Archbell's Sechuana grammar, that they "speak languages only slightly differing from the Sechuana spoken near the Cape colony. An Arab," he adds, "who had traveled for commercial purposes from Nombasa to Mozambique, at some distance from the sea-coast, gave the writer some specimens of the language spoken among the tribes through which he had passed, in which Kafir and Sechuana words were easily recognized. Natives conveyed from the interior to Mozambique, and from thence taken to the Bechuana country, have found no difficulty in making themselves understood; sufficient proof, this, of a radical identity of language."

This opinion is supported by that of Dr. Adamson, of Cape Town, who has had the opportunity of inspecting two manuscript grammars, prepared by Dr. Krapf, one of which appears to be that of the Sooahelee tongue, referred to in the preceding paragraph, which he found to be a slightly modified form of the Sechuana.

"A language similar to the Congoese is said to be spoken by a people called Kazumbu, some

* Boyce's *Introduction to Kafir Grammar.*

of whom have been found among the liberated Africans at St. Helena. They live at such a distance from the coast, that, to arrive at any possession of the Portuguese, they are obliged to travel three or four moons, often over burning deserts. Their language seems to resemble the dialects spoken by the Vishi-Congos, and Congos, in several of its words, especially the numerals. The language of the Molouas, who are supposed to live about the centre of the Continent, in the same latitude with Angola and Bonda, is very similar to the Bunda, as slaves from Moloua learn the latter almost immediately on their arrival in Angola."*

Some additional light has been thrown upon the languages of the interior by a visit of Rev. T. Arbousset, of the Paris Missionary Society, to some captured negroes near Cape Town, in 1845. He says: "I found the number of captured negroes to amount to two hundred and sixty-two, belonging to three principal tribes, namely, the Makoas, Mazenas, and Koniunkues. The Koniunkues seem to be the farthest removed in the interior. One of them assured me that he had been three or four months in one Arab gang, before they reached the channel of Mozambique. The Mazenas live nearer the coast, probably between the former and the Makoas. The language of the Koniunkues is soft and musical; the words simple and liquid, the vowels distinct, and almost always one to every consonant, as in Kafir and Sechuana, which it much resembles; but it has not the disagreeable click of the former, from what I know of it."†

THE OPIUM TRADE.

AN Essay on the Opium Trade, as carried on in India and China, including a sketch of its history, extent, effects, &c., has just issued from the press, carefully and elaborately prepared by Nathan Allen, M. D., of Lowell, Massachusetts, and brother of Rev. D. O. Allen, a missionary of the Board at Bombay. The facts brought together by Doct. Allen are truly appalling; and it is very desirable that they should be generally known in the United States, inasmuch as one of the greatest obstacles to the evangelization of China grows out of this demoralizing traffic.

The concluding paragraph of the Essay is as follows:

How can the Chinese regard the English in any other light than wholesale smugglers and wholesale dealers in poison? The latter can expend annually over two millions of dollars on the coast of Great Britain to protect its own revenue laws, but, at the same time, set at bold defiance similar laws of protection enacted by the former. The English are constantly supplying the Chinese a deadly poison, with which thousands yearly put an end to their existence. In England even the druggists are expressly forbidden to sell arsenic, laudanum or other poison, if they have the least suspicion that their customer intends to commit suicide. But in China every facility is afforded and material supplied under the British flag, and sanctioned by Parliament itself, for wholesale slaughter. How long will an enlightened and Christian nation continue to farm and grow a means of vice, with the proceeds of which, even when in her possession, a benighted and pagan nation disdains to replenish her treasury, being drawn from the ruin and misery of her people? Where is the consistency or humanity of a nation supporting armed vessels on the coast of Africa to intercept and rescue a few hundred of her sons from a foreign bondage, when, at the same time, she is forging chains to hold millions on the coast of China in a far more hopeless bondage? And what must the world think of the religion of a nation that consecrates churches, ordains ministers of the gospel, and sends abroad missionaries of the cross, while, in the mean time, it encourages and upholds a vice which is daily inflicting misery and death upon more than four millions of heathen? And what must be the verdict of future generations as they peruse the history of these wrongs and outrages? Will not the page of history which now records twenty millions of pounds, as consecrated on the altar of humanity to emancipate eight hundred thousand slaves, lose all its splendor and become positively odious, when it shall be known that this very money was obtained from the proceeds of a contraband traffic on the shores of a weak and defenceless heathen empire, at the sacrifice too of millions upon millions of lives?

* Dr. Adamson's speech at Wesl. Miss. Meeting, in 1846.

† *Commercial Advertiser*, published at Cape Town.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

SANDWICH ISLANDS.—Mr. Clark says, under date of November 8, that two hundred and three persons were admitted to the First Church of Honolulu, on the profession of their faith in Christ, at the communion which occurred in the previous month.

On the 21st of December there was a violent gale at Kohala, which prostrated the church at the station, together with a number of schoolhouses in that part of Hawaii, and destroyed a large amount of property belonging to the natives. The church was erected through the persevering labors of Mr. Bond; and as it required a large expenditure of time and effort, the loss will be severely felt.

BOMBAY.—From a letter of Mr. Bowen, dated December 15, the following extract is taken:

I have been considerably interested in a discussion lately carried on with some Parsees. It is now eight or ten weeks since it began between myself and a converted brahmin, of the Scotch Free Church, on the one side, and a Parsee on the other. The scene of debate has been the sea side, at a place where the Parsees assemble

to worship the sea and the setting sun; and we have often had as many as two hundred auditors. We are accustomed to sit down on the sand, the multitude standing about us; and we have sometimes continued disputing till two hours after dark. It shows how much this people are interested in religious discussions, that they should be willing to stand for three hours or more, listening to us. Occasionally the Parsee speaker has given way to Hindoo, Mussulman and Jewish interlocutors. On one occasion, indeed, a Roman Catholic priest participated. Thomas Paine has also acted a considerable part, with Voltaire and other infidel writers, with whose works or arguments the educated Parsees and Hindoos are surprisingly familiar.

AMOY.—The following paragraph is from a letter of Mr. Doty, dated December 20, 1849.

The members of our church give me much comfort. They appear to be praying, growing Christians, walking in the ways of the Lord, and experiencing the joy of the Holy Spirit's presence and influence. Christ has made them free, and they seem truly to enjoy their freedom. Such, especially, is the case with the family admitted to church membership in July. Their thirst for instruction, and their delight in attending on the means of grace and the ordinances of the house of God, are extraordinary. As regards externals, moreover, their whole aspect has undergone a pleasing change, the sole result of their individual efforts. When they were greatly tried by sickness and affliction, as I have heretofore informed you, they were also in a state, not of mere poverty, but of destitution approaching to starvation; still there was no complaining. Providentially I ascertained their condition, and afforded them temporary relief. When they had thus learned that I knew their circumstances, they applied for further assistance. This was granted from a small fund, left with us by our departed brother Abeel, to relieve the poor. The aid granted them was received as a loan; and all has been faithfully repaid. As they are now blessed with tolerable health, the pleasing effects are most marked in every member of the family.

CONSTANTINOPLE.—Under date of March 6, Mr. Goodell writes as follows:

The religious interest among the Greeks continues, and gradually increases. The number present at the Greek service the four last Sabbaths has averaged eighteen. Mr. Panayotes, who has been connected with us as teacher, translator, &c. from the beginning of this mission, takes charge of the meeting, and makes use of their own language in reading and expounding the Scriptures, and in praying with them. Mrs. Everett goes in with me to assist in singing a Greek hymn, and I sometimes make a few remarks to them in Turkish. Those who understand this language, afterwards attend my Turkish service, and worship with the Evangelical Armenians in the great congregation. Mr. Riggs from Smyrna has been here the last three Sabbaths, and has preached in Greek, greatly to the delight and edification of this little company. Several of them have recently joined the Protestant civil community, and are thus removed from the dominion of the Patriarch; and one who was excommunicated from the Greek church about six months ago, has been recently examined for admission to the evangelical Armenian church. The Greek members, however, will doubless be set off hereafter into a church by themselves. A daughter of one who has been a member of the church for some time, has been received into our female boarding-school, where she is instructed in her own language by Mrs. Everett.

In this school, I am happy to say, there is at present a larger measure of divine influence than usual; and several of the pupils have been made to feel their sinfulness, as they never felt it before. An aged woman was added to the evangelical church last Sabbath. And you will be interested to know, that she is the very one of whom I once made mention as putting on three pairs of spectacles; so great was her eagerness in learning to read the word of God. Two sons and one daughter were in Christ before her.

SIOUX.—The church at Oak Grove has been reorganized; and two individuals, employed as farmers among the Indians, have been admitted to Christian fellowship. Mr. G. H. Pond says, under date of March 25, "We have a few of the natives at our Sabbath morning service, which is conducted in the Dakota language. In the afternoon we have an English service, held alternately at the station and Fort Snelling."

Home Proceedings.

EMBARKATION OF MISSIONARIES.

ON the 19th of March, Rev. John V. N. Talmage, of the Amoy mission, and Mrs. Talmage, of Elizabethtown, New Jersey, sailed in the Tartar from New York for Canton; whence they will proceed with as little delay as practicable to Amoy.

DECEASE OF MR. ARMSTRONG.

HON. SAMUEL T. ARMSTRONG, Chairman of the Prudential Committee, suddenly departed this life on Tuesday, March 26, soon after returning to his house from the usual weekly meeting of the Committee. In view of this unexpected and painful bereavement, the Prudential Committee adopted the following minute:

"The Prudential Committee, on assembling for their first regular meeting after the decease of their late chairman, the Hon. Samuel T. Armstrong, think it proper briefly to record their sense of the worth of their departed associate and friend, in the relation to them now terminated by his death. For seventeen years and more, he has been a member of the Board and of the Prudential Committee, having been elected into both of these bodies in the year 1832; and for about one-third of this time, he has been the Chairman of the Committee. In a body that meets so often, and spends so much time in business of such importance, the members cannot but have an intimate acquaintance with each other; and the Committee are happy to declare their conviction of Mr. Armstrong's rare

capacity for the duties of his station. Regular and prompt in his attendance, deeply interested in the business, and always willing to be at the pains to understand it, and possessing a vigorous mind, and a sound, discriminating and decided judgment, his long experience in the difficult work of directing missions makes his loss painfully severe. Nor can the Committee withhold their affectionate testimony to the unvarying impartiality, cheerfulness, urbanity and kindly feeling, which characterized him as a presiding officer, and which were never more conspicuous than during the session which immediately preceded his sudden decease.

"The Prudential Committee tender their affectionate sympathy to Mrs. Armstrong, in view of a bereavement which has brought so heavy a load of affliction upon her; but they trust our gracious Lord, whose all-wise providence has laid it upon her, will grant her a large measure of his sustaining and sanctifying grace."

DONATIONS

RECEIVED IN MARCH.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Cumberland, Cong. ch. and so. 23 00
Falmouth, 1st ch. 10,25; la. 12,50; 22 75
Portland, 3d ch. m. c. 19,88; High-st. mater. asso. for *J. W. Chickering* and *Phebe Cummings*, Ceylon, 40; 59 88—105 63
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bath, Winter-st. cong. so. miss. asso. (of wh. fr. Mrs. E. Tallman, for *Ammi R. Mitchell*, Ceylon, 20; Mrs. T. Harward, for *John P. Harward*, do. 20; C. Crooker, for *Charles W. Crooker*, do. 20;) 291 00
Richmond, s. s. for ed. hea. chil. 1 77—292 77
Penobscot co. Aux. So. J. S. Wheelwright, Tr.
Bangor, Hammond-st. ch. 190,48; 1st par. 37; central ch. 14; 241 48
Brewer, 3d ch. 27 85
Dixmont, Ch. 11 00
Foxcroft and Dover, 13 00
Garland, Ch. 7 61—300 94
699 34
A friend, 5; Brownfield, cong. ch. m. c. 5; Bucksport, cong. ch. and so. to cons. BLISS BLODGET an H. M. 100; 110 00
809 34
Legacies.—Brunswick, Phebe Ann Jacobs, by J. McKeen, 10 88
820 22

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Keene, Gent. wh. and prev. dona. cons. STEWART HASTINGS an H. M. 58 75
Troy, H. T. 10 00—68 75
Grafton co. Aux. So. W. W. Russell, Tr.
Bristol, m. c. 10 00
Lisbon, W. S. H. 10 00—20 00
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, 1st cong. so. 97 00
W. Concord, 17 24—114 24
Rockingham co. Conf. of chs. J. Boardman, Tr.
Exeter, 1st ch. and so. 64,15; 2d do. 84,45; 1st and 2d do. m. c. 9,04; 157 64
Hampton, Cong. ch. and so. 27 73
Windham, pres. ch. a bal. 2 00—187 37
390 36
Gilmanton Iron Works, cong. ch. and so. 15 00
405 36
Legacies.—Pembroke, Miss Betsey C. Moore, to cons. MRS. HANNAH MOORE and Miss ANNA MOORE of Pembroke, and MRS. EUNICE TAYLOR of Hillsboro', H. M. by A. Whittemore, Jr., Ex'r, 300 00
705 36

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, 3d ch. m. c. 15,09; East so. Rev. R. Case, 10; 25 09
Chittenden co. Aux. so. M. A. Seymour, Tr.
Burlington, Indiv. 20 00
Rutland co. Aux. So. J. Barrett, Jr. Tr.
Benson, Asso. 1 00
Brandon, Coll. 40,65; m. c. 19,23; 59 88
Castleton, Coll. 230 00
Clarendon, m. c. 3 28
E. Rutland, Coll. 10,25; m. c. 6,99; 17 24
Pittsford, s. s. 6 00
Tinmouth, Cong. ch. and so. 15 50—332 90
Windsor co. Aux. So. J. Steele, Tr.
Hartland, 1st cong. ch. 25 00
Windsor, Cong. s. s. 1 00—26 00
403 99
Johnson, Mrs. R. W. M., dec'd, 2 00
405 99

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Chatham, Cong. ch. and so. 80 00
Provincetown, do. 12 50
S. Dennis, do. 85 00—177 50
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Pittsfield, m. c. in young. la. ins. 36 00
Stockbridge, m. c. 30 00
Williamstown, s. s. for *James Smedley*, Ceylon, 20 00—86 00
Boston, S. A. Danforth, Agent, 2,708 23
Essex co. North, Aux. So. J. Caldwell, Tr.
W. Newbury, Cong. ch. and so. 14 00
Essex co. South, Aux. So. C. M. Richardson, Tr.
Amesbury Mills, J. H. 10 00
Gloucester, JOSEPH REYNOLDS, wh. and prev. dona. cons. him an H. M. 50 00
Newbury, 1st ch. and so. 26 00
N. Danvers, Misses in s. s. in Mr. Braman's ch. for ed. a child in Ceylon, 1 50
Rockport, Mr. Gale's ch. and so. (of wh. to cons. Mrs. NANCY E. BROOKS an H. M. 100,) 150 00—237 50
Hampden co. Aux. So. C. O. Chapin, Tr.
Blanford, Gent. 37,12; la. 46,81; m. c. 22,33; 106 26
Long Meadow, sew. cir. wh. and prev. dona. cons. Mrs. LOIS C. WHITE an H. M. 57 00
Ludlow, 2d cong. ch. m. c. 8 00
Springfield, S. so. coll. 57,25; m. c. 59; Johnny and Charles, sav. 3; 119 25
Westfield, Dr. Davis's so. m. c. 61 51
West Springfield, 1st cong. ch. and so. m. c. 33,50; a friend, 10; 43 50
395 52
Ded. am't p'd for print. reports, 17 00—378 52
Hampshire co. Aux. So. J. D. Whitney, Tr.
Easthampton, Juv. miss. so. for Dr. Scudder, 5 42
S. Hadley, m. c. 17 50—22 92
Middlesex North and vic. J. S. Adams, Tr.
Groton, A. E. Hildreth, 25 00
Middlesex South Conf. of chs.
Framingham, Hollis evan. ch. m. c. 41,19; coll. 40; 81 19
Marlboro', Union ch. and so. 55,75; m. c. 28; 83 75—164 94

Norfolk co. Aux. So. Rev. S. Harding, Tr.
Brookline, Harvard ch. and so. 350 00
Roxbury, Eliot ch. and so. gent. 181; la. 32,82; m. c. 14,85; 228 67—578 67
Palestine Miss. So. E. Alden, Tr.
E. and W. Bridgewater, Union ch. and so. m. c. 11 75
Scituate, Trin. cong. ch. 8 00—19 75
Taunton and vic. Aux. So.
Dighton, Cong. ch. m. c. 14 07
Pawtucket, m. c. 138; la. (of wh. for *Constantine Blodgett* and *Hannah M. Blodgett*, Ceylon, 40,) 90; 228 00—242 07
Worcester co. Central Asso. A. D. Foster, Tr.
Northboro', Evan. ch. and so. 40 10
Worcester co. North, Aux. So. B. Hawkes, Tr.
Gardner, A. B. 10 00

4,705 20

Andover, a friend, 25; Old South ch. 150,88; Chelsea, Winnisimmet ch. m. c. 72,38; Dracut, 1st evan. ch. and so. 30,48; E. Cambridge, evan. cong. ch. and so. m. c. 13; Lawrence, Central ch. la. reunion, 15; Lowell, High-st. cong. ch. 75; Appleton-st. ch. 55; N. Chelmsford, evan. cong. ch. and so. 25; N. Chelsea, m. c. 4; Waltham, cong. ch. and so. wh. and prev. dona. cons. Daniel French and Daniel Farrar H. M. 175; W. Newton, a friend, 10; 650 74

5,355 94

Legacies.—Framingham, Miss Betsey Bennett, by Warren Nixon, Ex'r, 500; W. Newbury, Mrs. Sarah Hills, by John Moody, Ex'r, (prev. rec'd, 6,500,) 1,000; 1,500 00

6,855 94

CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.
Ridgefield, Cong. ch. m. c. 36,75; Ridgebury, G. B. 1; 37 75
Stamford, Mr. Bett's sch. for ed. a boy in Ceylon, 20 00—57 75
Hartford co. Aux. So. A. W. Butler, Tr.
East Windsor, Hill, for hea. chil. 3 50
Plainville, Ch. and so. 9 00
Suffield, A friend, 2 00
W. Suffield, 15 00—29 50
Litchfield co. Aux. So. C. L. Webb, Tr.
Cornwall South, Miss Marietta Peirce, 50; of $61 ack. in Feb. $50 cons. Rev. E. B. Andrews an H. M. 50 00
Hitchcocksville, 25 00
New Hartford, North, Coll. 34,50; Eliza S. Brown, for *Ann E. Martin*, Ceylon, 12; 46 50—121 50
Middlesex Asso. S. Silliman, Tr.
Middle Haddam, E. T. 5 00
New Haven City, Aux. So. A. H. Maltby, Agent.
New Haven, Union m. c. 24,88; Yale coll. do. 5,05; Durand so. 15; 44 93
New Haven co. East, Aux. So. A. H. Maltby, Agent.
North Haven, m. c. 2 12
Tolland co. Aux. So. J. R. Flynt, Tr.
Rockville, 2d cong. so. 200 50
S. Coventry, Village ch. 62,55; s. s. 1,20; 1st ch. and so. gent. 24,54; la. 38,31; m. c. 17,15; 143 75
Somers, O. C. 2 00
Tolland, Gent. 22,87; la. 24,18; 47 05
Wellington, Cong. so. 21 35—414 65

675 45

Legacies.—Kent, Mrs. Abigail Stuart, by James Stuart, Ex'r, 250; New Haven, Henry Trowbridge, 5,000; 5,250 00

5,925 45

RHODE ISLAND.

Providence, Mrs. Zilpah Harris, to cons. William T. Harris of N. Killingly, Ct. an H. M. 100 00

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Claverack, R. D. ch. Mrs. P. Hoffman, 15; Rev. I. C. B. 5; Mrs. G. 1; 21 00
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Guilford, do. m. c. 10 00
Hudson, R. D. ch. s. s. for ed. of hea. chil. Amoy, 15 00
Livingston, R. D. ch. 11 50
New Baltimore, R. D. ch. m. c. 6 00
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Princeton, R. D. ch. 4 76
Walden, R. D. ch a mem. 10 00
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Syracuse and vic. J. Hall, Agent.
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Syracuse, 1st pres. ch. & bal. 1 00—14 50
Washington co. Aux. So. M. Freeman, Tr.
Whitehall, Pres. ch. 5 00

1,155 08

Amsterdam Village, pres. ch. 33,77; m. c. 19; Astoria, pres. ch. m. c. 33,69; Chazy, pres. ch. 8; Crown Point, 2d cong. ch. 36,34; E. Bloomfield, pres. ch. 50; Hobart. coll. by Rev. O. French, 11,08; Homer, Jacob M. Schermerhorn, wh. and prev. dona. cons. him and Mrs. Jacob M. Schermerhorn H. M. 50; Le Roy, pres. ch. 65,94; disc. 49c.; Maine, cong. ch. m. c. 10; Moira, cong. ch. and so. 16; New Berlin, 1st cong. ch. 20,60; s. s. for *Julius S. Pattingell*, Ceylon, 11,40; Northport, pres. ch. m. c. 10; Orange co. S. A. 5; Smithville, L. H. 2; Southold, pres. ch. 7; s. s. miss. so. 4; South Salem, T. Mead, wh. cons. Mrs. Sally Mead an H. M. 150; Troy, 2d pres. ch. 200; s. s. for *Charles H. Kellogg* and *Charles Wadsworth*, Ceylon, 40; m. c. at Nail Factory, 15; Warsaw, Rev. C. Kidder and wife, 17,75; 816 08

1,971 16

Legacies.—Leyden, R. Kimball, by R Kimball, Ex'r, 8; New York, Miss Catharine B. Patton, by Rev. Dr. Patton, Ex'r, 100; (prev. rec'd, 2 800:) Pitcher, Rufus Rose, by Mrs. D. Rose, 25; Troy, Stephen W. Dana, by R. D. Silliman, Ex'r, 50; 183 00

2,154 16

NEW JERSEY.

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Boundbrook, R. D. ch. s. s. for ed. hea. chil. at Amoy, 7,13; Readington, R. D. ch. 66; 73 13
Chatham Village, pres. ch. 123,78; Mendham, pres. ch. m. c. and coll. 63,50; Newark, 1st pres. ch. la. asso. 158,36; J. B. 5; 3d do. s. s. a bro. and sis. 1; 351 64
424 77

PENNSYLVANIA.

Franklin, pres. ch. and so. 23; Greene, do. 4; Harbor Creek, pres. ch. 8; Harrisburg, Rev. J. M. and wife, 10; Marple, 1st pres. ch. (of wh. fr. J. R. Eckfeldt, wh. and prev. dona. cons. JOHN LINDSAY an H. M. 10,) 46,83; Mercersburg, Ophelton so. of fem. Ins. 5; Philadelphia, J. S. 50; 3d pres. ch. Mrs. Carswell, 30; R. O. N. 10; 11th pres. ch. m. c. 105,82; 1st do. T. P. S. 20; E. S. 10; Clinton-st. pres. ch. J. Borland, 25; Mrs. P. W. 10; Western pres. ch. E. S. 5; Mrs. H. 5; Pittsburg, 5th pres. ch. m. c. 18,07; 385 72

MARYLAND.

Charles co. a lady, 3,50; Montevideo, juv. fam. miss. so. 2; 5 50

VIRGINIA.

Elk Branch, pres. ch. 40 00

DISTRICT OF COLUMBIA.

Legacies. — Washington, Mrs. Catharine Coyle, by John Underwood and Joseph Ingle, Ex'rs, 100 00

SOUTH CAROLINA.

Charleston, R. Yeadon, 20; Mrs. Y. 5; Mrs. H. W. De S. 10; 35 00

GEORGIA.

Savannah, R. D. 3 50

OHIO.

Western For. Miss. So. G. L. Weed, Tr.
Cincinnati, 2d pres. ch. m. c. 16,85; Concord, ch. for Dakota miss. 30,18; Marietta, F. Bartlett and wife, 30; Newark, fem. miss. so. 72,63; Pleasant Hill, pres. ch. m. c. 30,10; Putnam, fem juv. miss. so. for *Levi Whipple*, Ceylon, 20; Piqua, juv. miss. so. for ed. chil. at Madras, 40; Union and Greenland, chs. for Dakota miss. 30,50; Unity, Roseville and Lexington chs. 12,56; Walnut Hills, Lane sem. ch. m. c. 18,40; 301 22
Western Reserve Aux. So. Rev. H. Coe, Agent.
Hudson, Wes. Res. coll. 5 74
306 96

Ellsworth, united cong. and pres. ch. 30; Gustavus, R. W. 10; Thompson, cong. ch. 10; 50 00
356 96

INDIANA.

By G. L. Weed, Tr.
Danville, pres. ch. m. c. 30; Oregon, Mt. Vernon ch. 13; Rockville, pres. ch. 25; Terre Haute, Baldwin pres. ch. 54,10; 122 10
Greencastle, s. s. for ed. of a boy at Gaboon miss. 5; Marion, Mr. Hawes's ch. 5; 10 00
132 10

ILLINOIS.

By G. L. Weed, Tr.
Campbell, J. A. 5; Concord, ch. wh. and prev. dona. cons. JOHN B. FAIRBANKS an H. M. 60; Farmington, ch. 60; Springfield, 2d pres. ch. 56,75; 181 75

Augusta, miss. so. for sup. of Mr. Ireland, So. Africa, 15; Campbell, Rev. C. H. P. 2; Canton, cong. s. s. 1,50; Griggsville, 75c.; Huntsville, cong. ch. 2,50; Knoxville, a bal. 1,75; Round Prairie, cong. ch. 4,30; Rushville, s. s. 8; Warsaw, 1st pres. ch. 16; juv. sew. so. 34; 85 80
267 55

MICHIGAN.

A friend, 5; Detroit, 2d pres. ch. m. c. 13,50; Hillsdale, pres. ch. m. c. 3,95; s. s. for ed. hea. chil. 1,05; Jackson, juv. s. s. so. 10; Manchester, chil. 75c.; Monroe, Mrs. S. C. B. for sup. of hea. chil. 10; Oneida, pres. ch. 4,44; Romeo, M. A. H. 18c.; Vermontville, cong. ch. 11,20; 60 07

WISCONSIN.

Milwaukie, 1st pres. ch. 25 00

IOWA.

Bellevue, 2 00

MISSOURI.

St. Louis, 1st pres. ch. 53,75; West Ely, pres. ch. 5; 58 75

TENNESSEE.

Athens, W. H. D. 2; Franklin, pres. ch. m. c. 38,30; Jonesboro', pres. ch. juv. miss. so. for *John W. Cunningham*, Ceylon, 10; Westminster, ch. 14; 64 30

ALABAMA.

Mobile, Gov.-st. pres. ch. youth's miss. so. 59 00

IN FOREIGN LANDS, &c.

Choctaw na. Choc. miss. 16; Doaksville, m. c. 14,12; do. col'd, for miss. to Africa, 7,69; Pine Ridge, m. c. 9,62; 47 43
Madras, Rupees 2,041, 908 00
Southwold, C. W. Mrs. E. D. Johnston, 17; P. Barber, 10; 27 00—982 43

Donations received in March, $12,625 89
Legacies, $7,343 88
$19,969 77

☞ TOTAL from August 1st to March 31st, $161,355 63

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in March, $377 97

DONATIONS IN CLOTHING, &c.

Concord, N. H. A box, from la. sew. so. for Alleghany miss. 35 71
Danbury, Ct. Half barrel of pork, fr. D. P. Nichols, for Rev. H. Foot, Syria.
Easthampton, Ms. A box, from la. sew. so. for Miss Goulding.
New York City, 50 Divine Law of Benef. (via.) two boxes for Dr. Green, Ceylon,
Providence, R. I. A box, fr. Mrs. B. D. Bailey, for sup. of a youth at Waimea, Sandw. Isls. 20 00
Tallmadge, O. A box fr. L. C. Walton, for Rev. H. Foot, Syria. 26 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLVI. JUNE, 1850. No. 6.

American Board of Commissioners for Foreign Missions.

South Africa.

REPORT FROM AMAHLONGUE.

THE Herald for April contained the last annual report of the South Africa mission, as also station reports from Umvoti, Umsunduzi, Umlazi, Ifumi and Ifafa. A similar document has since been received from Amahlongue, the post assigned to Mr. McKinney, stating some facts which have not as yet been made public.

Mr. and Mrs. McKinney did not take possession of their new field till October 30, 1848. In describing his reception he says: "Our arrival was hailed with every demonstration of delight by the people. For many days in succession, crowds were continually coming to pay their respects, and to testify their pleasure at having a missionary among them. The Sabbath congregations were at once large and attentive. Men, women and children alike assembled to hear the word of God; and many of the youth of both sexes appeared deeply interested in learning to read and sing." He adds, however, that the experience of the year has taught him that the people have a deep-rooted attachment to their heathen customs, notwithstanding their apparent desire to have a missionary family among them.

The services usually sustained at other stations in South Africa have been commenced by Mr. McKinney. Since April, he says, a weekly prayer-meeting has been kept up regularly, with interest and profit. The monthly concert has also been well sustained; and an increasing desire has been manifested by some to contribute of their substance for the spread of the gospel.

Early Fruit.

The following extract gives pleasing confirmation of the reports which have been received from this mission of late, and which show that God has, indeed, begun to lead the benighted natives to a saving knowledge of his truth.

With gratitude to God I would report the manifest presence of the Holy Spirit during the year, and the progress of a happy work of grace in our family, as also the organization of a Christian church. The first expression of interest occurred in January; at which time two young women in our family came to us, saying that they wished to give their hearts to God that night. Previous to this we had seen some appearances of interest among several members of our family, under the presentation of the truth; but not sufficient to lead us to expect such an immediate result. Two weeks afterwards, there was a deep and general interest among the young men and boys in the family.

The work was one of a very still and solemn character. There was no noise, no excitement of the animal passions, but a deep conviction of sin, and of a pressing need of forgiveness through the merits of Christ. For days and weeks a marked solemnity prevailed, like that of a New England community, during a

deep and powerful revival. All seemed to feel that God was among us of a truth, and that it became them to walk softly before him.

The results, so far as we can decide, after the lapse of seven months, are the hopeful conversion of the two young women, and of three of the oldest and most promising young men in our family. Of the females we would speak with much caution, as their situation, directly under our eye, has doubtless exercised a constantly restraining influence. Yet the change in their conduct and in their whole appearance has been decided and happy. What the result may be when they shall return to their homes, and again be exposed to the temptations peculiar to their situation, we cannot tell.

Of the boys we have increasing evidence. There appears to be in their minds a growing love for the word of God, and an apparent desire to live according to its requirements. They have been assailed with reproaches and ridicule; and one has been obliged to encounter almost every species of abuse, but apparently with no other effect than to lead him closer to Jesus. Some tempting offers have been made to him, if he would return to the customs of his people; but these have been attended with no better result. He has been constant in his efforts to do good; and by his amiable character, and his active, consistent piety, he has greatly cheered our hearts and strengthened our hands in our work.

This individual and another, in compliance with their urgent request, were received into church fellowship and communion, by a public profession of their faith in Christ, on the first Sabbath in July. It was to us a happy occasion, and one of great interest in the history of this station. Though small in its beginning, we trust it will prove like the little grain of mustard-seed, cast into the ground, which shall grow and spread abroad its branches, until many, now in their sins, shall come and find rest under it.

Opposition.

The effect of this work of grace was just what has been observed in every age and every clime. But He who is wonderful in counsel and excellent in working, will doubtless cause the wrath of his enemies to hasten the triumph of his truth.

The hopeful conversion of the persons just named awakened in the minds of the entire community a spirit of the most decided and bitter opposition. The Sabbath school, which had been previously well attended, was at once forsaken; and of the many who had appeared deeply interested in learning to read, not one was found willing to be seen with a book. The Sabbath congregations were greatly reduced, and our Sabbath exercises were sometimes almost entirely forsaken. Dancing and beer parties became more frequent; and even the Sabbath was devoted to them, the more effectually to divert the attention of the people from the truth.

This was enough to convince us that the Spirit of God was among us, and our hearts were greatly encouraged. We felt that the truth had come into actual conflict with error, and that the darkness was made manifest by the light; and though the wrath of man was thoroughly aroused, we believed that it would yet be made to praise the Most High. We were rejoiced that any thing could break up the dead and dreadful calm of heathenism, even though it was such a storm; and we believe that it will yet be apparent that all this has been favorable to the truth. It was valuable, moreover, as a test of the piety of the converts; for it evidently not only purified their faith, but strengthened it.

And it accomplished even a better purpose than this. The very means taken to overthrow the truth, aided greatly in diffusing a knowledge of it through the community. The subject of religion became one of common conversation. Wherever men assembled, the truths of God's word were discussed. Especially was this the case whenever any of the converts were seen; and many an opportunity was thus afforded, and, I believe, faithfully improved, of preaching Christ and him crucified, which might not otherwise have been enjoyed.

The opposition is now dying away. The hatred to the truth continues, no doubt, as deep-rooted in the hearts of men as ever; but the manifestation of it is less frequently and less openly observed. The Sabbath congregations are increasing in numbers; and they have nearly reached their former size; and there seems to be a returning interest in the station among many of the people. From the kraal of one of the converts, where the opposition assumed its most violent and decided character, and whence they said in their rage there should never another come to live with

me, two have already come; and one of them at times seems to listen seriously to the truth. I believe it will yet be seen that great good has arisen from this apparent evil.

Hope for the Future.

Mr. McKinney was making arrangements, at the time he submitted this report to the mission, for removing to a place about three miles distant, his brethren having signified their approbation of this step. At the contemplated station, he will find a larger number of the natives about him.

Altogether this has been a year of great and increasing happiness. I have never felt greater buoyancy of spirits, and never felt a greater love for the missionary work, than I have during the past twelve-month. Especially are we encouraged to expect more for the future, from the blessing that has already attended our efforts. When we see what God has wrought, we feel that all we have done, or can do, is nothing compared with the results obtained; and we feel that we can look up to him with greater confidence for time to come. The day, we believe, is dawning; and the shadows which have hung so long and so gloomily over this land, shall soon flee away.

LETTER FROM MR. A. GROUT, NOVEMBER 28, 1849.

Spirit of Inquiry—The Press.

In commencing the present letter, Mr. Grout apologizes for the infrequency of his communications, by a reference to the multiplicity of his labors at Umvoti. Among other things he says: "My church members are all hungering and thirsting for knowledge of all kinds; and nothing will satisfy them but a course of daily instruction." This fact is important, as giving promise of rapid advancement in Christian civilization.

Yesterday a young man in my employ came to me to say that he had resolved to repent of his sins; and about two weeks ago, a middle aged man, a neighbor, did the same thing. We have not yet seen what we usually call a revival in New England; but persons seriously disposed visit us, one by one. This appears to be the case at all the stations. Almost every week we hear, from some station, of one and another who have formed a resolution to repent. Some who do so, no doubt deceive themselves. At the last meeting which we held to examine candidates for church fellowship, I put by six for farther consideration; one or two of whom, I am quite sure, have not yet seen themselves to be sinners in the sight of God.

The desire for books has become so great and incessant, that the mission have resolved to make more strenuous efforts to satisfy it.

I do not know whether any one has written to you respecting one plan which we now have under consideration, namely, that of locating our press at D'Urban, the port town. We are feeling very seriously the want of an agent at the Bay, who knows and appreciates our wants. Our church members, moreover, are going there to work; and they are exposed to many temptations, with no one to watch over them. D'Urban is the safest place in the colony (unless Petermaritzburg may be said to be equally so) for our press and mission property; and it is at present the most central for our mission. We have, therefore, petitioned the Government for a piece of ground upon which to erect buildings for our press and for a printer. The local Government has replied that it has not power to give us the ground, but that it will recommend to the authorities of the old colony, who have the power, to grant our request. We now regard the subject as so important as to justify our buying a lot, if we cannot obtain one otherwise.

Mr. Wilder is temporarily in the vicinity of D'Urban, in charge of the press; and he is endeavoring, with the aid of a hired printer, to supply the urgent demand of the natives for books. Mr. Butler, now on his way to the mission, will take this post on his arrival.

The following item of information is not without its interest: "Umpandi has recently manifested more disposition to be quiet and at peace with the English; which I think is the result of finding himself mostly surrounded, as he now is, by white men. But he shows no inclination to have missionaries reside among his people."

LETTER FROM MR. BRYANT, DECEMBER 31, 1849.

General Aspect—Causes of Gratitude.

Though the life of Mr. Bryant has been prolonged beyond his own expectations, or those of his friends, he continues unable to perform any considerable amount of labor. In preparing books and tracts for the press, however, he is doing an important work. In consequence of

the impaired health of himself and wife, he visited the stations lying north-east of Ifumi in the autumn of last year; and he gives in the present letter the result of his observations.

We were especially gratified to witness the progress of the gospel at the several stations, and to see (as we did in some places) the people coming to the missionary and inquiring with tears the way of life.

The visible results of the gospel are to be seen in civilized houses, built around some of the stations; in the greater number of dishes and utensils of various kinds, used by the natives; in the neat and becoming apparel of the people; and in their improved deportment in public worship. Not only do those who are converted, begin to feel the civilizing influence of the gospel, but others also living near some of the older stations, are favorably affected; as is evident from the fact that some who feel no particular interest in the subject of religion, are now beginning to procure clothing for themselves and families.

Mr. Bryant is now engaged in preparing a version of the Psalms in the native language, three of his brethren being associated with him. "We have divided," he says, "the Psalms into four portions; and each portion, after being translated by one of us, is to be revised by the other three."

The opposition which was rampant throughout the colony, a few months ago, is now much less violent. Some chiefs who were bitterly opposed to missionaries and their labors, now attend their meetings, and call in a friendly manner upon them. Indeed, they appear to be not very unpromising objects of Christian effort and prayer.

After remarking that his health continues much as it has been, he says:

I wish here to record my gratitude to God. 1. Because my life has already been prolonged beyond my expectation. 2. Because that I have been, through all my illness, comparatvely free from bodily pain. 3. Because, though my mouth has been closed from public speaking, God has still permitted me to do a little in other ways for the good of this people. 4. Because, during Mrs. Bryant's sickness, God sent kind friends to minister to our comfort, and to assist us in time of need. "Surely goodness and mercy have followed us all our days."

LETTER FROM MR. L. GROUT, JANUARY 8, 1850.

Signs of Progress.

FROM the subjoined communication of Mr. Grout, who is still at Umsunduzi, it will be seen that he continues to be cheered by manifest tokens of the divine favor.

The religious interest of our station has not only been sustained, but is on the advance. Our little band of four natives who have professed Christianity, are increasing in knowledge and strength; and a few others are candidates for uniting with them.

One of the former has been married in a Christian manner, and settled near us; and the young wife taken from among the heathen, as no other could be found, is giving herself earnestly to the labors and studies of a civilized and Christian life; and she promises to make rapid progress. She is the same individual who two years since, encouraged by her father and friends, utterly refused to come and live with us at the station, or even to marry the young man to whom she was engaged and attached, unless he would leave us and live like their fathers. But he remained firm in his adherence to the truth; and he has gained a complete triumph over the prejudices and opposition of his and her kindred. He is now, with his companion, the first in this region to brook the ridicule and hatred of polygamists, and to set before this debased people the pattern of a Christian family formed from and among themselves. And two others, members of our little church, and for the last two years connected with our family, are about to follow in their steps. They all look to us for an example, and seek to conform their lives to ours, as far as their circumstances and pursuits will allow.

And in this connection I cannot forbear to give my testimony to the superior advantages and influence for good which the missionary family has, in almost every respect, over the single missionary, at least among this people. After some experience, and after considerable observation of the missionaries of various societies in this land, some of whom have families, and some have not, I am persuaded that the health, the comfort, and the usefulness of a missionary, with a well-ordered family, is twice that of the single missionary; while the expenses of the former are no more than those of the latter, if they are so much.

An Incident—Renunciation of Heathenism.

My audiences for a few Sabbaths past have been larger than ever before, numbering two hundred or two hundred and fifty. And the sudden and shocking death of a man who had occasionally attended my meetings, has been employed to impress upon the minds of all the uncertainty of the hour of death, and the folly of delaying repentance. He was out on a hunting excursion, in pursuit of a tiger; and on coming to a small thicket, he with his dogs entered in one direction, while his companions entered in another. He was soon heard to cry out in distress and call for help. His companions rushed to his assistance; but when they arrived the tiger was drinking his life-blood. The animal fled on their approach, but the poor man died in a few moments.

The conviction that there is one supreme God and mighty Ruler, is taking stronger hold of the minds of several of my parishioners; though their ideas of truth are often exceedingly vague or painfully incorrect. Several cows were recently struck by lightning, not far from our station, and the owners came the next day and offered themselves for baptism. When this was denied them, they begged for some baptismal water, that they might sprinkle it upon their cattle, and restore them to life!

A few days since a girl from a neighboring kraal ran away, and came to stop with us, saying that she wished to learn and obey the gospel. The father soon came for her. I told him what his daughter had said to us. Said he, "Let us call her, and hear for ourselves from her own lips. If such is the language of her heart, I shall not be found opposing the great King." We called the girl, and he interrogated her at length. But she was steadfast and uniform and bold, in declaring to him that she wished to leave her friends, her garden, her pick. (hoe,) every thing, indeed, that she might live with us and learn the truth. And he consented to her remaining with us. But it seems that the people of the kraal and some of their neighbors were highly incensed at the transaction. And the next day a young man came in a rage, entered our yard, and began to drive her away, at the same time most shamefully beating and kicking her. But she was very soon delivered from his hands, and the young man was glad to desist from his violence and leave the premises.

16*

Mr. Grout says, at the close of his letter, that a lot has been obtained for the press and family of the printer at D'Urban, in consequence of the application of the mission, as mentioned in the foregoing letter of Mr. A. Grout.

Canton.

LETTER FROM THE MISSION, DECEMBER 1, 1849.

Missionaries at Canton.

THE present communication contains the report of our brethren at Canton for the year preceding its date. Having spoken of the health enjoyed by the mission during this period, they proceed as follows:

It is a source of pleasure to us to find the number of laborers at Canton increasing, and the amount of instruction given to the people extending; and we hope to see the day when the truth shall be fully made known to this prejudiced and ignorant population. Though we do not advance in our work, or find favor among the people as we could wish, we can discover some progress, the sign, we hope, of a brighter day.

There are twelve Protestant missionaries residing in this city, most of whom are able to make themselves understood by the people in a measure. Congregations are collected on the Sabbath, and at other times, at which the doctrines of the gospel are exhibited in a plain manner. The attention paid by many of the auditors to the Word encourages us to hope that they understand the speaker and the object of his instructions. On these occasions they learn that there is a great God, who made them, a Savior of sinners, Jesus Christ, who cannot be worshiped with images of wood and paper. They receive the books distributed at such times, and promise to read them; and occasionally some of them return to hear more of these new doctrines, and visit us at our houses.

Opposition to Foreigners.

Still it is obvious that the missionaries have not made as yet any decided impression upon the vast population of Canton. Nor was this to be expected; especially in view of the prejudices entertained and cherished by the inhabitants against the western nations. The ground of these prejudices is set forth in the following extract.

Through a long series of years, the

rulers have taught the people, and the gentry have encouraged them, to despise and malign foreigners, apply opprobrious epithets to them, brand them with the vilest conduct, and regard them as objects of fear, detestation and contempt. This character cannot be removed immediately; and though the number of persons who are beginning to have different opinions respecting their friends from abroad, is increasing, the great body of the citizens retain their old impressions, that there is every thing to be feared and little to be learned, from mixing with them.

The opium trade, and the infraction of law which it involves, have been skilfully used as an argument to prove them to be as regardless of the health and morals of others, as they are careless of their own welfare; even though they are themselves, officers and people, deeply involved in the same trade. The fancied success of the people in 1841, during the war with Great Britain, in repelling the entrance of the troops into their city, and again in 1847 and 1849, when the attempt was made, they supposed, has led them to think themselves almost equal in power and strategy to those who come here. Many suppose us to be destitute of learning, wholly devoted to trade, excelling chiefly in brute force, in ships, in guns, and such like savage attainments, and trusting to these to gain our ends. We are "barbarians" to them, because we cannot speak their language; and the miserable jargon in which the trade is conducted, tends rather to perpetuate this belief.

The combined influence of all these causes has tended to deter the people from seeking us out; and even now it proves an obstacle to making their acquaintance on equal terms, visiting them in their houses and making known to them the science and religion of the West. Though the wall of prejudice which has surrounded us heretofore, is now giving way, and will give way more and more, still a lurking fear of some untoward result keeps away some, and the apprehension of ridicule and observation more, from attending our religious services regularly. In a large number, ignorance of our character, pride on account of their own attainments, and shame at being known to be intimate with us, form a three-fold cord of great power to keep them from light and truth.

But our brethren are not disheartened by the opposition which they encounter; for they say in this connection:

We hope you will send us more men, men who are willing to incur some degree of obloquy, and go through a course of study to fit themselves for this work. We can now preach regularly, distribute tracts every where, and are able to take walks in the environs; and these are the means whereby we hope to make known the gospel to this people.

Labors of the Year.

The different members of the mission have endeavored, in various ways, to make known the saving truths of the gospel; and Tien Tsâi, one of the assistants, has held meetings in the villages near the city. Few of those who listen to the Word, however, make any inquiries; and rarely does any one call in question the doctrines proclaimed. "The Chinese mind is stolid and careless; it has not been excited as yet by curiosity, or roused by opposition."

The school under Doct. Ball's care now consists of fourteen boys; all of whom study their own language in native and foreign books, the latter being portions of Scripture, and such educational works as have been prepared by Protestants. The boys recently received into the school are required to furnish their own clothes and bedding. On entering, they are instructed in the gospel, or some of the Christian books, until they are able to read the former at daily prayers. They then study their own classical works in addition, just as they are taught in native schools. Geography, astronomy, and natural philosophy are also taught; though the treatises on these subjects are not so clear and elementary as we could wish. In all respects these boys have behaved with as much propriety as lads usually do in Christian countries; and they have learned enough of the truths of Christianity, to enable them in future life to understand the leading doctrines of the gospel. Three of them entered the printing office, after their term of study had expired, where they will remain under constant instruction.

The brethren do not anticipate any difficulty in obtaining pupils for such schools as they may wish to establish. "Even females are thought to be the better for being taught to read; and treatises have been written by Chinese moralists to show the need of instructing females."

The distribution of religious books has been carried on more extensively

than heretofore. Several excursions have been made in the vicinity of the city for this purpose, both in the hamlets and on the river; and we have been received with politeness, and even with a show of cordiality. Doct. Ball has done much in this way. Mr. Bonney has visited many passage-boats, and the assistants have gone through the junks repeatedly. In one of his excursions, near Whampoa, Doct. Ball entered a temple near a pagoda dedicated to the "god of literature," in which he saw a cock made of clay, the size of life, before which incense was burning, and offerings were laid out. This singular idol probably had some connection with the geomancy of the place, and was worshiped to influence the elements to act in harmony.

In visiting the passage-boats, which carry passengers and goods to the neighboring towns, Mr. Bonney has gone on board of them half an hour or so before their departure, when the passengers are at leisure, and has uniformly found them ready to receive the books offered. The novelty of hearing a foreigner talk with them has doubtless some share in the readiness with which they listen; but by this means books are carried to places otherwise inaccessible.

Mr. Bonney has distributed thirty-four thousand tracts and books; and others have scattered abroad quite as many more.

The two assistants, Tien Tsái and Laisun, have been diligently employed. The former takes increasing pleasure in making known the gospel to his countrymen. He has conducted social worship with the printers, morning and evening, and held religious services at two hamlets outside of the city. By private conversation and distributing books he also makes known his principles. Laisun has been employed in studying the language, especially the dialect spoken here, besides assisting in the school under Doct. Happer's care for three or four months. His advance in the language, and his conduct generally, have pleased us; and we hope he will in time be able to write in Chinese, and thus impart some of the knowledge he acquired in America to those around him.

The Opium Trade.

The mission feel called upon to notice a hinderance to their work, growing out of the misconduct of civilized men, which has been frequently mentioned in previous communications from China. Those who desire to investigate this painful subject, will find it amply and ably discussed in the publication of Doct. Allen, noticed in the Herald for May.

Before closing this communication, we wish to advert to the obstacles we encounter in the opium trade, and the extensive use among the Chinese of this drug. This most seductive vice is on the increase, carrying poverty and disease wherever it goes, and is rapidly impoverishing the empire. We have only a limited knowledge of the evil which this practice occasions; but what we see, proves conclusively its bad effects. It is draining the country of specie, at the rate of about twelve millions of dollars annually, and that too from a land where no national bank, or system of credit, enables the government or people to get along with a substitute for the precious metals. The contraband trade in opium induces a disregard of all law, and leads to smuggling in other articles; while it raises up and encourages a set of miscreants and pirates along the coast, who are too ready to act against their own authorities in connection with the foreign vessels bringing the article on the coast. It places a temptation to indulgence before a people, who have confessedly but little principle to resist even what they know to be wrong, and thus does much to destroy all moral rectitude and strengthen habits of vice. Its use, as well as its abuse, destroys property, health, intellect and life, either partially or wholly, and has done so already in a great degree. And, lastly, its introduction constantly sets against us the best portion of the Chinese people, who associate foreigners of every name and occupation with this pernicious traffic.

Many who are engaged in the trade, never see the effects of the drug; and we think that if those who cultivate the poppy in India, should give the opium to their ryots, as they do the Chinese, they would ere long be unable to produce it. They delude themselves with the idea that it is a harmless luxury, if taken in moderation; and the Government encourages its cultivation to the utmost capability of the Chinese market. The importation during the past year has probably equaled eight millions of pounds; and this year it will perhaps exceed that amount.

Bad as the use of the article is, it would be far better in a commercial point of view, and for the finances of China, if the poppy were cultivated in the country itself; but hitherto the na-

tive growth and manufacture has been restricted by the inferior quality of the opium produced, which smokers do not like so well as the Patna and Malwa from India, a sad result of higher skill and science among Christian nations!

The article being contraband, the introduction of it gives rise to constant strife between the smugglers and the revenue officers, the latter of whom keep a vigilant oversight of every entrance, not so much to prevent its coming, as to collect their fees for allowing it to pass. During the year two foreign schooners have been attacked, and three or four foreigners have been killed by the Chinese; and we suppose the number of natives thus destroyed might be counted by scores.

If those who make and sell opium, would go into the bye-lanes of life, they would there see its destructive effects. If they should watch the downward progress of the victimized or moderate smoker, and behold him debilitated, impoverished, nerveless, his helpless family gradually sinking into remediless poverty, and forced to wander in desolate places, and the whole at last sinking into the grave prematurely old, they would certainly regard the traffic with different feelings, even if they did not abandon it. Let them hear the piteous tale of a smoker, who has not yet lost all his energies; let him speak of his sleepless nights, disordered nerves, and disturbed mind; let them see the trembling victim of the pipe, and enter his wretched house; they would know of a truth that the "smoke-gun," as the pipe is called, kills its myriads.

Applications for remedies to cure the habit are numerous. Wives, mothers, parents, friends, repeatedly inquire for prescriptions to assist their husbands, children and friends to break the chain which binds them. The streets are placarded with hand-bills, setting forth the marvellous efficacy of the pills and potions made up to assist the reforming smoker; yet all are inefficacious, and the poor victim feels himself goaded to his ruin. The desire breaks over every restraint, and he goes to ruin. The Chinese Government has given up its efforts to retard the use, winks at the cultivation of the poppy, is obliged to connive at the bribery of its revenue officers, and many persons think that the trade will be legalized, on the coming of a new Emperor to the throne. In a commercial and national point of view, such a step would be desirable.

Need of the Gospel.

The conclusion of the letter is in the following language:

The people among whom we dwell, suffer greatly from the various ills which afflict them; and the cost and misery entailed upon them by idolatry, ignorance, poverty, misgovernment and folly, are incalculable. The Chinese character possesses some good traits; but the more we know of them, the more we are convinced that the gospel is the only remedy which will remove their manifold sufferings. The stream which maketh glad the city of our God, must flow through the length and breadth of this fair land, before its millions shall be liberated from the curses which sin brings in its train. The Chinese are often very cruel, even to their relatives, when sickness comes upon them; exposing them to the weather by the wayside, where they leave them to die, caring neither to relieve nor bury them. The few cases which we have seen, are quite enough to prove the general indifference of the people to human suffering. Idolatry costs them an enormous sum; and custom compels every body to subscribe for processions, theatres, the erection and repair of temples, and support of priests. Robberies, thefts and oppressions are occurring every day; the remedy for which, as well as other calamities, is only to be found in the wider prevalence of the principles and practice of our holy religion. He who goeth forth, bearing this precious seed, will doubtless come again, bringing his sheaves with him. Faith and patience, labor and prayer, zeal and prudence, need all to be combined in this work; and when our work is done, we hope the Maker will accept it, and cause it to glorify him. When the good Shepherd returns, we know that he will bring sheep from this fold to add unto his own great flock.

Fuh-chau.

LETTER FROM MR. JOHNSON, JANUARY 1, 1850.

THE missionaries at Fuh-chau seem to be prosecuting their work in as favorable circumstances as could be expected. Though it has been found impracticable for them to obtain the necessary accommodations in the city proper, it being the intention of the Chinese officials apparently to prevent all foreigners from gaining a foothold within the walls, they find increasing

facilities for their operations in the suburbs, which contain nearly one half the population of Fuh-chau. Mr. Johnson also says that they continue to be treated with civility by the more respectable portion of the community. And the demand for their publications is unabated; though it is not to be supposed that the great mass of the applicants have any real love for the truths therein taught.

Moral Blindness of the Chinese.

In speaking of the diffusion of Christian truth by means of books and tracts, Mr. Johnson makes the following remarks:

It is to be feared that, both here and elsewhere in China, there are comparatively few who are really intelligent readers of Christian books; a fact which is not attributable solely to limited literary attainments, but in a great measure to the blindness of their minds, already pre-occupied with error, their mental apathy, the strangeness to them of the gospel message, their total ignorance of Scripture geography, history and chronology, and of God their Creator, their supreme devotion to the world, and their natural aversion to things holy, spiritual and heavenly. Like other men, they are supremely selfish; and they seek their gratification in things earthly and sensual. Their own religion they love, baseless and false as it is, because of the glitter and splendor of its ceremonies, its intimate association with their earliest and fondest recollections, and its thorough adaptation to minister to their pride, and to their social and animal appetites and passions.

Perhaps there are no people on earth who have more of self-complacency, and less sense of sin, than the Chinese. In their minds, death seems in a peculiar degree stripped of its solemnity. In respect to their future well-being, as affected by their moral conduct in the present life, they give themselves but little anxiety. Suicide is very frequent. For thousands of years, in successive generations, the Chinese have been, in a moral and religious respect, essentially what they now are; and consequently their habits of feeling and thinking and action must be deeply rooted. Antiquity imparts sanctity to their religious notions and ceremonies, and gives them a strong hold upon their affections. In view of their attachment to ancestral worship, and the hope of being themselves hereafter worshiped by their descendants, they must feel a strong opposition to a religion that utterly forbids such worship, and teaches them to regard their venerated ancestors, as well as themselves, as sinners exposed to the endless wrath of a holy God.

Their literature is in the highest degree adapted to flatter human pride, adopting, as it does, the innate purity of man's nature as a fundamental principle in all moral reasoning, and maintaining his perfect ability, after having become vitiated by the influence of evil example or the force of tempation, to restore himself to his original purity, unaided by a superior power. In view of man's natural pride and self-complacency, and the many powerful influences which tend to blind the minds of the Chinese to the perception of their own sinfulness, it might naturally be expected that they would be slow to appreciate a Savior bleeding for human transgression, and backward to embrace the humbling doctrines of the gospel.

It might perhaps be expected that a deficiency, as it respects a sense of their own sinfulness, would characterize such of them as profess to be Christians, inasmuch as, besides the hardening and blinding influence of early vicious habits and corrupt education, their consciences have not been subjected to that severe and enlightened training, which is common in respect to those who have been educated beneath the clear sunshine of revealed religion. Their intellectual and moral perceptions in regard to truth and duty in its minute and practical ramifications, are very obscure, especially as applied to their own conduct.

But limited as has hitherto been the success of Christian efforts in China, in proportion to the means employed, measured by the number of hopeful conversions, and numerous and great as are the obstacles to the triumph of the gospel in this empire, still, in view of the promises of God's word regarding the kingdom of his Son, we hope and we expect that China will yet become obedient to Christ. But before that glorious consummation, the faith and patience of the churches, as of their missionaries also, seem destined to undergo a severe trial; and many precious lives must be laid upon the altar.

Labors of the Mission.

Mr. Johnson was absent from Fuh-chau during a considerable portion of the six months prior to the date of this letter, for the benefit of his health.

Of the labors of his brethren he speaks as follows:

Mr. Peet has continued his labors during the past six months much as formerly, visiting his chapel daily for the distribution of tracts and conversation with the people, being encouraged in his work by an increasing desire on the part of the more intelligent and influential portion of the adult population to obtain tracts of the larger size, such as Milner's Catechism and the Celestial Mirror. To men of this class he has mainly confined the distribution.

During the early part of the last six months, he published an edition of three thousand copies of a sheet tract, containing a notice of the time, place and manner of holding his religious services, with a calendar of the Sabbaths during the year, most of which have been distributed at the chapel, and at other points both within and without the city walls. His impression is, that the Sabbath is becoming more and more extensively known among the people. His Sabbath congregation has been gradually increasing, the usual number being from forty to forty-five; and sometimes more than fifty have been attentive hearers of the word. His day-school numbers eighteen children from respectable families, who are quite punctual in their attendance.

Messrs. Baldwin, Cummings and Richards have continued the study of this dialect with encouraging success. The first two brethren continue family worship in Chinese; and they also devote a portion of each Sabbath to the religious instruction of the Chinese members of their families. Mr. Richards, who still resides with Mr. Cummings, is endeavoring to procure a site for a dwelling house near the city. Inquiries have been made by the above named three brethren for premises to be employed as chapels, in the hope of soon commencing the daily distribution of tracts, and of religious conversation with the people.

Madras.

LETTER FROM THE MISSION, FEBRUARY 13, 1850.

Labors of the past Year.

THE object of this letter is to review the doings of the mission during the year 1849, and also to exhibit its present position and wants. In giving an account of their labors, the brethren say:

On the 2d of May, Doct. and Mr. Henry M. Scudder, with their families, took a station in Black Town, to open a dispensary, and preach to the natives daily at their own house and in other parts of the town. The premises occupied are rented at one hundred rupees monthly, and are peculiarly adapted to the ends designed. In the front yard of the house, which is elevated some four or five feet above the street, and entered by a gate that can be closed against intruders, is an entrance of ten or twelve feet wide, and some fifty or sixty in length, paved with stone, on either side of which benches can be placed for persons who wish to sit and hear the gospel; while others who come in only for a short time, can stand without annoyance from the street; or if a crowd is tumultuous, it can be kept outside, and addressed from the gateway. There are also some buildings, useful for medical purposes, which with a bungalow or thatched shed afford temporary accommodations for the sick who resort to the place for healing.

Doct. and Mr. H. M. Scudder, (the latter of whom is attending medical lectures in the Government medical school,) administer medicines and perform operations for an hour each morning; and in the afternoon they take turns in preaching at the station, and at the places of concourse in the town. These labors are promising; though in regard to the dispensary, it should be remarked that it has not the same advantages for attracting the natives, and thus bringing them under the sound of the gospel, as could be enjoyed in a place where no other similar institutions are found. The number of persons who come to the station almost every afternoon, when the word of God is made known, and portions of it with religious tracts are distributed, is very encouraging. Of course many come only to get a book; but some attend at different times, with more or less desire to know what the Scriptures teach. At this place, and in other parts of the town, the seed of truth is sown in many minds; though there is little evidence as yet of its taking root, so as to spring up and bring forth fruit. A regular service is also maintained on Lord's Day mornings in the ground-hall of the dwelling-house, which is not unsuitable for the purpose.

Mr. Dulles removed to Royapoorum when Mr. Scudder left, though unable to take full charge of the station. He has been assisted both by Doct. and Mr. H.

M. Scudder; who have preached alternately in the church there in Tamil on Sabbath mornings. At first they also aided in the care of the schools. By the help of Peter, an assistant catechist, Mr. Dulles is now able to do this; and before his sickness he had preached once in Tamil. The assistant catechist usually maintains the afternoon service of the Sabbath, and makes known the gospel on week days. The congregations at the station average about one hundred and twenty, including eighty children from the schools.

At Chintadrepettah Mr. Winslow has regularly preached in Tamil once on the Sabbath, and sometimes twice, and once in English in the church at the station; also, when circumstances have allowed, he has preached once or twice a week at some one or more of the schools. The Tamil congregations on Lord's day morning are almost always large, nearly or quite filling the church. This is owing to the presence of the young Hindoos in the English grammar-school, and of the girls and boys of the vernacular schools; and many others come to receive tracts and books, which are distributed at the house after service.

Schools—the Church.

Passing to the educational labors of the mission, our brethren say that the schools have generally been prosperous. The girls' boarding-school at Royapoorum, however, and the boys' boarding-school at Chintadrepettah, were suspended about the middle of the last year, for reasons which appeared to be sufficient. That some good has been effected by them, is made apparent by the following statement.

Two of the pupils have become members of our church, and we trust they are true Christians. One who was in the boys' school for a time, is now a member of a church in connection with the London Society's mission. Another who was in the same school, is now in the printing office; and has expressed a wish to join our church. Two girls are now living with their fathers, who are church members. They have both been serious at times, and may yet become decided for Christ. One of them has not been baptized; the other received this ordinance when her father joined the church.

An account of a recent examination of the Chintadrepettah schools was published in the Herald for May, which will show their character and success.

The admissions to the church, in course of the last year, were five, of whom four were baptized. None have been excluded; but no less than eleven have left for other parts of the country; while two who were in Madras, have joined another communion. Since the present year came in, two have been baptized at Chintadrepettah and admitted to the church. The whole number at Madras and in good standing is now only about thirty; but some who have left, may hereafter return.

Appeal for a Reinforcement.

It is well known that the brethren at Madras have been anxious for several years to begin a station at some point not far from Madras. At a meeting of the mission held in January, it was resolved that Mr. H. M Scudder be advised to make preparations for such an undertaking; "and to go soon, perhaps as early as June next, to look for a place; and that the Prudential Committee be informed that the mission will be ready to begin a station as soon as help may arrive from America, say at least two missionaries." Our brethren then inquire, "Can these two missionaries be sent to us without delay?" In presenting and enforcing their appeal they say:

We are pained to see it stated in the proceedings of the last meeting of the Board, that thirty-eight missionaries are needed to maintain the stations already occupied, and that there are only seven accepted missionaries. Others are "not to be found"! Well might this report close with an "appeal to young men, pastors and mothers."

We have not seen the appeal; but we think it should be written within and without, like the prophet's scroll, with lamentations and mourning and wo. It certainly is for a lamentation, and shall be for a lamentation. The schools of the prophets, even Andover, so long and greatly favored of God, and which has often given at least a tithe of her sons to foreign missions, now halting on their course! Spirits of Mills and Hall and Newell and Richards and Warren and others departed, whose missionary zeal was there kindled to a flame, do you know your Alma Mater? And do her sons, still living and laboring in distant lands, now glory in that hill of Zion, "where the Lord commanded the blessing"? If Andover be not among the foremost in supporting the missionary cause, both at home and abroad, then must we write upon her walls, "Ichabod"; and so for every other seminary,

we at least will take up a lamentation, and advise that they put on the emblems of mourning. Nor will we be wanting. If the appeal to "young men, pastors and mothers" be not responded to, and if the American churches more favorably situated than any others to supply their quota of laborers for that harvest field which is the world, fail in furnishing that supply, then may they expect their candlestick to be removed out of its place, and that God will cast them out of his vineyard, and give it to others who will yield him the fruit thereof.

The only true conservative principle in America is the religious principle; and the spirit of religion is the missionary spirit. We tremble when we hear of the great worldly prosperity of our beloved country, and the little spiritual growth of the churches. Is it true that the church is worldly; and that Christians seek comfort in the world; and that the worldly, remaining so, seek comfort in the church? Alas, "prosperity is dangerous." May not the churches of that land which seems destined, more than any other, to be an asylum for God's people in the final conflict, be like Jeshurun, who waxed fat and kicked?

We must still hope that mothers will dedicate their young Samuels to the Lord; that pastors will themselves seek, or induce others to seek, "the sheep that are scattered through all the mountains," yea, "scattered upon all the face of the earth;" and that young men will consider, if they are "strong," it is that they may overcome the wicked one, and be willing to encounter him even where "Satan's seat is;" and that all will hear the voice of those bound by Satan, lo, these many years, pleading in the language of the poor African, when he lifted up his manacled hands, and said, "Am I not a man and a brother?"

Here are unnumbered souls drawn unto death. Every day fifty or sixty go down to the grave, without hope, in the city of our habitation. "All the rivers run into the sea, and yet the sea is not full;" and so in this land, the streams of living souls flow from every part into the bottomless gulf; more than four millions of souls every year! It is a cataract whose roar should sound in the ear of every Christian more awfully than that of Niagara. Nearly a whole generation has been swept away since some of us came to this land, say one hundred and twenty millions from British India alone!

And has their cry prevented any young man from going directly "to his farm" or to "his merchandize," saying, "Am I my brother's keeper?" Yes, blood-bought soul, you are your brother's keeper; and if you say, "Behold we know it not," "doth not he that pondereth the heart, consider"? Oh, for the love of Jesus, who died that you might live, that his name may be glorified where it is now continually blasphemed, and from love to immortal souls, unhappy in this life and hastening to eternal misery in the world to come, and whom you must meet at the bar of God, we entreat you all, and especially our younger brethren and sisters in Christ, yield yourselves wholly to his constraining grace, and inquire anxiously, "Lord, what wilt thou have me to do" for the dying heathen? Ask with desire if any of you may have the privilege, not merely feel the necessity, but have the privilege of being so far conformed to Christ in his humiliation, as to give up friends and country to convey, personally, the tidings of salvation to those who are sitting in the region of darkness and shadow of death. We would address each professed Christian in our favored native land, in the language of Mordecai to Esther, "If thou altogether holdest thy peace at this time, then shall enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed."

Madura.

ANNUAL REPORT.

In commencing a review of the changes which have taken place in the field occupied by the Madura brethren, they remark, first of all: "Fourteen years have passed away since the establishment of this mission. During this time the truth has been silently making its way among the people. We have encountered many difficulties and hinderances, which have been trying to our faith. The Adversary has not been idle. While the missionary has endeavored to cast the good seed of the Word on every side of him, 'an enemy' has been active in sowing tares. But we rejoice in being able to say, that some fruit has been gathered into the garner of the Lord." The report next describes the condition of the missionary work at the different stations.

Madura Fort.

There have been some changes in the church under Mr. Muzzy's care; but these are sufficiently indicated in a table to be found on a sub-

sequent page. In respect to his labors in the villages he says : " Though nothing has occurred in the village congregations that is very marked and favorable, I cannot but feel much encouraged at the general aspect of this department of my labors."

Passing to the educational department, the report speaks of the English school as being in prosperous circumstances. " Some English gentlemen in Madura have paid for the school fifteen dollars a month, which is about two-thirds of its whole cost. Many of the pupils are brahmins and of other high castes; and this is thought to be an excellent method of reaching them with the message of salvation. The missionary at the station, when at home, spends a portion of each day in inculcating religious truth upon the scholars. Although the school has been established fifteen years, and no cases of conversion among the students have come to our knowledge, we have hope that by the blessing of God much good fruit will hereafter appear."

Madura East.

Much valuable information in respect to this station, and the others also, will be found in the tables. Of the girls' boarding-school, under the care of Mrs. Rendall, the brethren speak as follows : " We regard this school as peculiarly important, not only as one of the means of elevating and christianizing Hindoo females, but as furnishing suitable companions to the young men whom we educate. If we had sufficient funds, we should be pleased to have the school much enlarged, as we believe the wants of our field will demand a far greater number of educated females than it can supply on its present basis."

Doct. Shelton has had opportunities for imparting instruction to many who have called upon him professionally. His own statement, is as follows : " The number of patients who have been treated during the last eight months at the mission hospital is eighteen hundred; to all of whom the truth has been declared, as well as to those who accompany the sick, and who compose about one-third of the number present. Many tracts and books have been distributed among them ; and to all who can read a card is given, with the name and date on one side, and on the other the cardinal doctrines of the Scriptures summed up in twelve questions and answers. The greatest distance the patients have come, is sixty miles. The seed of the Word has been sown on various kinds of soil, to human appearance mostly stony. But the truth should not be withheld ; for ' we know not which shall prosper, either this or that.' " Doct. Shelton, it will be remembered, takes the place which Doct. Scudder filled temporarily, after his return to India.

Tirumungalum—Tirupuvanum.

Mr. Little is now associated with Mr. Herrick at Tirumungalum. The different departments of labor have been sustained, much as heretofore. There has been more than usual seriousness in the boarding-school; and two or three indulge the hope that they have been born again. Mr. Herrick says of the village catechumens, " There is an increased disposition on the part of females to come to the service when I visit the congregations, and on the part of all to learn their monthly lessons."

Mr. Taylor also states, as an encouraging fact, that he can perceive, in the catechumens belonging to the village congregations connected with the Tirupuvanum station, " an advance in knowledge, growing separation from the world and attachment to the truth." Calls for instruction come from various places, in such a way as to show that the attention of many is turned towards Christianity.

Pasumalie.

The seminary at this station has four students in the first class, eight in the second, five in the third, and twelve in the fourth ; and there are in all the classes twenty church members. The following notice of the recent revival in the seminary will be read with unusual satisfaction.

The first part of the year was a season of very great deadness in spiritual things. The members of the church, in their external conduct, were without blame. But a want of life, of deep religious feeling, was manifest in most of them. About the middle of the year, however, the Lord granted us a refreshing from on high, for which we bless his name. In July and August several of the students were found to be under deep conviction of sin, and inquiring what they should do to be saved. At this time an account of the revival among the Nestorians of Persia seemed to excite in the minds of the church members an earnest desire for a similar blessing ; and the spirit of grace and supplication appeared to be poured out upon them. A day of fasting and prayer observed about this time in the seminary was attended with deep solemnity ; and several other persons were brought under conviction of sin. It was evident that the Lord by his Spirit was in the midst of us. Every word spoken seemed to take effect ; until not one was left who was not inquiring with evident sincerity for the way of life. All except one are now indulging the hope that they are born of God. And al-

though in regard to two or three of them our fears prevail over our hopes, all are still walking consistently as the children of God. On the first Sabbath in December nine of these young converts were admitted to the privileges of the church. Five or six others, though giving good evidence of piety, were deferred to a future season, on account of their youth and other circumstances. We have reason to hope that the Lord is still with us, in a special manner, sanctifying those whom he has chosen for his own. And among the most pleasing evidences of the divine presence, is the manifest desire after greater holiness awakened in the hearts of those who have been for some time members of the church. They have been more humble, more watchful against sin, and more diligent in laboring for the salvation of others. Every Saturday afternoon is spent by many of the students in visiting the adjacent villages, to converse with the people and distribute books; and in their daily walks for exercise they are often seen urging upon others the claims of the gospel.

Other Stations.

The interests of the mission at Sivagunga have suffered somewhat from the ill health of Mr. Webb, who has occupied it during most of the year. Mr. Chandler took charge of it in October. In regard to the village congregations, it is remarked by the latter that there are some aspects of their condition which appear rather disheartening. "The people seem obstinately determined not to yield any thing in respect to caste; and they have repeatedly inquired if further concessions will be required of them, saying, 'If so, we will give up at once, and go in the way of our fathers.' I hope, however, to remove this prejudice by degrees. Similar difficulties exist wherever persons of different castes in the neighborhood of each other compose our congregations. These prejudices and evil customs can only be overcome gradually, by the force of truth brought to bear upon the conscience, after repeated instruction attended by the divine Spirit."

Mr. Webb is now at Dindigul East. In speaking of the state of things around him, he says, "Much good seed has been sown in this region; and the results are evident in the amount of knowledge which many of the villagers possess of the leading truths of the gospel."

Mr. M'Millan represents the stability of part of the village congregations connected with Dindigul West as doubtful. Others, however, are becoming more decided in their views, and more strongly attached to the missionaries; and they are exerting a healthful influence upon the heathen around them.

Mr. Ford was obliged to leave Periacoolum in the early part of 1849, on account of a prevailing fever; and it is not certain that the health of the place will allow a mission family to reside there during the entire year. There are calls for labor in several villages, where missionary operations have not as yet been commenced.

The out-station at Poothacotta has been transferred to the Lutheran missionaries at Tranquebar. This step became necessary, in consequence of the inability of our brethren to give proper attention to all the interests committed to their charge.

The Churches—Education.

The subjoined table will show the number belonging to the different churches at the present time, as also the changes which have taken place during the past year.

STATIONS.	Members in good standing.	Added by profession.	Added by letter.	Number received the past year.	Suspended during the year.	Excommunicated during the year.	Children baptized the past year.
MADURA EAST, .	11						2
MADURA FORT, .	15	3		3	4		2
PASUMALIE, . . .	32	11	1	12			1
DINDIGUL EAST, .	23	10		10			8
DINDIGUL WEST,	29	3	8	11		2	9
TIRUMUNGALUM,	21	1	3	4			
TIRUPUVANUM, .	20	8		8			18
SIVAGUNGA, . . .	37		2	2			3
PERIACOOLUM, . .	14						
Total, ...	202	3	14	0	4	2	43

In regard to the educational department the brethren say:

We believe this to be, though not the chief, by no means an unimportant part of our work. We know that much good has already been accomplished by schools, in opening the way for the preaching of the gospel. We believe that preaching and teaching, the pulpit and the school, the missionary and the school-master, acting conjointly, are an effectual method of propagating the gospel.

As the schools in our village congregations have increased, the common heathen schools have diminished; so that instead of sixty-eight taught by heathen masters, which were in operation two years ago, we now have but twelve. But we have in the villages where our catechumens reside schools for their children, taught by men at least nominally Christian.

We consider our boarding-schools,

preparandi classes, and seminary as very important, in furnishing us with properly educated natives to aid us in our labors for the salvation of the heathen. The English school, although not specially designed to train up mission helpers and preachers, is a means of diffusing the truths of our holy religion among those who are not easily accessible in any other manner.

Stations.	*Preparandi Class.*		*Boarding Schools.*			*English School.*	
	Students.	Church members.	Teachers.	Scholars.	Received last year.	Teachers.	Average attend'nce.
Madura East, .	1		2	26			
Madura West, .	5					2	65
Dindigul East,	6	2					
Dindigul West,	5	3	1	19	2		
Tirumungalum,	2		1	15	1		
Tirupuvanum, .	2	2	1	11	4		
Periacoolum, . .	5						
Sivagunga, . . .			2	23	4		
Total, ...	26	7	7	94	11	2	65

Stations.	*Seminary.*				*Free Schools.*				Girls' Day School	
	Pupils.	Teachers.	Received past year.	Ch. mem.	Schools.	Av. attend. in each.	Girls.	Whole No. of scholars	Scholars.	Can read.
Pasumalie, . . .	29	4	4	20						
Madura Fort, .					6	40	2	240	25	13
Tirumungalum,					5	20	5	100	52	15
Dindigul East, .					1	25		30	13	1
Sivagunga, . . .									23	7
Total.	29	4	4	20	12	85	7	370	86	36

Preaching—Books Distributed.

Much time has been devoted the past year to the direct preaching of the gospel as the principal means, with God's blessing, for the conviction and conversion of the people. Frequent tours have been made among our village congregations and among the heathen; and the good done is evident, not only in the increased knowledge and stability of many of our catechumens, but also in the greater interest of the heathen in the purity and excellence of Christianity. Fourteen helpers are with us at our stations, whose business it is to preach to the heathen in the vicinity, and to accompany us in our preaching excursions among the villages. At most of the stations special efforts are made for the intellectual as well as the moral improvement of these and other assistants.

Many books have been distributed; and more would have been scattered abroad, if the supply had been adequate. The following table will show what efforts have been made in making known the gospel.

Stations.	Services during the week.	Preaching places beside the chh.	Miles traveled by missionaries.	Helpers.	Bibles distributed	Testaments distributed.	Portions of Scripture distributed.	Tracts distributed.
Madura Fort, .	5	7	527	1	3	3	611	7346
Madura East, .	3		300	2	2	6	390	1700
Pasumalie, . .	4						365	6670
Dindigul East, .	4	2	846	2			418	3025
Dindigul West,	4		796	1		3	500	5500
Tirumungalum,	7	4	850	2	3	41	654	6412
Tirupuvanum, .	4	*	*	2	8	12	*	*
Sivagunga, . .	3		335	3	10	48	1260	3423
Periacoolum, .			830	1	3	27	200	500
Total, . . .	34	13	4484	14	29	140	4398	34576

* Returns not given.

Village Congregations.

The subjoined table will show the number of these congregations, their size, and other facts of interest.

Stations.	Congregations.	Families.	Congregations added last y'r.	Congregations abandoned.	Catechists and readers	Teachers.
Madura East, . . .	2	9			1	2
Madura Fort, . . .	11	81	1		3	4
Dindigul East, . .	1	9			2	1
Dindigul West, . .	7	174			7	4
Tirupuvanum, . . .	22	159	3	3	9	
Tirumungalum, . .	5	53	2		5	3
Sivagunga, ...	9	49	1	2	4	5
Periacoolum, . . .	9	138	1		8	7
Total, ...	66	672	7	5	39	

More Laborers Needed.

The brethren conclude their report with the following appeal:

We cannot close this report without inviting the attention of the Prudential Committee and the Board to the wants of the Madura district. We are ten missionaries and one physician for a population of one million two hundred thousand souls. How little can one missionary do for one hundred thousand or more immortal beings! We need at least thirteen more missionaries. If so many were added to our present number, each one would have a parish of fifty thousand persons to whom he might minister in spiritual things. Our efforts are now scattered among a large population, and on this account we labor at a disadvantage. Persons visit us from all parts of this extensive district. When villagers come to us from the extreme parts of our field, we have no heart to say to them "Because your

place is remote from us, we cannot receive you." Besides, we consider this mission field as almost exclusively under the care of the American Board. But if we wish to occupy the whole district, we ought to have at least twenty-four men to carry on the work effectually. If this number is thought to be too large for one mission, the question would arise as to the expediency of dividing it into two. We close this report with the expression of our earnest desire that the Lord would send forth into this harvest many more laborers.

JOURNAL OF MR. CHANDLER.

MR. CHANDLER, whose present station is Sivagunga, wishing to give as correct an idea of his work as possible, has sent to the Missionary House a few extracts from his journal. The want of roads and bungalows, he says, makes the field a hard one to cultivate. Many of the villages cannot be reached, even with a common cart; so that a horse is indispensable.

Pahinejhan.

The first date of the journal is Pahinejhan, fourteen miles from Sivagunga.

December 14, 1849. I left Sivagunga about eleven o'clock this morning, in a comfortable ox-bandy. The road lay, almost the entire distance, through a jungle of thorn trees. Here and there a tank and a village meet the traveler.

At two of these heathen villages, I stopped and preached to groups of men. Both were anxious that a school should be established in their village. They listened very respectfully; and seven or eight who could read, were eager to receive books. A catechist had preceded me with the common cart which took my cot, food, &c. for the tour.

On arriving at the place, I found him and the cook trying to cleanse the water; as none but tank water, and that very foul, can be obtained here. A supply for drinking must always be taken from the station. For other purposes they cleanse the water with a kind of hard seed or nut, which they rub upon the inside of an unglazed earthern pot, thus grating the seed in the water. This in a few moments causes the sediment to sink, leaving the water quite clear. My cot and table were taken inside the preaching bungalow; which would be more comfortable to sleep in, were it not open on all sides to the wind.

While the cook prepared supper I was called to visit a sick man. He seemed in great distress, most of which, I doubt not, was occasioned by the red peppers, mustard, ginger, &c., which they applied both externally and internally. But not a particle of my medicine would he take, unless I would pledge his immediate recovery. Being unable to do this, I endeavored to point him to the great Physician, and left.

The people here are very poor and ignorant, and for nearly a year have been without a catechist or teacher, except as a catechist, passing through, tarried for a night. The principal man among them, having just lost all his property, earnestly desires employment as a catechist. Intimations are given that if he is employed, and no restrictions are made on account of caste, the congregation may be kept together and be taught; otherwise they will leave us. Such intimations make their case a very difficult one to manage, especially as six or eight of these people have been received into the church. The congregation consists of eight families, including twenty-five persons. All of the men, three women and six or eight children, came to our meeting this evening. One thing is encouraging; there is no heathen or Roman Catholic temple in the village. Formerly there was a small mud-walled, thatched building, with a wooden cross, which the people worshiped. But it has fallen down.

Cheytoor—Route to Vandavernkky.

Mr. Chandler next proceeded to Cheytoor, six miles from Pahinejhan.

15. Leaving Pahinejhan about five o'clock this morning, I arrived here at eight. There being no road, I hired a guide; who, as it proved, knew no more of the way than I did, and he led me far astray. I told him it was like "the blind leading the blind." I have just held a meeting with this congregation, which consists of only four families and twenty persons. Three of these families give evidence of being true Christian households, and seem to be growing in grace. Our meeting has been refreshing, like a fountain in the desert. Two other families think of becoming connected with the congregation. One of the men is employed as a reader, at four rupees per month.

Mr. Chandler went the same day to Vandavernkky, five miles from Cheytoor, where he arrived in the evening.

Having had the bandies sent hither, I

came on horseback. Leaving Cheytoor at two o'clock in the afternoon, I came to a village where we had a school and a small congregation. The teacher is, I hope, a genuine Christian. He has been rejected by his Roman Catholic friends; and yet he seems to stand firm in the faith. He was received into the church some years since. There are but three other families, in all sixteen persons; though there is some prospect of an addition from one of the lower castes.

In approaching the village I rode a little out of the way to visit a large Goa Roman Catholic temple. As no priest resides there, it is left to the care of a native catechist, who treated us very politely. A large crowd gathered around and listened respectfully, as we plainly declared to them that there was one God, and one Mediator between God and man. We then proceeded to the school; and most of the crowd followed, and listened with attention to all our religious exercises. The school is kept in the house of the teacher.

After our meeting the teacher showed me the way to Vandavernkky. As we passed along, he told me that in the month of July, the Romanists held a great festival at that temple. Thousands gathered together, and the poor people were all compelled to work in building their puntalls and making their preparations, as also in carrying around the images in a procession, with great pomp and noise. They came for him, and upon his refusing to go, his former friends beat him, and for a long time persecuted him in every way they could. This makes his situation a very trying one. Yet he is a praying man, and seems to show a degree of firmness under persecution that is very encouraging.

Vandavernkky.

Mr. Chandler spent the following day (Sabbath) at Vandavernkky; and in the evening he made the following entry in his journal.

16. This village being a very central one, I made my plan so as to spend the Sabbath here, in order to meet the teachers of five or six schools in neighboring villages, who are accustomed to come on the Sabbath and attend our service. But the constant rain has prevented their attendance to-day. The three families belonging to the congregation here, and some eight or ten Roman Catholics, came together, and we held a very good meeting.

Our cause has been much injured by the bad conduct of those who were formerly employed as catechists, but have been dismissed on account of their adherence to caste. These very persons came to-day, and seemed to show a better spirit, and promised to walk as becometh the gospel. This evening at our meeting I baptized the child of one of the catechists. I have, during the day, reasoned with scores of Romanists who have been flocking in. They seem to be bigoted, yet quite disposed to inquire if these things are so. One man said that when the Roman Catholic priest last visited the village, he ventured to ask the reason of some ceremonies, and he was driven from the church for daring to ask. But he did not care; he meant to use his own common sense in these matters. Small as is their stock of this commodity, if they will use it, there is a prospect that they will soon give up many of their fooleries. With a great deal of error, the people here seem to have the seeds of truth, which need only the quickening influence of the Holy Spirit.

Clangeny—A mercenary Friend.

The next day Mr. Chandler visited Clangeny, only three-quarters of a mile from Vandavernkky.

17. I went very early this morning to Clangeny. Here are four families of poor people, who seem to be learning from month to month. The teacher of the school is a son of the principal man. Like the man whom Peter and John found at the gate of the temple, he is "lame from his mother's womb." Rare, indeed, is it to find such a person who can read. But I was rejoiced at the progress of the school, and also of the teacher. His school is kept either under a tree in the street, or in a miserably dirty place, which is vacated during the day by the cattle and sheep. Feeling sure that this teacher will always be found at his post, I have commenced building a school-house, which will cost, with the assistance which the people give, two dollars and fifty cents.

From this place Mr. Chandler proceeded to another, three and a half miles distant, where six families belong to the congregation, three having recently joined. "The teacher," he says, "is a member of the church, and, I trust, a good man. He has the best school in my field." Mr. Chandler examined the school, and held religious exercises as usual, and then went two miles farther, before breakfast, to another village, of which he speaks as follows:

In this village the people have caused me much anxiety. The chief man of the congregation was so much disaffected at not having received the personal favors he sought from the missionaries, that he at first refused to come and see me. At length the teacher induced him to come and once more try his hand with me. After a short interview I found that he knew nothing of Christianity, and, moreover, he did not desire to know any thing, but sought only temporal benefits. I dismissed the school, therefore, and determined, for a time at least, to let them be to me as heathen men and publicans, which they truly were.

Mr Chandler closes his communication, without completing the account of his tour, for want of time. The largest and most encouraging villages in his field, he says, are not spoken of in this portion of his journal. There are "villages in which there are a large number of nominal Christians, for whom I entertain hopes of good at no distant day."

LETTER FROM MR. HERRICK, JANUARY 1, 1850.

MR. LITTLE is now associated with Mr. Herrick at Tirumungalum. "By this arrangement," Mr. Herrick says, "my hands are much strengthened and my heart encouraged. We shall both find enough to occupy all our time and strength, and shall be compelled, after all, to leave undone much that needs to be done."

Village Congregations.

Some notice of the people spoken of below will be found in the Herald for December, 1849, page 416.

There has been little change in my operations since I wrote you last. A teacher has been placed among the people of whom I then spoke, and their number has considerably increased. I recently made a very pleasant visit to their village, in company with Mr. Muzzy. The day on which we went was that preceding the monthly festival at Secumdar Malie, near Madura. The roads were thronged with people wending their way to the sacred mountain; and it seemed as if nobody would be left in the village to which we were going.

On our arrival, however, a little after dark, we found many of our people assembled at the place where we were to pass the night. We told them that we would meet them, after we had taken some food, and hold a prayer-meeting with them. They went away, and we soon heard the beat of a tom-tom in their village. This sound was repeated, just as we started to go to the place of meeting; and, though less harmonious than the sound of the village bell, it awakened in our minds pleasing associations, and excited feelings of gratitude that a sound every where heard in this country, in connection with heathen ceremonies, was here made the signal for the assembling of a few for the worship of the true God.

On reaching the place of meeting, we found from twenty-five to thirty men, about the same number of women, and several children. We read and expounded to them a portion of Scripture, and commended them to God in prayer. We met the same assembly the following morning; at which time, nearly all, both male and female, recited a short lesson they had learned the previous month from a small catechism. At the close of the exercises a couple were united in marriage.

This congregation comes now under the care of Mr. Little. There are still four small congregations under my care, one of which, mentioned in my last, has been added since the commencement of the last year. The nearest of these is fourteen miles, and the most distant twenty-two miles from Tirumungalum. They are so situated, however, that I need travel but about fifty miles in visiting them all. With one or two exceptions, occasioned by sickness in my family, I have made a monthly visit to each of them during the year. All the members of the congregations, both male and female, are required to learn a short lesson from a catechism each month, and recite it at the time of my visit. This requirement is now evidently regarded as much less burdensome than formerly, and is very generally complied with.

Schools—Death of a Native.

Mr. Herrick next speaks of the schools, which appear to be in a pleasant and prosperous condition. There had been during the year, 1849, five free schools at the station, with from twenty to twenty-five scholars in each. The girls' day-school had at no time had less than twenty-three regular attendants, more than half of whom are of the higher castes. This school is regarded as of great importance, helping, as it must, to break down the prejudice against female education, and to prepare the way for a general elevation of female character and influence. "The number of pupils might be considerably increased, if our

funds would allow it." The number of boys in the boarding-school had been somewhat less than during the previous year, owing to fears in the minds of parents on the subject of caste; but those in attendance made good progress in their studies, and their conduct had been uniformly good. The oldest boy had been received into the church; two or three more were indulging hope, and a few others manifested some concern in relation to their spiritual interests.

The son of a zemindar living in the village, of whom I have before spoken to you, died a few weeks since. Whether or not he was at heart a Christian, it is impossible to determine. That he knew the gospel plan of salvation there is no doubt. He had, from the first, been a constant attendant of the meeting in his village; and even before it was established, he professed to have no confidence in Hindooism. His sickness was short, and of such a nature as to deprive him entirely of the faculty of speech.

His father sent a message, after the attack, to myself and to Mr. Tracy; but both of us were absent, and neither returned till after the young man was dead. He had before requested that in case of his death his body might not be burned. This request was regarded, and, contrary to the custom of his caste, he received burial. While he lay sick, the brahmins told his father that the sickness of his son was in consequence of his neglecting the religion of his fathers, and reading Christian books, and that if the books in his possession were burned, he would recover. The old man had too much good sense and independence to listen to this proposal. Soon after my return, I called to see him, and found him severely afflicted. I tried to point him to the only true source of consolation. Oh that this affliction may be sanctified to his spiritual good!

LETTER FROM MR. M'MILLAN, JANUARY 31, 1850.

MR. M'MILLAN, having been laid aside from his labors for about three months during the year, was again in the enjoyment of comfortable health. He thinks he sees some tokens of divine favor, and an evident advance of the cause of truth.

General Aspect.

In my field, as a general thing, the people are willing to listen to the great truths of the gospel; and few are found willing to stand in opposition, or to turn it into ridicule. Books and tracts are gladly received and read. Some are breaking away from idolatry and inclining to Christianity. A few unlettered and ignorant men, of late, have forsaken idolatry, and taken a stand for Christ; and the zeal which they manifest is such as I have not seen before among this people. This cannot be without good to our cause here. But although there is much to encourage, we have still many difficulties and some opposition to encounter. There is gain to some by idolatry; and others have gain by wicked deception and oppression. These know that when Christianity prevails, their gain will be lost. Hence their opposition.

Opposition from Jesuits.

We also meet with opposition from the French Jesuits. They still manifest all the spirit of persecuting Rome; and all that is wanting, is civil power to carry it out. Some time ago the priest assembled his people at Silliquireputty, where we have a small village congregation, and made them promise not to give to our people, water, fire, wood, or any of the necessaries of life. This shows what they would do, had they the power. Such things may do for a time; they may keep the people from us for a season; but they use weapons which will be turned to their ruin. The people will see and know that such things are contrary to the precepts and example of Christ. "If thine enemy hunger, feed him; if he thirst, give him drink."

Within the year 1849, four persons were restored to church privileges, who had previously been suspended for adherence to caste. Seven were received from other churches, not in connection with the mission, and four were received by profession. The whole number of members in the church at this station has thus been nearly doubled.

Ahmednuggur.

REPORT FROM SEROOR.

MR. HAZEN, the missionary at Seroor, first speaks of the health of the mission family, which has been good throughout the year 1849. In regard to preaching he says, "The average Sabbath congregation has been sixty, but frequently a much larger number than this has attended." Among them there are "always some, and frequently a large number of persons, entirely un-

connected with the mission." "Since November," he says, "I have attempted to carry the truth into the surrounding country; have visited a large number of villages; have been generally well received, and have found good audiences, with few to scoff and ridicule."

The Church.

There has been an addition of one to the church, the individual whose case I mentioned in my last report, and whose baptism I reported in May. Three children have also been baptized. The whole number of members now in connection with the church at the station is seventeen.

An unhappy state of feeling has prevailed among members of the church, and a state of things excessively trying to the missionary has generally existed. I have endeavored to give every one the "word in season" which he needed, and have had evidence of repentance in cases of wrong conduct. For some time past all has been apparently peace. I have had the gratification of seeing an apparent growth in grace in some cases, and I feel that, notwithstanding all the causes of grief, there has been some advance. Even from this state of wrong feeling, men may have a better knowledge of their own hearts, and may be less confident in future.

An old woman, the mother of two of our Christians, died in September. She has been anxious to be baptized for some time. She had some knowledge of the truth; and on her death-bed she left a good testimony. She said that all her trust was in Christ, and desired to be buried as a Christian, without the usual ceremonies of the heathen. We were absent at the time at the mission-meeting in Ahmednuggur; but her request was complied with, prayer being offered by the assistant. This is the first death that has occurred among those connected with us since we have been here, now two and a half years.

Native Assistants.

In regard to these helpers, the report says:

Dajeba has remained at Wadagaon, and has been employed in preaching in the neighboring villages, and has accompanied me on one or two tours. He does not yet see much fruit from his labors in that place; but he is evidently regarded with more favor than he was in former days, and the people are generally ready to listen to the truth. Ram Chandra has been employed mostly in preaching. He has had one and sometimes two regular exercises in the village each week, has visited neighboring villages to some extent, and has accompanied me on some tours. His connection with the boys' boarding-school is now mostly confined to giving religious instruction. Shivaran has remained at his former post. He has had many persons to see him and learn about Christianity, and he has brought many such inquirers to me.

The report next speaks of the schools. The four common schools for boys have been generally well attended; and as they have not been able to keep up a girls' common-school, the girls have begun to attend three of these boys' schools, a fact which is regarded as quite encouraging.

In conclusion, Mr. Hazen says: "The year has been one of trial. Hopes which were entertained at the commencement, have been realized but in part. Still the knowledge of the truth is spreading. Men in various places, and in different directions, are beginning to feel that there is no salvation save in Christ; and the number who have professed to throw away their idols and to worship Jesus, has increased."

LETTER FROM MR. HAZEN, FEBRUARY 9, 1850.

In connection with his report, Mr. Hazen sends a letter from which the following extract is given.

Tokens for Good.

In a village eighteen miles north-west of Seroor, there is a man who says he is seeking the truth, that he worships only God. In a village fifteen miles south-east, there are two or three heads of families, who have thrown away their idols the past year. In a village twenty miles east there is one of our Christians; and some of his friends say that they follow only the truth. In another village near this last, are found two men who say they walk as we instruct them; they worship only the true God. In two or three other villages, there are persons, still less informed, who ask to be instructed. In a village thirteen miles north of the station, our assistants have several times made known the truth, and the people say they are all gradually coming into this "new way." I was surprised on a recent visit to find them so well informed in regard to Christianity.

In Seroor itself cases of interest exist,

of which it may be premature to speak with much confidence. The teacher of the boys' boarding-school is anxious to be baptized, and appears remarkably well; yet, like Nicodemus, he has come to converse with me only by night; and not one of his friends knows as yet his state of mind. One man has long known the truth, and "preaches Christ;" yet he does not rank himself with the people of God, and does not regularly attend my services; but I have evidence that "he prayeth;" and he appears in general very well. Another man has long been an interested hearer. He is in the service of a gentleman here. Another case perhaps I should mention. A man who resided here some time in the early part of the year, was a regular and interested attendant upon my services, and obtained a good knowledge of the truth. He has not, for some time past, come in from his village, which is twenty miles south-east; but I understand he there lives, to some extent, a Christian life; that he no longer worships idols, and speaks to others only of salvation through Christ. For a time I had much hope of him; but a difficulty in his case seems to be his being the husband of two wives.

This letter was written during Mr. Hazen's absence from Seroor on a preaching tour. "I have visited in all," he says "more than seventy villages thus far this season, and hope to be out one or two weeks longer." "I have been in nearly every part of the field immediately belonging to this station, and find some ten or fifteen villages which seem to give promise of fruit, if well cultivated."

Nestorians.

LETTER FROM MR. COAN, FEBRUARY 21, 1850.

THE last number of the Herald announced the commencement of another revival among the Nestorians, with the attendant circumstances. Those who have taken an interest in the progress of the truth in Persia, will read the following communication with very great pleasure.

Notice of the Revival.

You will rejoice to learn that the religious interest which began some days previous to our last date, and which led us to indulge the confident hope that God was about to appear again for us, has continued to increase up to the present time. There has not been, at all times, the same intensity of feeling; but a stillness which has been represented as "awful." The deep solemnity, together with the tender conscience, tearful solicitude, and fervent prayers, give evidence that the work has been deepening and widening in its influence.

Occasionally, under some powerful exhibition of truth, there has been an outburst of pent-up feeling; though it is manifest that there has been much effort to restrain it. There is less audible weeping, with less outward manifestation of feeling generally, than there was at first, less, indeed, than was apparent one year ago; but the work is regarded as very searching and powerful. Hitherto it has been confined mostly to the seminaries, and those immediately about us, and is characterized by pungent convictions for sin, an overwhelming sense of the justice of God in its condemnation, and a clear apprehension of the mercy of God in Christ.

One, in answer to the inquiry why she was weeping, replied, "It is for my sins." "Why? What have you done?" Then followed a distinct enumeration of several sins, and the despairing inquiry, whether such a sinner could be forgiven. Another, on being asked if she would pray, were there no hell for the wicked, said, "I know I deserve to go there; and let God throw me into hell, if he will; only let me pray to my Savior." Another, being asked, "What if God will not receive you?" replied, "I will go to Christ." "But what if Christ will not receive you?" "Then I will stay there; I will die there."

It is astonishing to see what progress in the knowledge of divine things has been made by some, who before seemed remarkably dull and ignorant in things spiritual, evincing that they have, indeed, been taught of God. There are instances among those from the mountain districts, illustrative of this; but I forbear mentioning them at this time.

The interest has been very general in the seminaries; there being few who have not been powerfully wrought upon. All for whom hopes were indulged previously, have been revived; and many, we hope, have recently become subjects of renewing grace. It becomes us to speak with caution, however; and time alone can test the sincerity of their professions.

It is an interesting fact, that, with scarcely an exception, those who were interested in former revivals, were the

first to be affected this winter, and to return with penitence to their first love. Scattered in different and distant villages as they have been, exposed to manifold temptations, destitute of the restraints of an early Christian education, away from all religious influences, deprived of the watch and care of a church, and cut off from all the means of grace, except prayer and their Bibles, we cannot but testify to the power of God's grace, when we see them returning, with hearts so much alive to the reception of truth, and consciences so quick to apply it. Indeed, the power of divine grace is the same, the world over; and one so recently from America cannot but feel it, when he sees the same characteristics here, in the heart of Asia, which mark revivals in his native land.

Prayerfulness—Deacon Jeremiah.

From the subjoined statement it appears that the marked characteristics of the last revival are noticeable in the present season of refreshing.

These Nestorian Christians fully sustain their character as praying Christians. Many pass hours together on their knees in prayer; and often, in the stillness of the midnight hour, the voice of prayer breaks pleasantly upon the ear; and sometimes their eyes not only "prevent the night watches," but the day dawn. On the Sabbath, nearly the whole time, before and after services, is passed in their closets. Sometimes it would seem that they preferred praying, not only to sleeping, but to eating also. A few Sabbaths since, the pupils of the female seminary retired directly to their closets, after the afternoon service, as usual. But in this instance they remained there till the tea-bell rung. They came in reluctantly, one after the other, and took their seats in silence at the table. The blessing was asked, and the steward began to dip out their soup, the tears meanwhile streaming down his cheeks, and the girls sobbing with their heads bowed upon the table. There seemed to be no disposition to eat; and it was not till they were told they must eat, that they might have strength to pray, that they ate a little, and then flew to their closets again.

In the spirit of all genuine converts, as soon as they experience the love of Christ, their hearts become deeply interested for others. Deacon Jeremiah, whose case was mentioned in our last, feels deeply for his "dear Mosul." He rarely makes a prayer in which he does not remember that city, his family, and his friends. His case is a very interesting one; and we cannot but hope that the Lord has a great work for him to do among the Chaldeans, the other side of the mountains, where he proposes to go in the spring. Having escaped the toils of Romanism, he is admirably adapted to labor among the papists who are here; and he is doing so with success. His apparent humility, child-like faith, and simple hearted trust in the Savior, together with his deep self-distrust, have won very much upon our confidence.

Interest in other Places.

Although the work has been confined mostly to the seminaries and our helpers, there are at present tokens for good in several of the villages; and the Nestorian quarter of the city has never before been so accessible. The meetings held there are fully attended; and there is a readiness to hear which is very encouraging. The meetings on our premises are fully attended. On the Sabbath, indeed, the place is quite too strait for us; and many are obliged to go away for want of room. This is very trying to us. At the village of Seir, the interest is manifestly increasing. The same is true of Geog Tapa. Last Sabbath the large church there was crowded with solemn and attentive listeners. Nearly every one of those interested last winter has come forward, and, with weeping and confessions for past unfaithfulness, is desirous of renewing his covenant with God. At Degalla, also, an unusual interest exists at present. At Ardishai, where Priest Abraham is now permanently laboring, the meetings are fully attended; and increased attention is given to the preached Word. The Romanists there are quite violent in their opposition, and endeavor to stay the progress of truth, but with no success. Priest Abraham labors patiently, and is evidently exerting a very excellent influence there. Our helpers who have been out on preaching tours, report full and attentive audiences. Mar Yohannan appears very well. He is now absent with Deacon Moses on a preaching tour, and we hear favorable reports from them.

Labors of John—Hope in Death.

The recent labors of Deacon John in visiting a number of Nestorian villages have already been reported in part. An extract from the present communication speaks of these efforts.

You have been informed of the visitation, projected and in part executed by Deacon John. He has visited nearly a hundred villages, preaching the gospel wherever he could find listeners. He was in most cases kindly received; and he speaks of the great interest with which many, who heard the gospel for the first time, listened to him. We feel that this visitation has been an important one in allaying prejudice, in awakening a spirit of inquiry and a desire for the word of God. He has not yet completed his tour; but the state of things in his own village, Geog Tapa, requires his presence.

To show you a little of the self-denial of this devoted man, I will state a single fact. At one time he found himself benighted far from any Nestorian village; and he had no alternative but to travel all night, or stop at a Mussulman village. He chose the former. Before morning he came to a large pond that was frozen over; but the ice was not sufficiently strong to bear. He took off his shoes for fear of losing them in the mud, and waded through, breaking the ice with his bare feet. He says, "I suffered very much. There was much blood upon my feet and ancles. At one time little remained that my spirit did not go out from my body; but I thought of my poor people, and said, 'Who will preach the gospel to them;' and so I was encouraged to go on."

Mr. Coan has the supervision of the village schools at the present time. In speaking of their condition and influence, he says: "The village schools are generally making commendable progress. It is from these villages where schools are established, that the people are earnest in pleading for men to be sent to them, who may labor constantly in preaching the Word. We look with hope to our male seminary for the needful helpers; though years must elapse before very many, properly qualified, can be sent from it."

We have recently been afflicted with the loss of another member of the male seminary, the second who has died this winter, Moshiel, from Kochannes, the residence of Mar Shimon. He died of the typhus fever. He was one from whom we hoped much as a future laborer in the mountains. He was in the seminary three years ago, and was anxious to come back last winter; but he was opposed by the Patriarch's family, and bore to his grave the marks of violence inflicted by them at that time. He was thoroughly evangelical in his views. He ran away from home last fall, determined, as he said, to be where he could hear the word of God. He was among the first who was affected this winter; and we have the pleasing hope that it is well with him now. He was very prayerful during his sickness, and delighted his attendants with his clear views of the Savior. We know not what fruits his life would have manifested had he been spared, but we cherish the sweet hope that he is at rest in heaven.

Erzeroom.

LETTER FROM MR. BLISS, MARCH 2, 1850.

Signs of Progress.

THE following extract from an interesting letter of Mr Bliss presents a cheering view of the region in which Mr. Peabody and himself are stationed. Nothing can be better fitted, one would suppose, to stimulate Christians in this country to stronger faith and to greater diligence in their Master's work, than to see "Old Armenia" waking to "newness of life."

Although the work here in Erzeroom does not advance as we wish, and earnestly pray that it may, still even here a change is going on in the minds of the people. We hear of many families as well as individuals, wholly unconnected with the Protestants, who spend their evenings and the Sabbath in reading the Testament. There are private clubs of men, from Arabkir and other places, who manifest much interest and zeal in studying the meaning of the Scriptures.

The most respected and influential priest in this city also knows the gospel, and is at least half inclined to nominal Protestantism. He has often, when pressed by the Vartabed, threatened to go over to the evangelical party and take his people with him. He not unfrequently encourages the reading of the gospel in private, and tells his flock that they can be Protestants in secret, but not openly at present. Unless these appearances deceive us, the Lord is preparing this people at no distant day, in large masses, to receive the gospel, and publicly avow it as the only rule of faith and practice.

A bright prospect is also opening in the region about us. This vast field wears an aspect of peculiar promise

Before this reaches the Missionary House, you will have learned from Mr. Peabody's communication, of November last, the wide opening at Diarbekir and other places which he visited. Between this city and that there are five routes, on four of which are a great number of large cities, towns and villages, all having an Armenian population more or less accessible. True, persecution in some of these places is awake; but it sleeps in others, so that minds aroused to know what truth is, take eager advantage of it. Even in Kars, Moosh, and such like centres of Armenian bigotry and superstition, there is a "rustling in the tops of the mulberry trees," and the people are beginning to stir themselves. We cannot but rejoice to see in those wild regions indications that men hardened by long intercourse with the savage, merciless Koords, are growing tender and susceptible to impression; their prejudices going to decay, and their confidence in the faith of their fathers, year by year diminishing.

Aleppo.

LETTER FROM MR. BENTON, MARCH 8, 1850.

Tidings from Mosul.

IT will be remembered that Mr. Ford, the fellow-laborer of Mr. Benton at Aleppo, has spent several months at Mosul, for the purpose of preparing the way for the resumption of missionary labor in that city. In the present communication, Mr. Benton first speaks of an occurrence which some may regard as unpropitious in its character, but which God can easily overrule for good.

All the hopes which have been entertained by the friends of Christ, respecting the co-operation of the Jacobite Bishop of Mosul, are at an end; and he has shown himself to be utterly unprincipled, selfish and hypocritical, superior to others only in a deceitful show of evangelical liberality, and in his astonishing talent of wresting the word of God, with which he is very familiar, to the basest purposes. The most sanguine can no longer hope for any good from him; unless it shall please God, in answer to prayer, to change his hardened heart.

He began to manifest his hatred of the truth, in the early part of January, by an ineffectual attempt to procure the banishment of Mr. Ford from Mosul. Failing in this, he next endeavored to obtain a prohibition from the Mohammedan authorities, forbidding all persons from frequenting his house, or from attendance on his ministrations. But failing in this also, he retired into his church, and began to excommunicate some of the best men in his communion. One of them was a deacon, a man universally beloved. This awakened remonstrance; and the day on which the excommunication occurred had not closed, before it became apparent that the Bishop repented of his rashness, and wished to repair the breach he had made. But as he was the offender, it was for him to acknowledge his offence. At his summons, however, and to avoid all cause of complaint, our friends went to the Bishop's house, and were restored to their former good standing in the Syrian church; and so all were brought again into communication with the Bishop.

Meanwhile a second attempt was made to secure the banishment of Mr. Ford from the city. The Bishop did not appear openly in this attempt; but the matter was arranged with the Pasha, through some of the prominent men of his church. The officer sent to summon Mr. Ford to the council was directed to deliver his message at the English consulate. Mr. Rassam promptly interfered; and the course of the Pasha appeared so offensive, that he reported the affair to the Ambassador. Thus, through the protection of our English friends and the blessing of God, the counsel of the enemy was brought to nought.

Mr. Ford has maintained his position; and the characters of those with whom we have to do, are more fully developed. Every possible effort has been made; every thing, except the gospel, was ready to be compromised, for the sake of peace and of proclaiming the glad tidings of salvation. But Bishop Behnam is "not of us"; and they who are not effectually convinced now, may learn hereafter how vain is all confidence in unrenewed man.

In these circumstances, having learned of the appointment of Mr. Marsh and of his approach, Mr. Ford determined to await his arrival till May. And as Mr. Marsh will clear quarantine at Aintab on the first of next week, and hasten forward, we expect to hear of his arrival at Mosul, if the Lord will, as soon as the tenth of April. Mr. Schneider designs to accompany him on a missionary tour to Orfa, possibly to Diarbekir.

In all these events, let us with devout gratitude recognize the hand of God;

we asking, you sending, the Lord hastening a missionary for Mosul, to stand over the graves of the early dead, and preach Jesus and the resurrection. In deputing one of our number to visit that city, we anticipated your approbation; but we did not anticipate so signal an interposition of Providence. Verily there is a God who rules in the earth. To him all kingdoms belong; and sooner than the unbelieving imagine, he will fill the earth with righteousness and salvation. To his name be all the praise!

Opposition at Aleppo.

Passing to the circumstances of his own station, Mr. Benton makes the following statement, showing the determined character of the opposition in Aleppo.

The last month may be noted for another outbreak of opposition at Aleppo. All Protestant books, all Bibles from Protestant presses, were ordered to be burned, destroyed, or delivered into the hands of the priests; and those who neglected to obey this mandate were threatened with a great excommunication. Various successful attempts were made to allure all in the employment of Protestants from their places.

One man, a weaver, not only lost his apprentice, but also his hired house; for the rent was increased twenty per cent. and demanded six months in advance; so that, unable to meet the demand, he was forced away. In his sore distress he came to me and said: "It is better to die than to live."

Another lost his two apprentices, struggled along about three weeks without employment, and then yielded. The two boys were sent back immediately. Christians, so called, again gave him work; his worldly business revived. But the same day that he fell into this snare of the devil, he came to us and said that he had sinned. And again he returns to-day. He attempts to vindicate his present course as indispensable for the support of his family. As a Protestant, a temperance man, and true to his word, no man in Aleppo wished to employ him. But returning to his former course and to his cups, all are ready to help him forward in his worldly business, and in the broad way to destruction. It was humiliating to hear him confess that a few piastres, or a few words of encouragement, (we had given him all the encouragement in our power to trust in God, but none of pecuniary assistance,) would have kept him in the Protestant community. He now declares himself a Catholic, conceals the truths of the gospel which he has learned, and in which he still pretends secretly to believe, excuses himself from confession to a priest, follows the church, outwardly professing but inwardly denying some of her principal doctrines, and is thus extinguishing all the light which has sprung up in his heart. This man is the father of an interesting little girl, who has now been more than a year in Mr. Ford's family. And what is very singular, is that he should make it a condition of his return to the Catholic name, that his little girl should remain in the family of one of the American missionaries. This very day he has offered to give his daughter to Mrs. Ford by a written contract. This man's case indicates the unpopularity of the Protestant faith, the various hinderances in the way of a poor man's becoming an evangelical Christian here, and our only ground of hope in their steadfastness, namely, the grace and Spirit of God.

Our little prayer-meetings, Thursday evenings, have recently been held from house to house. In this way some have heard the truth who would otherwise have remained in their ignorance; and some have been impressed for the moment. But I cannot express my present feelings better than to apply to the thousands and tens of thousands of souls around me those affecting words, addressed by the great Apostle to his countrymen at Rome: "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, hearing ye shall hear and shall not understand; and seeing ye shall see and not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them."

Aintab.

LETTER FROM DOCT. SMITH, FEBRUARY 18, 1850.

Labors of the Protestants—Success.

The Herald for July, 1849, contains some interesting statements in regard to the personal efforts of the Protestants at Aintab for the promotion of the cause of Christ. The following communication, the whole of which will be read

with deep interest, shows that the zeal of these brethren has not abated. Indeed, Doct. Smith remarks, "There has been a most encouraging increase of effort, and though we have witnessed none of the ordinary attendants upon revivals in America, yet our hearts are cheered by the hope that several have passed from death unto life."

Two separate organizations were formed by our brethren in 1849, for the diffusion of religious light among their fellow citizens. One of them contemplated personal conversation with individuals, and the other consisted in public weekly meetings, held simultaneously in different parts of the city. The former organization commenced its operations in March, by the appointment of eight of the best educated and most devoted of their number, who were to go two and two, to spend an evening at the house of any brother who should give them an invitation. The brother inviting them was expected ordinarily to collect at his house such of his neighbors as were deemed accessible to the truth, but sometimes the persuasion of an opposing wife, father, or other relative, was made the occasion of their visit. For months the system was thoroughly carried out; but during the latter part of summer it was nearly or quite abandoned. In November it was revived, and the number of visitors increased to thirty. The other organization was formed in July, meets on the Sabbath, and is in fact an association of Bible classes. The places of meeting are five in number, in as many distinct neighborhoods, and many are easily persuaded to attend these district classes who did not previously attend the same instructions at the chapel, and who yet fear to be seen at our more public preaching services. At present, the teachers are prepared for their labors by instructions from brother Schneider; and with such assistance, in this, and also through the first mentioned organization, together with their more private individual efforts, our brethren are voluntarily accomplishing more than a score of hireling assistants could possibly do. A single fact will suffice to illustrate the fruits of their persevering labors, in combination, of course, with our ordinary public and private ministrations. One of the visitors and teachers, temporarily laboring in Orfa as a missionary, sent to his associates here a list of one hundred and seventy-six adults in the Armenian church, whom, from personal conversation, (and this extensive personal acquaintance is perhaps one of the best possible evidences of that brother's zeal,) he knew to be partially persuaded of the truth, and with and for whom he wished them to make special efforts. Upon the parcelling out of these individuals to a committee appointed for this purpose, it was found that in four months twenty-six of them had joined our community, and what still more evinces the rapidity of progress here, a few persons were found in our ranks who were by no means friendly when our brother left. At the beginning of 1849, the Protestant payers of the capitation-tax were fifty, while now they number a hundred; and in whatever aspect we examine our increase in numbers, we arrive at nearly the same proportional results.

Progress, particularly of Females, in Mental Cultivation.

No Christian will read the statements above, in regard to the efforts of the Protestants, and the progress of the good work at and around Aintab, without feelings of gratitude to the great Head of the church. And the statements which follow in regard to mental improvement, and the waking up of female mind, will serve to deepen these grateful emotions.

In mental cultivation the progress of our community is still more rapid. Illustrations of this might be selected from among the brethren, but perhaps, taken as a whole, the change in the female sex is more striking. We do not refer here to the darkness of three years ago, when but two females in Aintab knew their letters, and it was considered a shame for girls to learn to read, but we speak of progress during the last year alone. In January of 1849, not more than six adult females could read in the Scriptures understandingly, while now there are sixteen of this class, and those who are in the various stages of instruction short of this, number at least forty or fifty more. A year ago an old man was the only teacher required for married women, and he was not fully employed,—now ten of the older boys and girls in our school are associated with him, and employ a portion of each day in giving lessons. The system of teaching this class at their homes is indeed just now undergoing a great expansion, being stimulated by the contributions of the girls in the female seminary at Beirût, under the charge of Dr. and Mrs. De Forest. Occasional instances exist of women who pay for their own teacher, and two are known who pay for the instruction of others.

Nor are the labors of these juvenile teachers without their influence for good in other points of view. An incident will illustrate what is the basis of their moral instructions. An old man accosted one of them a few days since with the request that she would go to his house and teach his wife, "for," said he, "we have had a falling out these days." "What!" replied the little girl with great emphasis, "an old man with your beard fall out with his wife! Pray where in the gospel do you find authority for such conduct?" The keeper of a shop near by, an Armenian, overhearing the conversation, called to it the attention of a priest, who was passing, in the following language, "See there! a Protestant girl of eleven years is teaching grey headed people such lessons as neither you nor the Bishop ever give us in the church."

Considering then this rapid extension of knowledge, and the vast awakening of mind among all classes, and especially among the females, the mothers of a generation soon to come on the stage, it must be acknowledged that the moral strength of our community for good or for evil, advances with much greater rapidity than its numbers increase. That this power has been given of God for good to the Armenian nation, we believe the following facts are full proof. We will first speak of their benevolence as seen in raising funds for various objects, and afterwards of the power of this benevolence, as evinced in personal endeavors to carry abroad the knowledge of the gospel.

Praiseworthy Liberality.

Truly we are receiving lessons from abroad in the matter of benevolent contributions; lessons by which it may be hoped some Christians in America will be profited.

In 1848, our community collected for religious and educational purposes $31 65, and paid $26 16 for publications of the Bible and tract societies, making a total of $57 81. During the year 1849 they collected for the first mentioned objects $108 41 and paid $49 81 for books, being nearly an increase of two hundred per cent. upon the previous twelve months. To estimate properly the amount of self-denial which this total of $158 22 cost our brethren, it should be remembered that the day wages of a common laborer is only ten cents, and the gains of mechanics and tradesmen no greater in proportion,—or say about one-tenth of what the same classes receive in equally large American cities. Only half of the adult males connected with our congregation have aided in making up the above sum, and a careful assessment of the annual income of these shows it to average $42 12; which shows the rank, as to income, of the *wealthier* half of our community, to be but a trifle above that of a common day laborer constantly employed. Such being the case, we deem it within bounds to say that the same effort which raised $158 22 in Aintab, would have raised $3,000 in most American churches embracing a hundred families. Indeed, looking at the number of men who have discarded the use of tobacco, and the number of women who have laid aside their ornaments, we can safely say that we never saw at home a congregation where existed such general and such striking proofs of self-denial.

But how has this been brought about in a congregation which three years ago had no existence, having never been visited by a missionary, and by but one native Protestant? In the first place, a broad basis has been laid by the constant exhibition, in our preaching, of Christ's example and instructions as affording the only proper standard of consecration to God,—of self-denial and benevolence; and this has been enforced by the all-constraining motives which go out from the cross. In the second place, the personal efforts of our brethren at home, together with their missionary labors abroad, have developed a practical feeling that the duties of religion are paramount to all others. Lastly, the organization of our little community has been complete.

Providence has placed among us a man of extraordinary talents for business of this kind, and he has made monthly collections, applying personally to each individual, and with a perseverance which has known no fatigue. When it is known that this man has made these collections without compensation, but that yet he gives no evidence of piety, the fact may well be a matter of surprise; but "the wind bloweth where it listeth;" and will not the reader remember in his prayer that "God giveth the increase?" About one-tenth part of the amount collected in 1849 was given by the women, thirty in number, in monthly contributions of one, two, four, six and ten cents each. The sum total given by

our brethren was five per cent. of their whole incomes, and, if we except our family expenses, more than all that was paid for the Aintab station, in the same time, by the American Board.

Personal Efforts to carry the Gospel Abroad.

Dr. Smith proceeds next to speak of what he calls "the development of a foreign missionary spirit among the native converts," and in doing so gives, certainly, another lesson by which many in America should profit.

In previous communications you have been informed (see Heralds for July and Sept. 1849) of the commencement made by the brethren for the supply of Killis, Aleppo, and Orfa with the Word of Life. During the year, eight different persons visited these places for missionary labors; and spent in them a total period of forty-one months, or, on an average, a little more than five months each. As six of them were married men, and left their families in Aintab, their longer absence from home seemed to us undesirable; and though there may be disadvantages in this change of laborers at the out-stations, we hope there are as many peculiar advantages derived from the system in our own community. The personal responsibility of laboring abroad is felt by more men, and the actual practice of self-denial for Christ's sake is more extended. The brethren who go out are found to make rapid advances in faith and the other Christian graces, and, by means of their letters while absent, and of their exhortations after their return, they are most efficient aids in keeping alive in our congregation the diffusive spirit of the gospel. Three of them, moved by ardent zeal, have written formal sermons for their brethren, one of which, on 1 Peter, ii. 9, "That ye should show forth the praises of him who hath called you out of darkness into his marvellous light," was exceedingly well calculated to bring them up to the privileges and duties set forth in the text. The writer was Polat Avedis, the brother who was compelled to return from his first mission tour by the intriguing interference of a persecuting uncle, as is mentioned in the July (1849) Herald. He persisted in seeking another opportunity, and finally succeeded in spite of all opposition; and now, after four months' absence, has just returned from Orfa, greatly comforted and refreshed in spirit.

One of the brethren became so interested in his field of labor, (Killis,) that he returned, after a few months, for his wife; and she, with a truly Christian devotion, left her friends and kindred, and is now laboring among her sex with the same diligence as he among his. They have opened a school for boys and girls, and though but seven yet attend it, we see in it the beginning of greater things. In addition to the work at the station above specified, the same brethren have made two visits to Diarbekir, and two to Antioch, occupying a total of a little more than four months. It was through one of the brethren who visited the latter place, that we derived the cheering information concerning Kezzab, which was communicated to you a few weeks ago by Mr. Schneider; and the last visiter at Diarbekir reports a field white to the harvest. Probably either brother Schneider or myself will visit the place in a few weeks.

Who can estimate the amount of influence for good that the scores of active men in our congregation have exerted during the last year, always conversing, as they are, with their benighted fellow countrymen? Who would attempt to calculate how much light has gone forth from the missionary centre, through the various channels now enumerated? Could we give a full history of all that has been reported to us from day to day during the year, or even draw out in detail the facts contained in a score of letters that we have received from our absent brethren within the last three months, the heart of every Christian reader, we speak confidently, would overflow with emotions of joy; and yet the tithe would not be told. Brother Schneider, and each of our missionary ladies, might add each their own collection of facts, equally extensive and encouraging, and after all, the conviction would be irresistible, that but a small part of what had transpired had come within our circle of observation.

Constantinople.

LETTER FROM MR. WOOD, MARCH 14, 1850.

Religious Interest among the Greeks.

You have been informed, in previous communications, of a religious interest which has recently manifested itself among the Greeks in this city. The

meeting which was commenced for them on the Sabbath by Mr. Panayotes is still kept up, and the number of attendants has increased to more than twenty. Most of these are men, but there are four or five females included in the number. Some of them come a distance of from three to five or even six miles, and we have much reason to hope that a true work of grace has been begun in the breasts of more than one of the little company. Mr. Riggs of Smyrna, during his recent visit to the capital, preached to them on three successive Sabbaths to their great delight, and, we may hope, profit. They earnestly importuned him to remain with them and continue to break unto them the bread of life in their own language. What shall we do for this flock? One of them is a member of the evangelical Armenian church, another has been examined for admission and will probably be received at the next communion. Should God, in his mercy to that nation, convert a few more, will it not be plainly our duty to organize them into an evangelical *Greek* church, and aid them in regard to the means of growth and establishment as we do the Armenians? A few of them understand enough of the Turkish to profit by the word preached in that tongue; but others of them do not, and the advancement of the work among the Greeks certainly as much depends on the use of their own language, as the work among the Armenians requires our use of theirs. Mr. Homes has informed you (see Herald for May, page 147) of an attempt of the Greek Patriarch to secure the banishment of one of these wanderers from his fold, and of its failure, or rather of its success in accomplishing the end which God designed to effect by it, viz. the bringing over to evangelical views, and the Protestant community, of the wife and children of the man, who up to that event had not taken a decided stand with him, and the giving of a public testimony to the whole Greek nation, that the power to persecute is not possessed as it was. There is a spirit abroad, if we do not greatly mistake, such as has not before been seen among the Greeks of Constantinople. It is not to be disguised that mighty obstacles oppose the spread of the gospel among them. They are the same proud, self-sufficient, sensual people that their fathers were eighteen hundred years ago —caring only for this world, wise in their own conceit, contemptuous of others, and banded together, as with bands of iron, to resist all attempts at the introduction of another faith among them. Yet let the Spirit of the Lord descend upon them, and glorious will be the working of his power. May we not hope to see it in our day?

State of the Church.

Mr. Wood says, "We are not permitted, as our brethren of the Nestorian mission, with regard to their field of labor, to speak of copious showers of divine grace." "But while we mourn that the progress of the work of God with us is not more rapid, we yet are allowed to rejoice in the belief that it is really going forward." Some at least of the members of the church are believed to be growing in knowledge and in grace. On the first Sabbath in March, one new member was received, and three or four others were expecting to come forward at the next communion season. The number of communicants in the church at the close of the year 1849, was one hundred and five,—sixty-seven males and thirty-eight females. Fourteen were added during the year; two were cut off from the communion; three died, and two were dismissed to other churches.

Retrospect of the Year—Signs of Progress.

In looking back to where we stood a year ago, although we can rejoice in no marked display of divine power and goodness, we see something for which to be thankful and from which to take courage. The church has taken a more advanced position. The addition of fourteen promising members, and the acquisition of an excellent associate pastor, are not a light thing. The gospel has been preached to many souls for the first time. A new place of worship has been opened in the city proper, which is attended by an increasing congregation. We have the prospect of commencing preaching on the Sabbath in the quarter of Psamatica also, in the midst of a large Armenian and Greek population, and where several of the Greeks who have become interested in the truth reside. A considerable number of new hearers has been added to our Pera congregation, among whom are a circle of ten individuals, who, without direct connection with any of the evangelical Armenians, for a time were accustomed to meet by themselves for the reading of the Scriptures. A spirit of inquiry is extending. There is more friendliness on the part of many towards the Protestants, and more dispo-

sition to examine into their faith. We hear of much discussion in regard to the rights of conscience and the claims of the Word of God, and not a few are rising up to demand that all questions be brought to that tribunal.

There is no doubt that, among the more intelligent and wealthy classes, infidelity, of the French materialistic type, is making a rapid inroad. It is not, however, a gospel-hardened and gospel-hating kind, but results naturally from the entrance of intelligence to perceive the falsity of all they have known as Christianity, and the influence of European irreligion. It is, to a certain extent, an auxiliary in breaking down the power of the hierarchy, and opening doors of access for the gospel. With the increased spread of European ideas, which cannot but go on, a revolt from the superstitions and priestly despotism of these corrupt churches is sure to take place on a very large scale; and nothing but the prevalence of evangelical doctrine will prevent their breaking loose from all religion. This many perceive, and alarmed at the prospect, they look with a more favorable eye on us and our work. A sum of about one hundred and twenty-five dollars, has been put at our disposal by influential parties in the Armenian church, for the translation of a work on infidelity which Mr. Hamlin is about to undertake to prepare. As an incident illustrating the working of some minds in high stations, I may mention that the Arachnort, or acting Bishop of one of the important quarters of the city, not long since called in person at the printing-office where our work is done, and requested to be furnished, for his private use, as an aid in preaching, with the sheets of the Theology that I am putting forth—the printing of which has advanced to the two hundred and eightieth page. That the sheets were desired for that, and not for any sinister object, we had satisfactory assurance, and willingly gave them.

A day or two since I was informed, as another incident showing the change of feeling on the part of many towards our cause, that a few days ago, in a company of several persons, an individual who, from being a friend, turned against us and became one of the principal causes of the persecution of 1842, and has since been a bitter enemy, read aloud one of our controversial tracts, and commented as he went along, strongly affirming its truth and the conclusiveness of its reasoning.

Salonica.

JOURNAL OF MR. DODD.

THE following extracts from Mr. Dodd's journal will serve to give the thoughtful reader some idea of the trials, which a missionary meets in laboring among the Jews, that long blinded and deeply prejudiced people, "the receiving" of whom is yet to be as "life from the dead."

Arts to obtain Money.

February 5, 1850. A Jewish hhaham came to me a few days since, with a long countenance and the following story. He had had a vision the previous night. Jesus had appeared to him, and struck him on both his cheeks. Upon his demanding why he struck him, he answered, "Because you have been doing wrong." This was his vision, and he asked me what it meant. Not wishing to drive the man from me by telling him plainly that he was lying, and trying to deceive me, I answered, "Many other men have strange dreams." Finding this trick would accomplish nothing, he asked if I had any prayer-books, prayers to Jesus, as he wanted one. I said, "No, I do not use any prayer-books." He looked at me in astonishment, as if to see if I was in earnest, and said again, "No prayer-book?" "No," said I. "You lie," said he, and rose to go in a rage. "Wait a moment," I said; "sit down a little," and I went on to explain to him what prayer was; how Abraham prayed for Sodom without any book; and Moses for the Israelites at Sinai; and asked if when his child wanted bread, he came and asked by a book. All this was incomprehensible to him, and he continued, interrupting me; "You do not use any book!" "Do you pray?" "How do you pray?" And then, turning away with a sneer, said, "He lies." *

At last he sat down again, and in a beseeching tone said he was poor, and begged me to give him something, because he was of my religion. I told him of the bread that cometh down from heaven. But he was restless, and finally turned away, saying that when Jesus appeared to him again, he would tell him of me, because I would give him nothing.

* This people have no word for praying, strictly, in common use. The word which they use signifies "to do prayers," answering precisely to popery's "telling the beads."

Profitless Discussion.

20. Although a Jewish missionary feels that to preach Christ and him crucified as the needful and only atonement for sin, is his one business, yet "questions of words and names and of their law" cannot always be avoided. He must be able to give a reason of his faith, and must not seem afraid to investigate points of difficulty.

The Jewish mind is peculiar. Trained in the teachings of the Talmud, which constitutes their only literature, and their minds being cast in that mould, argument of a certain sort is their pride and delight. Profound questions that amount to nothing, brought forward and answered with a great display of learning; deep and subtile objections sought out with great labor, where none exist, and disposed of with equal labor; men of straw set up, and heavy batteries brought forward with great pomp to knock them down; all these constitute their style of reasoning. The missionary may wish to shun such vain talk; but he cannot always do so. Common politeness, which requires him to pass the compliments of the day with his visitors and talk of the weather, demands also that he pay some respect to the topics of conversation which his visitors introduce.

The New Testament affords a boundless field for such questions and objections. The genealogy of Matthew, lying as a stumbling-block at the very threshold, and its apparent discrepancies with that of Luke; the different accounts of the resurrection, and many other such points, offer really serious questions which demand studious consideration; and that diversity which constitutes the charm of the four Evangelists, gives numberless occasions for a fault-finding spirit and the display of rabbinical wisdom, perverse in avoiding the truth and seeking after error. The habits of mind engendered among them by the Talmud, give rise to two sorts of difficulties in dealing with their objections. 1. Ordinary methods of reasoning do not affect their minds. An argument which would convince others, has no force with them. 2. The chief difficulty, however, lies in that perversity which avoids the truth; that captious spirit, caught also from the Talmud, which delights in dispute for its own sake. When one objection is answered, they fly to another. They are never beaten, and all the labor accomplishes nothing,—it is beating the air. In this way experience ought to convince the missionary, if he did not know it before, that such questions are of no profit and do but engender strife.

And yet the lesson is a hard one to put in practice. The flesh says, "Their mouth must be stopped; their pride must be humbled." The natural pride of the heart can ill brook that assumption of superiority which characterizes the hahamin, that supercilious contempt for a Gentile who has not read the Talmud. But faith recalls that word of inspiration, "Not by might nor by power, but by my spirit saith the Lord," "that no flesh may glory in his presence." It is the weakness of God, this foolish gospel of his, which is to bring to nought the wisdom of this world.

I hope I am gradually learning to put into practice the conviction which I brought with me from America as a theory, that the despised gospel of a crucified Messiah, preached in simplicity and godly sincerity, will be made the power of God unto the salvation of this people. Often, after an hour of profitless discussion, which I could not politely or honorably avoid, as my visitors rose to depart, I have uttered some word of gospel truth, and kneeling down prayed for God's blessing upon it, expecting more from it than from the hour of discussion which preceded and prepared the way for it. To the eye of sense this seems the wildest enthusiasm. They deride the gospel and laugh it to scorn. "What! Put our confidence in the man whom our fathers crucified?" They pity our mental imbecility in receiving such a doctrine. Moreover they hate the gospel. It is sometimes extremely painful to witness their bitter rage against the Savior. But such will bring the more glory to the Spirit in subduing them; and we wait for his coming.

Will the reader pause a moment, and reflect upon the importance of the following remark? "Oh! if Christians at home could but realize, as the missionary is forced to do, that no power but that of the Holy Spirit can avail in the missionary work, they would give prayer a higher place in their missionary duties."

March 7. As an illustration of the perverse spirit spoken of above, there has been a dispute lately between our English brethren and the chiefs of the Jews, as to the meaning of the Hebrew word "anashim." Moses says, "The witness of two men (anashim) is true." The Talmud says they must be "men," not "women," thus showing the Jewish

contempt for the female sex. With this our English brethren found fault, proving by numerous passages from the Bible, that the word, as in all other languages, is used for "mankind." But the authority of the Talmud was at stake, and no arguments were of any avail. Fifteen hahamim were at one time gathered to the help of their brethren.

An increased spirit of opposition has lately manifested itself in various ways. There is more disposition to dispute; and it is characterized by greater bitterness; so that, at times, I dread meeting the more bigoted of these opposers, knowing that I cannot say a word that will not become an occasion for contention. All this is the effect of the truths poken.

The Armenian Helper.

12. Baron Bedros, our Armenian helper, spends most of his time in visiting the coffee-shops and other places of resort of the people; and laboring among them as he has opportunity. In this way he comes in contact with all the different classes of the people, Jews, Zoharites, Turks and Greeks; and among them all, by his affability, he gains access for himself and the truth. He comes to me nearly every night, to report his doings during the day, and narrate some little incident perhaps, and express his cheerful confidence in the progress of the work. He enters a coffee-shop, sits down with his pipe, and watches his opportunity to enter into conversation with some one, and perhaps the conversation attracts a crowd around who thus hear the Word of Life. In one coffee-house, the owner, a friendly Turk, often requests him to talk to them, and sometimes collects quite an audience around him. Bedros is happy in his work, a man of prayer, and full of confidence in God. He almost always closes his recital of any incident which has taken place by saying, "God will do the work."

Recent Intelligence.

WEST AFRICA.—A letter from Mr Bushnell, dated Feb. 4th, announces the arrival of Mr. Best and the missionaries of the General Assembly's Board, Messrs. Mackey and Simpson, who sailed from New York on the 3d of November last. They reached Gaboon January 30th, all in good health. Most of the members of the mission were well, but Mrs. Bushnell appeared to be approaching the end of life; "anticipating the time of her departure with a calm and peaceful trust in Christ."

CHINA.—Mr. Bridgman writes from Shanghai, February 16. The translation of the New Testament had proceeded as far as the 2d chapter of the 2d Epistle of Peter. Mr. Bridgman had secured a very eligible site for mission-premises within the walls of Shanghai. A report was current that the Emperor Tankwang was dead, and that one of his sons had succeeded to the throne. "Such a change will doubtless hasten the extension of our intercourse, and open broader ways for those who bring good tidings of good things."

MOSUL.—Mr. Marsh writes from Aleppo, on his way to Mosul, March 2d. He expected to proceed towards Mosul in a few days, and hoped to reach there before the first of April. "I am," he says, "happy in my journey and eager to go on. My heart is cheered. I rejoice in the mighty work God is carrying forward at Aintab, and believe that a similar state of things at Mosul, ought to be prayed for, yes, and *expected* by the churches."

SALONICA.—Mr. Dodd writes, March 26, "After Passover, (which commences this week.) Mrs. Maynard hopes to have five or six Jewish girls come daily and learn to read. We hope, in a quiet, unostentatious way, thus to commence a work that may be of great good to this people." "I am more and more convinced that there will be an opening for female education here, and that it will be a matter of great importance."

OJIBWAS.—By two treaties, made in 1837 and 1842, the Ojibwas ceded their lands within certain limits, to the United States Government, with the privilege, however, of remaining within those limits during the pleasure of the President. An order has just been issued for the removal of that portion of the tribe which is now living upon the ceded territory; and it will doubtless be carried into effect during the present summer. It appears to be the intention of the United States Government to remove the Indian sub-agency from La Pointe to some place on or near the Mississippi River, in the vicinity of Sandy Lake, a distance of about two hundred miles.

The Prudential Committee have authorized the mission to remove to the new territory, and to continue their operations in behalf of the Indians in their new home. What will be the ultimate effect of this change, it is impossible at present to predict. The immediate effect will undoubtedly be prejudicial.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 24th of April, the following missionary laborers sailed from Boston for Smyrna, in the

bark L. & A. Hobart, captain Hodgden:—Rev. Henry J. Van Lennep, of the Armenian mission, and Mrs. Van Lennep, late of Hartford, Connecticut; Rev. Edwin E. Bliss, and Mrs. Bliss, of the Armenian mission; Rev. Justin W. Parsons, late of Pittsfield, Massachusetts, and Mrs. Parsons, late of Oberlin, Ohio. Messrs. Van Lennep and Bliss will proceed from Smyrna to the stations which they have heretofore occupied. Mr. Parsons is expected to become a fellow laborer of Mr. Dodd at Salonica. He is a graduate of Williams College, and Union Theological Seminary, New York.

DONATIONS,

RECEIVED IN APRIL.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
- Auburn, Cong. ch. and so. 15 50
- Cumberland, do. gent. 36 65
- Otisfield, D. K. 2; la. 3,62; 5 62
- Portland, 2d par. Armenian so. for sem. at Bebek, 50 00—107 77

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
- Bristol, m. c. 4 06
- E. Thomaston, Cong. so. 16 00
- Topsham, do. m. c. 46 00—66 06

Penobscot co. Aux. So. J. S. Wheelwright, Tr.
- Bangor, James Crosby, to cons. Rev. Geo. B. Little an H. M. 50 00

York co. Conf. of chs. Rev. G. W. Cressey, Tr.
- Kennebunkport, S. cong. ch. and so. 60 00
- Kittery Point, Cong. ch. and so. 3; Rev. R. K. 2; 5 00
- Lebanon, Cong. so. 2 00
- Sanford, do. 10 00
- Wells, 1st do. 48 74
- York, 2d par. m. c. 3; Rev. M. K. 2; 5 00—130 74

354 57

Calais, A lady, 2; Eastport, Central cong. so. to cons. Rev. Henry E. Parker of Concord, N. H. an H. M. 50,00; 52 00

406 57

Legacies.—Bangor, John Pearson by John Fiske, J. W. Carr, and S. T. Pearson, Ex'rs, 500 00

906 57

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
- Keene, A few boys, for Fuh-chau miss. 5 00

Grafton co. Aux. So. W. W. Russell, Tr.
- Orford, West cong. ch. and so. 13 75

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
- Francestown, Gent 34,30; la. 34,65; dona. 10; m. c. 16,03; 94 98
- Lyndeboro', Cong. ch and so. 59 44
- Manchester, 1st ch. 44,19; juv. sew. cir. for ed. chil at Madras. 40; 84 19
- New Boston, Pres. ch. 44,50; s. s. for Sandw. Isls. miss. 11; 55 50—294 11

Merrimack co. Aux. So. G. Hutchins, Tr.
- Fisherville, 1st cong. ch. 30; Maj. Gage, 10; 40 00
- Henniker, Cong. so. gent. 73,62; la. 46,60, wh. cons. John Connor an H. M; m. c. 22,16; 142 38
- Hopkinton, 1st cong. ch. gent. 54; la. 30; m. c. 3,24; 87 24
- Pembroke, Gent. 37; la. 30; 67 00
- Pittsfield, Cong. so. 77 50—414 12

Rockingham co. Conf. of chs. J. Boardman, Tr.
- Atkinson, Cong. ch. and so. 16 00
- Hampton, do. m. c. 18 37
- North Hampton, Cong. ch. and so. 22,17; m. c. 22,06; juv. so. 3,33; 47 56
- Seabrook and Hampton Falls, Cong. ch. and so. 12 00—93 93

Sullivan co. Aux. So. E. L. Goddard, Tr.
- Claremont, Gent. 56,72; la. 54,17; m. c. 26,34; 137 23

958 14

Legacies.—Fitzwilliam, Richard Gleason, by D. Whittemore, Ex'r, 250 00

1,208 14

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
- Barnet, Cong. ch. and so. 20 00
- Danville, do. 65 65
- Hardwick, Cong. ch. indiv. 13,37; chil. of s. s. 7,88; 21 25
- Lyndon, Cong. ch. and so. 31 00
- St. Johnsbury, 2d do. m. c. 90,19; fem. cent so. 18; juv. sew. so. 4,20; chil. of s. s. 17,23; 129 62—267 52

Chittenden co. Aux. so. M. A. Seymour, Tr.
- Burlington, Cong. so. 56; m. c. 12; 68 00
- Essex, Cong. ch. m. c. 6 00—74 00

Orleans co. Aux. So. H. Hastings, Tr.
- Barton, J. H. K. 1 00
- Coventry, Cong. ch. and so. 9,89; m. c. 6,11; 16 00—17 00

Rutland co. Aux. So. J. Barrett, Jr. Tr.
- E. Rutland, m. c. 11 90
- Pittsford, A. Leach, to cons. Phebe H. Leach of Rockford, Ill. an H. M. 100 00
- Wallingford, Cong. ch. and so. 27 00—138 90

Windsor co. Aux. So. J. Steele, Tr.
- Chester, m. c. 5 00
- Windsor, Cong. s. s. 1 00—6 00

503 42

Bennington, 1st cong. ch. 20; Dorset and E. Rupert, cong. ch. and so. 55; 75 00

578 42

Legacies.—Essex, N. Lathrop, 38,66; Windsor, Mrs. S. Skinner, 5; 43 66

622 08

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
- S. Dennis, Cong. so. 1 00
- Wellfleet, 1st cong. ch. m. c. 8,89; miss. asso. 15.11; 24 00—25 00

Boston, S. A. Danforth, Agent, (Of wh. fr. a friend, dec'd, 200; a friend, 3; a lady, 2; Edwards ch. m. c. 16,66; Miss H. Scales, 25;) 4,020 74

Brookfield Asso. W. Hyde, Tr.
- Brimfield, A friend, to cons. Miss Sarah Hitchcock an H. M. 100 00
- Sturbridge, Inf. class, for Bibles for hea. chil. in Ceylon, 2 00
- Warren, D. N. K. 2 00—104 00

Essex co. North, Aux. So. J. Caldwell, Tr.
- Bradford, Cong. ch. and so. 225,77; m. c. 90; 315 77
- Georgetown, Cong ch. and so. 86 37
- Haverhill, Centre cong. ch. 136,61; m. c. 27,40; (of wh. to cons. Moses Nichols an H. M. 100,) 164 01
- Ipswich, Linebrook par. m. c. 30; la. 4,11; 34 11
- Newbury, 1st ch. and so. 53 38
- Newburyport, A lady, for miss. to S. Africa, 10; for Cher. m. 10; Mr. Campbell's so. 55.96; m. c. 38,85; 114 81—768 45

Essex co. South, Aux. So. C. M. Richardson, Tr.
- Beverly, Gent. 17,50; la. 45,40; m. c. 61,10; wh. cons. Jonathan Batchelder an H. M.; Dane-st. ch. and so. 75; la. 25; m. c. 37,46; 261 46
- Danvers, N. so. gent. 75,38; la. 84,15; 159 53
- Essex, 1st cong. ch. 54 81
- Manchester, Ortho. cong. ch. and so. 83,57; m. c. 46,69; 130 26

Salem, Tab. ch. and cong. 475; m. c. 35,23; S. ch. do. 15,11; Crombie-st. do. 13,50; 538 84
Topsfield, Coll. 133 19
Wenham, Cong. ch. and so. 114 00—1,392 09
Franklin co. Aux. So. L. Merriam, Tr.
Conway, m. c. 35 00
S. Deerfield, Monument ch. and so. 27 00—62 00
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Hadley, 1st par. gent. benev. so. 77,94; m. c. 44,14; 122 08
Northampton, 1st par. m. c. 103,06; la. 138,40; B. Barrett, to cons. MARY BARRETT an H. M. 100; s.s. 10; Edwards ch. m. c. 7,37; 358 83
Plainfield, Cong. ch. and so. 43 91
Southampton, do. m. c. to cons. WALTER BATES an H. M. 121 00
S. Hadley, m. c. for Mosul, 13,20; s. s. con. for fem. sem. Constantinople, 3,39; two classes in s. s. for do. 5; J. N. N. for do. 4!c.; 22 00
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Harmony Conf. of chs. W. C. Capron, Tr.
Mendon, Evan. ch. and so. 6 50
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Bolton, L. M. 2 00
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Groton, A. E. Hildreth, 25; B. Capell, 10; 35 00
Stow, Benev. so. 10 50—471 87
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Concord, m. c. 1 25
Grantville, Cong. ch. and so. 35 19—36 44
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Sharon, m. c. 15 30—85 37
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E. and W. Bridgewater, Union ch. and so. m. c. 2 00
Pilgrim Aux. So. J. Robbins, Tr.
Kingston, 2d cong. ch. and so. 19 78
Plymouth, 2d do. 9 00
Plympton, Gent. 19,45; la. 23,39; a fem. mem. of cong. ch. 10; 52 84—81 62

9,069 94

Andover, Chapel cong. 136,60; S. par. a bal. 4; Billerica, J. S. D. S. 5; Boxford, 2d cong. ch. and so. (of wh. for Armenian miss. 9,70,) 18,20; fem. char. so. 5,73; Charlestown, 1st par. 106; Chelsea, Winisimmet ch. and so. m. c. 60,10; E. Cambridge, evan. cong. ch. and so. m. c. 13; 348 63

9,418 57

Legacies.—Hadley, Mrs. Azuba Stacy, by Ephraim Smith, Ex'r, (prev. rec'd, 769,42.) 427,31; Westminster, John Murdock, by G. Kendall, Ex'r, wh. cons. ARTEMAS W. MURDOCK an H. M. 100; 527 31

9,945 88

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1,296 41

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2,775 40

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Cato, 1st pres. ch. 12 50
Genoa, 1st cong. ch. 15 00
New Haven, Cong. ch. 17 45
Summer Hill, do. 7 50

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Ded. disc. 67—118 12

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452 12
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Geneseo, Pres. ch. to cons. Oliver Skinner an H. M. 100 00
Geneva, Juv. miss. so. 5 00
Hannibal, pres. ch. 5 00
Lysander, do. 33 10
Mexico, M. S. 1 00
Mexicoville, Pres. ch. 9 00
Naples, do. 14 05
New Haven, Rev. R. Robinson, wh. and prev. dona. cons. Rev. Samuel N. Robinson of Truxton an H. M. 25; pres. ch. 5,31; 30 31
Oswego, 1st pres. ch. 75,87; m. c. 81,14; s. s. 40; Rev. Dr. Condit and fam. for *Gilbert Mollison*, Ceylon, 24; D. Lake, for *Ann Dubois Lake*, do. 20; G. Mollison, for *Wm. Henry Wheaton*, do. 20; 2d pres. ch. 29,59; 290 40
Richland, Cong. ch. 17 00
Rushville, do. 13 25
Sodus, Pres. ch. 11 60
Starkey, Mrs. E. A. 7 50
717 61
Ded. disc. 30—717 31
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Oneida co. Aux. So. J. Dana, Tr.
Camden, U. C. ch. 46 00
New Hartford, Pres. ch. 50 00
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Sanquoit, Union pres. ch. 48 31
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321 86
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THE

MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

Fuh-chau.

LETTER FROM MR. PEET, JANUARY 30, 1850.

A New Chinese Geography.

THE following communication is long, and of a character somewhat different from most of the matter which is published in the Herald, but it is full of interest to the man of science, to the philanthropist and to the Christian. The Chinese are learning geography! and not geography only, but the history and the condition of other nations! One man at least is found in China, a Lieutenant Governor, of intelligence enough and independence enough, by the publication of such a work as is here described, to assail the ignorance and the prejudice which, for so many generations, have built up a wall of exclusiveness around more than three hundred millions of our fellow-men. And a Governor General, in an introduction, commends the work. This is a chapter in the history of the world's present progress of no ordinary interest. And the number of men thus intelligent in China is fast increasing 'Many run to and fro, and knowledge is increased.' The references of the author to "western men," and the mention of "one Abeel" by name, fully show that missionary operations stand connected with this increase of light. Indeed by referring to past volumes of the Herald, (vol. 40, 1844, page 400, and vol. 41, 1845, page 87,) it will be seen that the author of this geography had frequent interviews with Mr. Abeel, some years since, while preparing his work, seeking information in regard to the geography and history of other countries; and was essentially aided by him.

The editor is quite inclined to let his pen run on, putting down many reflections, as his eye runs over such a communication; but the length of the communication renders this inexpedient, and the remarks of the writer, upon different topics introduced, render it entirely unnecessary. The reader, bearing in mind that hitherto Chinese works on geography have been a complete tissue of errors and absurdities, will not fail to make his own reflections.

A few months since there appeared in this city a native Geography in Chinese, some account of which I think cannot fail to be interesting to the readers of the Herald.

The author of the work is the Lieutenant Governor of this province. It was commenced four or five years ago, while he held a subordinate station at Amoy, and published soon after his promotion to his present office. It contains an introduction by the Governor General, in which he acknowledges the imperfections of existing works of this kind, commends the diligence of the author for securing time from his professional duties to write such a work, and recommends it to his countrymen as being worthy of their confidence and patronage.

This geography contains ten Chinese volumes, which, as to length, correspond

more nearly to our chapters. In the first three, after noticing the figure of the earth, and stating how the maps are to be used, he describes the islands of the Indian Archipelago, and the different countries of Asia, excepting China. In respect to China he says, that "its geography and history are so well known to his countrymen, that further accounts of it from him are unnecessary." Other reasons probably inclined him to adopt this course, as well as the one just mentioned. The fourth, fifth, sixth and seventh volumes, are devoted to Europe and its different kingdoms, each of which is separately described. The eighth volume is devoted to Africa, and the ninth and tenth to America.

In speaking of America, the author first gives an account of the discovery of the continent, its general features, original inhabitants, and its occupation by Europeans; and then describes the different countries of North and South America separately. He does the same in respect to the United States, first giving an account of the country as one, in its situation, extent, mountains, rivers and general features; of the struggles for independence, the constitution, government and resources; and then adds a brief account of each State.

In this work, the map of the world is on the same plan as those in our common school atlases, except that it contains fewer names of places, and the degrees of latitude and longitude are not numbered. The other maps, amounting to forty-two, though drawn without any meridians or parallels, seem in other respects to be quite correct, and as they are probably the first attempt of the kind among the Chinese, they certainly reflect much credit upon the genius and assiduity of the author.

Introductory Statements—Sources of Information.

Some of the author's introductory statements will further illustrate the character of his work.

"The maps are correct outlines of those made by western men. Special care has been taken in exhibiting the countries bordering on China, to give an exact view. As China is the head, so it is placed first among the maps.

"From the time of Han to Ming [B. C. 189 to A. D. 1397,] the islands and countries bordering on China, were small and paid tribute to her. Subsequently, European nations obtained possessions in these parts, and great changes have taken place. Chinamen in the south-eastern part of China, have, in modern times, visited neighboring islands and countries, and have furnished information that can be relied on. Western men have also written annals, et cetera, in great abundance, an epitome of which will be more readily understood than the whole.

"Countries lying to the west and north, have been described by western men. Changes in names have introduced much confusion, but learned men and officers of government, [the Chinese,] who have lately been in those regions, have furnished testimony that is trustworthy.

"Descriptions of Japan, Cochin China, Siam and Burmah, are abundant and clear, abstracts of which will be found in the following pages. The countries of Western Asia and the northern parts of Africa, the writer has not seen; after employing his own countrymen's account of them, he will add that of others; the names and boundaries may be relied on as being correct."

Difficulties arising from Language.

"The descriptions of western countries by western men, found in books, periodicals, letters, &c., are very numerous and are worthy of credit, though not quite so accessible. Yet the writer had frequent conversations with such men, and other means of information; still, how can it be expected that he should be able to remember and give the names of all such authorities!

"Several western men, long resident at Pekin, understood the language well, but their writings are not worthy of credit. Recently some western men, with much less knowledge of the language, have given very correct accounts of those countries.

"It is very difficult to distinguish the names of western countries. Ten men would be likely to give as many different words for the same thing, and the same man will give at first a different word from what he does subsequently, because, in western languages, the same sound does not have two words, while in Chinese, the same sound may have several tens of words. In western languages, two or three letters unite in forming one sound, but the Chinese language has no such elements as these. Hence, in using the Chinese characters to express foreign words, it is not possible for more than seven or eight-tenths of them to harmonize. Western men residing in the Canton province and using the vulgar dialect, cannot express the correct sounds of the mandarin. Western men are not able to distinguish, in mandarin, many words which have different tones.

"The languages of western nations are not the same and are not uniform. The English use fewer words in translating into Chinese than the Portuguese. Foreign names of persons and places, seldom consist of single words, but often include eight or ten. This is ungrateful to the author, as well as to his readers, but he has

endeavored to mark and dot these names so as to apprise the reader and prevent misapprehension."

Map of the World—Frozen Oceans—Mr. Abeel.

Speaking of the map of the world, the author proceeds as follows:

"The earth represents a sphere. Lines are drawn around it lengthwise and crosswise, each of which is divided into three hundred and sixty degrees. Two hundred and fifty *le* * make a degree. The earth is more than six-tenths water, or less than four-tenths land. A line is drawn from east to west, dividing the whole into two equal hemispheres, the upper part being north and the lower south. On each side of this, at the distance of 23° 28′, is a line drawn, 'hwang taou,' and again another on each side, at the distance of 43° 4′ from the 'hwang taou,' called the 'hih taou,' where the sun shines but little, and where are the northern and southern frozen oceans.

"We knew in respect to a northern frozen ocean, but in respect to a southern frozen ocean we had not heard. So that when western men produced maps having a frozen ocean at the extreme south, we supposed that they had made a mistake in not understanding the Chinese language, and had placed that in the south, which should have been placed only in the north. But on inquiring of an American, one Abeel, he said that this doctrine was verily true and should not be doubted.

"A large portion of the Kwang-tung [Canton] and Fuh-keen provinces, lies within the northern hwang-taou, [tropic,] and compared with the northern provinces, the cold and heat are very different. Proceeding south, the heat increases till (as was formerly supposed, not knowing the sun's path to be the earth's centre) you reach the south pole, where the stones, fused by the heat, pour down a golden stream!

"From Fuh-keen and Kwang-tung, men going south five or six thousand le, come to the island of Borneo, a part of which lies directly under the chih-taou, [equator,] and where the winter is like our summer. Again going south and west to the southern extremity of Africa, hail and snow are to be seen. So proceeding west and south to Patagonia, of South America, near the southern hih-taou, [polar circle,] there we meet with constant ice. Thus, heat and cold; and therefore they speak of the region of the south pole as being a frozen ocean. Why should Chinamen doubt, since their vessels have not gone a great distance, and since the Fuh-keen and Kwang-tung provinces are the extremity of their country? It is a mistake to suppose the chih-taou to be the south pole. Truly we ought to hear this explanation and believe it."

* A *le* is commonly reckoned one-third of a mile.

The Work Interesting to Foreigners.

This work is interesting to foreigners in four respects. 1. As showing what the Chinese think, and how they write about us. 2. As indirectly admitting and confirming the correctness of our chronology, as well as the superiority of our histories over theirs. 3. As exhibiting a more definite and discriminating view of the different religions of the world than has yet appeared in the Chinese language. 4. As furnishing a medium, in the providence of God, through which the light and blessings of Christianity may find access to the millions of benighted China.

I. Showing what the Chinese think of us.

To illustrate the first of these particulars, I will give a translation of the author's summary views of Europe and of the United States. The reader will observe that he does not servilely imitate western writers, in quoting from them, but that he has a plan and manner of his own in describing things, which is an interesting feature of the whole work. This may be one reason why, in some instances, he fails to give the exact idea, though in general, he is quite correct.

Description of Europe.

"Europe is situated on the north-eastern corner of Asia, with the Ural mountains for its eastern border, and is about one-fourth as large [as Asia.] It has the great western ocean [Atlantic] on the west, which enters the continent at the north, and forms the Baltic sea, three or four thousand le in length. South of this sea, and directly from the west, the ocean flows inland and forms the Mediterranean sea, which, from west to east, is about seven thousand le. Again, this flowing through a narrow branch to the north-east, spreads out large, and is called the Black Sea, two or three thousand le in circuit.

"Previous to the Hea dynasty [B. C. 2169], men of this continent lived by hunting, fed on the flesh of animals, and clothed themselves with their skins, as is now the custom of the Mongols. Towards the middle of this dynasty, [B. C. 2000,] civilization, agriculture and the arts, commenced with the different states of Greece, in the eastern part of the continent.

"Near the commencement of the Han dynasty, [B. C. 200,] the Roman power sprung up, and extended over the western countries, which kingdom the Chinese writers of that age called Ta-tsin-kwo. Before the close of the six dynasties, [A. D. 622,] the Roman empire had become weak, was rent with factions and dismembered.

"Between the Tang and the Sung dynasties, [A. D. 752–1281,] the western Mohammedan kingdom became powerful and invaded Europe. The old and young saved themselves only by flight. Fire arms were first used by Mohammedans, and afterwards employed in China; Europeans being ignorant of them. About the close of the Yuen dynasty [A. D. 1366] a German first made fire-arms, but was ignorant of the mode of using them. Timour, son-in-law to one of the emperors of this dynasty and king of Samarcand, [about A. D. 1390,] became formidable to all the western powers. European soldiers serving under him, used powder and guns, and on their return home taught their countrymen the secret of their laws and use. Improving upon this information, Europeans made small pieces, with which they could overcome in a hundred battles, a hundred times. With large warships, they subsequently proceeded in every direction, westward to America, and eastward taking possession of India and all the islands of the Southern ocean. Their name is spread over the 'four seas,' and they now number, great and small, more than ten kingdoms."

Here follows an account of each kingdom separately, in which the writer gives its government, extent, population, revenue, debt, and its land and naval forces, in time of peace and in time of war. At the close, he states that he has thus given the extent of those countries, which being estimated in a different manner from what the Chinese reckon, it is difficult to know how much allowance should be made for errors, and in respect to their revenues, armies, and ships of war, different writers give very different accounts, "Errors are many where proof is wanting."

National Debts—European Skill and Science.

He then explains what is meant by a national debt, shows how it is contracted, and adds, that "the yearly interest of money borrowed for this purpose only is paid, while the debt continues to increase; so that the annual revenue is not sufficient to meet the demands of government. Additional taxes are then imposed on the people which makes them angry and rebellious, while the government is weak and decaying. Half of Europe is in this state."

After adverting again to the situation and extent of Europe, the author proceeds as follows:

"The land is very fertile, and its productions are abundant. The people are mild and wary in disposition, good in planning and skillful in executing. They construct implements from wood and metal of the most exquisite formation, without a single fault. They are surprisingly dexterous in using fire and water. In making rigging and in supplying everything about a ship, the whole is without a single mistake. They measure every part of the sea without mistaking a foot or an inch, and reach China, a distance of more than seventy thousand le, in a very short time."

He next notices the commencement of European intercourse with China, the route Europeans take in coming to Canton, around the Cape of Good Hope, the appearance and dress of male and female, and the materials of which their clothes are made, and then adds, in regard to

European Religion;

"Subsequently to the Han dynasty, [which closed A. D. 30,] the nations of Europe received teen choo kaou [Romanism.] The Pope resided at Rome, and swayed his sceptre over kings and princes, confirming those who obeyed him and removing those who disobeyed. Near the commencement of the Ming dynasty, [A. D. 1397,] Luther, a German, established Ya-soo kaou [Protestantism] From that time part of the nations of Europe adopted teen choo kaou and part Ya-soo kaou. Rulers and people mutually opposed each other. Different states made war and fought against one another, the controversy being about doctrine. He who is called teen choo, is Ya-soo. The Book [Bible] is the same, but they explain it differently. The teen choo kaou use the cross, and adore the image of Jesus. The Ya-soo kaou reject these. In other respects, they, in general, agree."

In treating of the different countries of Europe the writer goes more into detail on all the above topics.

The United States.

In speaking of the United States, after noticing the situation, extent, &c., the writer says:

"At first the English took possession of North America, drove out the nations, and cultivated the fertile land. Emigrants from the three islands [England] settled the country. Englishmen flowed thither like water. People from France, Holland, Denmark and Sweden, who had no estates at home, embarked in ships and removed there, daily opening the country and preparing the rich soil for cultivation. The English appointed officers to be located at the cities and towns on the sea coast, to levy taxes for the use of government. Trade was flourishing, and wealth was rapidly acquired.

"During Keen-lung's reign, [which commenced A. D. 1735, and closed 1795,] there was war for several years between the English and French. Every place was taxed and the taxes continued to increase. It was an old rule that the importer of tea alone should be taxed, but the English issued an order that the purchaser should also pay a tax on the same article. The Americans refused to do this, and in the fortieth year of Keen-lung, [A. D. 1775,] the chief men and elders assembled and requested an audience and consultation with the governor, who refused. The taxes continued to press still more heavily, till the people were enraged, entered the ship and cast its cargo of tea overboard. They then consulted and raised a force against the English."

The Revolution—Washington.

"There was at that time a Washington, an American of another province, born in the ninth year of Yung-Ching, [A. D. 1732.] His father died when he was but ten years old. He was then trained up by his mother. When small he had great views both in regard to civil and military affairs, and excelled in strength and courage. Washington held a commission in the war of the English against the French, led out his troops against the native plunderers at the South, and successfully subdued them. But the English general did not report his worthy deeds. His countrymen, notwithstanding, wished him to be appointed to an office over them, but sickness compelled him to retire within doors, so that he did not go out.

"At the time when all the people rebelled against the English, they pressed Washington to become their general. He then immediately entered on his office. Without arms, ammunition, or provisions, Washington stimulated his countrymen to action by a righteous spirit. He pitched his camp near the provincial city, [Boston] At the same time, the English general had collected his ships of war just outside of the same city. Suddenly a great wind arose and scattered them. Washington attacked and took possession of the city. Afterwards, the English general collected his forces and drove Washington from his position. At this, his soldiers were greatly terrified and wished to be disbanded; but he, with the same spirit as at first, having collected and united his army, again attacked the English with success. From that time, during eight years of bloody conflict, while his army was often reduced and weakened, Washington's spirit was undiminished, and the English army had become old. The French raised an army, crossed the sea, and joined Washington against the English. Spain and Holland with their armies admonished to peace. [?] The English, unable to oppose, concluded a treaty with Washington, by which the northern part, a cold country, was given up to them, while the southern part, a fertile region, reverted to him.

"Washington, having established the kingdom, disbanded his army and desired to return to the business of husbandry; but all were unwilling and urged him to become their ruler. In reply, before the assembly, Washington said: 'To obtain a kingdom for one's self, to transmit to his posterity, is selfish. In becoming the people's shepherd, such ought to be chosen to this office as have virtue.'"

Encomium on Washington.

After noticing the form of government adopted by the Colonies separately, and collectively, as one nation, the author offers the following encomium on Washington.

"As to Washington, he was an uncommon man. He conquered more rapidly than Shing and Kwang, and in courage he was superior to Tsaou and Lew—[men of much renown in Chinese history]. Seizing the two-edged sword of three cubits long, he opened the country ten thousand le. He then refused to receive a title, or to secure one for his posterity, preferring to establish an elective administration. Patriotism to be commended under the whole heaven! Truly like the three dynasties! [Hea, Shang and Chou, mostly included in the traditional history of the Chinese, previous to the age of Confucius.] In administering the government, he fostered virtuous customs, and avoiding war, made his country superior to all other nations. I have seen his portrait. His countenance exhibits great mental power. Ah! who would not call him an uncommon man?"

People of the United States.

"The Americans are all descendants of Europeans, mostly from England, Holland and France. Of these three kingdoms, those from England are far the most numerous, and therefore their language and customs are the same as those of the English. The emigrants received their land for cultivation from the aborigines, where they were willing; and where they were unwilling, they removed to other places. Their merchants and mechanics are all white men. They are mild and kind in disposition, but considerate and skillful in trade. They navigate the 'four seas.' They all receive Ya-soo kaou, [i. e., are all Protestants.] They are fond of making their religion a matter of conversation and of instruction. Their schools are everywhere. Their learned men are divided into three classes; ministers, physicians and lawyers. The first class give themselves to astronomy, geography and the doctrines of the Ya-soo; the second to the healing of diseases, and the third to the administration of the laws."

The writer concludes his notice of the United States as follows:

"The beauty and excellence of South and North America, extending several tens of thousands of le, are to be found in the Le keen, [i. e., the United States.] Its climate is temperate, and its soil is fertile, like that of China. England voyaged ten thousand le, to seek game and to obtain a prize. The population increased for more than two hundred years. Ah! quickly her wealth filled the 'four seas'! But she was oppressive, and therefore she lost that which she could not again obtain. The kingdom increased and its resources multiplied. A distant colony in the wilderness, was it not fortunate? The colonies united and formed a state, covering ten thousand le. Without a king, without hereditary titles, and without following the customs of former ages, they established a government subject to the will of the people. Among the productions of ancient or of modern times, so strange a thing has not before appeared. In the ancient and modern histories of the great West, is not Washington to be ranked first!"

II. Admitting and Confirming our Chronology, &c.

This work is interesting to foreigners, as indirectly admitting and confirming the correctness of our chronology, as well as the superiority of our histories over theirs.

The concessions of the Governor General, in his introductory letter, recommending the work to his countrymen; as well as those of the author, already noticed, show the truth of the above statement. His own account of Western countries, is calculated to lead the reader to see at once, that European nations far excel the Chinese, in almost every particular. This conviction must be farther strengthened by the fact, that the author not only points out errors in the histories of his own countrymen, but also corrects them by the accounts of western men.

Recognition of Scripture History.

The chronology adopted in this work is the commonly received chronology of European writers. The more prominent facts of sacred history, subsequent to the deluge, are likewise either alluded to, or are stated at length, much as they occur in the Scriptures. Abraham is represented as the founder of the Jewish nation. The sojourn of his posterity in the land of Egypt, the oppression they endured, the divine commission of Moses, his leading the Israelites out of Egypt, crossing the Red Sea, the destruction of the Egyptian army in the same, the ten commandments divinely communicated to Moses at Mount Sinai, the settlement of the Israelites in the land of Canaan and their subsequent history, are all briefly mentioned in this work.

Speaking of Egypt, the author represents it as having been founded by one of the immediate descendants of Noah, soon after the flood. He observes that "while all Europe was yet a wilderness, and at the commencement of the three ancient dynasties of the Chinese, Hea, Shang, and Chow, [B. C. 2142,] Egypt was an organized state, having laws, literature and arts." "The Persians," he says, "have maintained an intercourse with China from the earliest periods, even previous to the age of Confucius." "Egypt," according to the same authority, "was early invaded by the Persians, or by tribes from that quarter." The supposition, therefore, that the Chinese were originally a colony from Egypt through Persia, receives some confirmation from these facts. If this be true, the three dynasties above named belong, as has already been stated, to the uncertain and traditional history of China; while its certain and authentic history commences with Confucius's history of his own times, called Spring and Autumn, about eight centuries before the Christian era. There is nothing in this geography which forbids such a view of the subject, but much which adds to its probability.

III. Presenting to the Chinese a more Correct View of different Religions.

What follows, under this topic, will be read by many with special interest, from its bearing on the question which is now causing so much discussion, in connection with the translation of the Scriptures into Chinese; what is the proper term to be used for God?

This work is interesting to foreigners as exhibiting a more definite and discriminating view of the different religions of the world than has yet appeared in the Chinese language. Not only has it been, as it still is, a most difficult and vexed subject for us to learn what is, essentially, the religion of the Chinese; but it has been perhaps equally trying and difficult for us to define in their language, and to describe to them, what is, essentially and exclusively, our religion. One of the most perplexing questions, at present, for missionaries to the Chinese to decide; and one which meets us at the very threshold of our efforts to instruct them is, what is the proper generic term to be used for 'God?' As the writer of the present work had occasion to speak of the different religions of the

earth, so the terms which he uses to designate the different objects of worship must throw light on this subject.

Under the head of Persia, the writer says:

"According to the ancients, Persia and India all worshiped ho shin [the fire god or god of fire,] but Judea and all the western nations worshiped teen Shin, [i. e. heaven's God, or the God of heaven]. The ho shin men worship the rising sun, and pay homage to fire which proceeds from the sun. Without fire people cannot subsist, and without the sun, the universe would be in darkness. These two nations therefore, [the Persians and Indians,] from high antiquity had this custom, proceeding from a righteous principle, of venerating a protecting power; which was not the worship of seay shin, [false gods].

"The worship of teen Shin commenced with Moses in the Shang dynasty in the reign of Yuh-ting [whose reign closed B. C. 1681,] who truly says that teen Shin descended upon Mount Sinai, and gave the ten commandments to teach to mankind. The seventh day of rest and worship commenced at that time, which was previous to the birth of Ya-soo, one thousand and some hundreds of years. This is that from which teen choo kaou [Romanism] proceeded, but it is not teen choo kaou itself."

The idea is, that Romanism is the religion of Jesus corrupted, as the writer elsewhere abundantly shows.

From this extract it will be seen that the author here makes use of Shin, as a common generic term for God, whether it be the god of heaven, the god of fire, or the false and inferior gods. He does the same throughout the whole work.

In A. D. 1360, when China claimed possession of Batavia, the author says that "the Emperor Hung-woo appointed its king, and commanded that the shan chuen che shin [gods of the land and water, or empire] should be sacrificed to, the same as at Canton."

Under the head of India, the writer speaks of a country once possessed by the Portuguese, whose "inhabitants receive a snake to be their shin, whose body has the coils of a serpent, and whose face is that of a man with nine heads."

Speaking of certain tribes in the interior of Africa, he says that they "pae kiu show wei shin, [worship birds and beasts, making them gods.]"

Some fears have been expressed that if we use Shin, to denote God, in the translation of the Scriptures into the Chinese language, the Chinese may take this to mean their ancestors, in certain cases. These fears must arise from the acknowledged fact, that Shin is the generic term for God among the Chinese; and therefore, as they worship their ancestors, they might apply the term Shin to designate them. This conclusion, though natural, is not correct. The Chinese never use Shin, alone, to mean ancestors, or parents. Thus the writer of the present work, when he speaks of the worship of ancestors, uses the common names for ancestors, and never Shin. Speaking of the disciples of Jesus, he says, they "puh sze pee shin, puh kung tso seen," do not offer sacrifice to other gods, nor do they worship their ancestors.

The specific terms applied to the God of the Bible, in this work, are the following, viz., teen Shin, heaven's God; Shin teen, God of heaven; teen Choo, heaven's Lord; Shang-te, supreme Emperor; Teen, Heaven; and Ya-soo, Jesus.

The term used to denote religion in general is kaou. Thus ho shin kaou, is the fire-god religion, teen kaou, is the religion taught by Moses; fuh kaou, is Buddhism; hwuy hwuy kaou, is Mohammedanism; teen choo kaou is Romanism because the Roman Catholics make use of teen Choo exclusively to denote the true God; and Ya-soo kaou is Protestantism, because those who adopt this religion profess to receive simply the doctrines of Jesus, in opposition to the corruptions of the teen choo kaou. This term is also applied to the religion of a country, or of an individual. To adopt a religion, is called "fung kaou," and to promulgate a religion, is called "chuen kaou."

The author gives a very full and accurate account of the origin and history of the hwuy hwuy kaou, and also of the rise and progress of the teen choo kaou, mentioning the countries where it has prevailed, or still prevails, excepting China. He does the same in respect to the Ya-soo kaou. Speaking of the different countries of India under European sway, where fuh kaou and Ya-soo kaou exist together, he observes that "the latter is gradually overcoming the former, whose light is becoming more and more dim." This is a remarkable concession, when we consider that the individual who makes it is probably a Buddhist, and represents the religion of China to be Buddhism.

In his concluding remarks on India, after alluding to the extensive use and evils of opium the author exclaims, "How strange that so great an evil

should proceed from the original seat of Buddhism!"

IV. Serving to Spread Religious Light in China.

This work is interesting to foreigners as furnishing a medium, in the providence of God, through which the light and blessings of Christianity may find access to the millions of benighted China.

The exclusive and restricted policy of the Chinese government in respect to foreign intercourse, has kept the nation in the most profound ignorance, even of the figure and size of the earth, as well as of the number, character and institutions of the nations which dwell on its surface. The little knowledge they have on these subjects has come to them through so uncertain a medium, that it is not to be wondered at that they should generally entertain very erroneous and extravagant views respecting the nations of the western world.

Any production, therefore, that promises to dissipate this intellectual and moral darkness, and to pour light upon so large a portion of the human family, cannot fail to secure the approbation and support of every lover of the race. That the present work is calculated to aid in the accomplishment of so desirable an end, must be apparent to every one who will consider the statements respecting it already made.

The faults of the work are to be attributed mainly to its conciseness. The author leaves out some things which we should be happy to find inserted. He however no where disputes, or treats with disrespect, any well attested historical fact.

For example, he makes no reference to the creation of the world, or to its subsequent history, till he alludes to "one of the immediate descendants of Noah, who settled in Egypt soon after the deluge." He omits to mention the judgments of God on the Egyptians, and the miraculous deliverance granted to his people at the same time. He states, that "Moses took a favorable time for crossing that part of the sea when the tide was out, but the tide returning, overwhelmed the Egyptian army."

In giving an abstract of the ten commandments, the author simply says that "they require the people to worship Shin-teen, et cet.," without adding that they forbid the worship of any other god.

In speaking of the resurrection of Christ, the writer omits many of the circumstances and proofs of that event. He simply says, that "the next day after the burial, his body was missing; after which his disciples frequently saw him."

In regard to these and similar omissions, it is due to the author to state, that he does not profess to give a full account of the things with which they stand connected, nor does he make any statement or remark against their correctness, as they stand recorded in our histories. It is still farther due to him to state, that though these omissions do occur, he does, notwithstanding, clearly and correctly, mention the miraculous incarnation of Jesus, "his Father being called Heaven, and himself the only Son, of high Heaven." He also mentions "his miracles and blameless life, the deception and wickedness of his enemies in plotting and securing his death, his frequently appearing to his disciples afterwards, their going forth to different kingdoms to publish his gospel, the martyrdom of Stephen, the conversion of Paul, the doctrines of Jesus the same as those of Moses, and that his people worship him as the Lord Jesus, the Savior of the world."

By omitting the geography and history of China, the author saves himself the unpleasant task of making any allusion to the causes which led to the late war with England, or to its consequences. He therefore enters into no discussion or defence of the religion or institutions of his own country. The consequence is, that the work contains a more correct and a more extensive account of the history and institutions of Christian nations, than has ever before been published by any heathen writer in any age of the world. On this account, as well as for several other reasons, it is a very remarkable production. To see the names of Noah, Abraham, Moses, Daniel, Paul, Luther, Washington, and above all, that of the Lord Jesus Christ, as the Savior of the world, thus introduced, with so much correctness and so much respect, into the language and to the notice of so many millions of bigoted heathen, is matter of astonishment, and cannot fail to call forth earnest prayer to God, from every Christian heart, that the fountain thus opened may continue to pour forth its enlightening streams, till this whole nation shall be savingly benefited by its influence.

Mr. Peet says the price (about seventy-five cents a copy) and size of the work, will be likely

to retard its circulation among the Chinese. Application has been made to the author for permission to publish an abridgement of the work for gratuitous circulation. This permission he declines to give, but "this will not prevent our publishing portions of it, without the author's name, should funds be furnished for the purpose. Portions have already been prepared in this way, and will soon be put in circulation."

West Africa.

REPORT OF THE MISSION FOR 1849.

THE report, most of which is published below, is the eighth annual report of the Gaboon mission. It presents a brief survey of the operations of the mission for the year 1849. After alluding to the unexpected continuance of Mrs. Bushnell's life, the unexpected death of Mrs. Griswold, and the return of Mr. Wheeler to the United States, the report states, "With the exceptions above mentioned, the health of the mission has been very good for Africa; and considering the number in the mission and the services performed, it would be called good in any climate." It then proceeds to mention different stations.

Baraka.

Rev. J. L. Wilson has had charge of the Baraka station, and has sustained preaching regularly on the Sabbath. The attendance has been generally good, but from various causes it has not been very uniform. Sometimes the house is crowded, and again few, except the mission families and the schools, are present. Sabbath evening meetings have been held quite regularly in the neighboring towns; and these, as on the Sabbath, are sometimes crowded and sometimes thin. Religious conversation from house to house has been tried, if by any means some might be saved.

Mr. Bushnell resides at Baraka, and has sustained preaching regularly at Nomba (Prince Glass's town). He has also preached occasionally in the Bush country, as his own health and the health of his afflicted family would permit.

Bakali.

Mr. and Mrs. Preston removed to the Bakali station, at Olandebenk, about twenty-five miles above Baraka, the first of August last. Mr. Preston has preached there regularly twice on the Sabbath; in the evening to large audiences. Occasionally the people seem to feel the truth, and come to the mission-house to inquire farther respecting these things. This probably does not indicate any thing more than that the people hear well, and comprehend partially the truth preached to them. Occasional preaching is also kept up in the towns on the creek and in the interior. But Mr. Preston's main work, at present, is the acquisition of the language and the preparation of a Grammar and vocabulary for those who are expected soon to join us, together with labor among the Bakali people.

Mr. Walker has spent about half the year up the Olombo'mpalo, on the upper branches of the Gaboon; and this may now be reckoned as one of our regular stations.

The gospel has been preached in thirty-five different villages in that region, though in some of them but seldom. But the mutual jealousies of the different tribes present an obstacle to the free intercourse of a single man with all the people in that extended field.

Besides these regular places of preaching, occasional excursions have been made into the Bush country from Baraka, and the gospel has been preached in nearly all the towns on the peninsula between the Gaboon and river Moondah. One tour has also been made to Corisca Island and the river Danger. During the year the gospel has been preached in more than ninety villages, with what results the great day only can determine.

Schools.

The school at Baraka has been interrupted by difficulties with the French, which have caused the people to retire into the bush for months. Of course the boys have been drawn away, and they have not returned regularly when the people have returned to their towns. "The average attendance has been about twenty-five boys. A girls' school has been sustained under various discouragements, partly from the cause above referred to, but more from polygamy, the ever-present curse of this land." The school at Nomba has been larger than in any previous year. "The number of boys in regular attendance has been about eighteen, and a few girls have attended."

The school at Ngango, (King George's town,) was resumed about the first of June, after a suspension of one year. The average attendance has been about sixteen boys, and one or two girls. That school has exerted a very considerable

influence over the scholars, insomuch that some of the parents have taken their children from the school, fearing lest they should become Christians, and partake of the sacrament; which, in the estimation of this dark-minded-people, is equivalent to sorcery that will estrange them forever from all reverence for the customs of their forefathers. Yet those very parents themselves care nothing for the customs of their fathers, except so far as they minister to ambition, avarice or lust.

At the Bakali station there has been no regular school; but a few children have received regular instruction at the mission house.

The Church.

There is, as yet, but one church connected with the mission. During the year, one member (Mrs. Griswold) was removed by death, and two were dismissed to other churches.

The additions of native members have been more the past year than in all the former years of the existence of the church in this place. At the communion the first Sabbath in January, six were admitted; in July three, and in October two; making eleven in all. All these were received on profession of their faith, and with the exception of one man from Cape Coast, all have been educated in the mission. The present total number in the church is twenty-two.

There have been no cases of discipline during the year, though the state of piety and the amount of Christian influence, are not, by any means, what would be desirable. In connection with the admission of members to the church, a spirit of opposition has risen up which we had not anticipated among this people. They begin to see that the word of God is breaking in upon their long-cherished customs and vile practices, and they resist. They fear that their sons will not consent to support the dignity of the family by taking many wives and slaves, and the endless palavers connected with this kind of property. Some boys, who it was supposed would unite with the church at one communion were restrained, though one of them has since been received, and attended the school and church unmolested. But there are counteracting influences in the political movements here, which soon make the people forget these things; and instead of contending with God, they seek their own present safety. These difficulties have been hinted at under the head of schools, and we cannot go into the details in this place.

American Rum and Civilized Depravity.

But the foreign influence is not all political, neither is it all French. American rum has done this people ten thousand times more injury than French guns. For the last five months the people have been literally flooded and saturated with rum. Madness has reigned, and pandemoniums have met us at every turn. Men who had not drank for years, are now not only habitual but continual drunkards. And more than all, a renegade white man, having possessed himself of a quantity of goods, has settled down here, a burning curse among this people; shaming the worst of the heathen by wallowing deeper in filth than they ever dreamed of, rendering intoxication more maddening, impiety more impious, depravity more depraved, and vileness more vile. Heathenism here is the very blackness of darkness; and it is no improvement to have the lurid glare of civilized villany rendering that darkness visible.

How long must Christian missionaries meet among the heathen, influences from Christian lands, so opposed to all their efforts, so blighting to their most cherished hopes and so trying to their feelings? Do not African heathenism, ignorance, degradation and depravity; strengthened in their opposition to the truth by the remembrance of all past wrongs inflicted upon Africa by Christian nations, present obstacles enough to the success of missionary efforts? Must the Christian laborer, seeking Africa's redemption, be still doomed to meet the influence of *New England rum*, and of men from Christian lands more abandoned and depraved than even the most abandoned of the natives? But though all these obstacles are met, they shall all be overcome at last, "that the excellency of the power may be" seen to be "of God, and not of us."

Madras.

JOURNAL OF DR. SCUDDER.

Suppression of Human Sacrifices.

A PRETTY full account of the frightful human sacrifices referred to below, which the English government in India is making efforts to suppress, will be found in the Herald for 1849, page 230.

February 19, 1850. It will be a source of much gratification to the Christian public, to learn that favorable results con-

tinue to be exhibited throughout the districts of Khondistan, with regard to the abolition of human sacrifices. Up to the 27th of January, one hundred and forty-three victims had been rescued from the Khonds of Chinna Kimedy, without violence or disturbance of any kind. This success has been achieved by a young British officer by the name of Frye, and reflects much credit upon him, as this is his first effort in the work of suppression; and there is every reason to believe that an equal degree of prosperity will be realized from his preparations up to the end of the season. Many children have formerly been rescued.

21. The gratifying intelligence has reached us, that Lieut. Frye, who is the assistant agent for the suppression of the Meriah sacrifices, accompanied by young Rickets, has recovered one hundred and fifty victims in addition to the one hundred and forty previously rescued. I fear that the day is far distant when the horrid practice of sacrificing human beings among the Khonds will come to an end. British power has stopped the mother from throwing her infant into the jaws of the crocodile at Saugor; but there are obstacles in the way of putting a stop to the Khond sacrifices, which the British power cannot so easily accomplish, arising from the very sickly nature of the country which they inhabit. Were an army to attempt to overrun its mountainous regions, before the conclusion of its march, one half of it numbers might be cut off. And then, if even by this means the sacrifices should for a time be stopped, what is to keep them down but English authority, and what Englishman can remain there and live?

The Gospel Needed—Rescued Children Taught.

That the moral power of the Christian religion is the only effectual remedy for such evils of heathenism is manifest, and while we rejoice in any success of the efforts government is making to suppress these cruelties, all Christians will still more rejoice if they can see any indications that, ere long, the truth as it is in Jesus may penetrate the darkness of Khondistan. It is therefore truly gratifying to learn that some of the rescued Meriahs have received a Christian education in the schools of the English Baptist mission at Orissa; that many of those educated in those schools have become hopefully pious, and some have entered the ministry; though we are not told whether these are Meriahs or not.

Great efforts should be made as soon as possible, to bring the moral power of the gospel to root out, what perhaps can never, under existing circumstances, be rooted out by any human arm; and as it appears to me, no project would afford so much prospect of success, as to collect the children rescued from them into boarding schools, and give them a Christian education. With the blessing of God upon these efforts, spiritual laborers might be provided to bear the gospel to them. It is a pleasing circumstance that our missionary brethren in Orissa have a number of these children now in their boarding-schools. A quotation or two respecting these boarding-schools it may be well to insert just in this place. "At each of the four stations in Orissa, there are boarding-schools, for both boys and girls. A plain education in the vernacular is given to all these children, while the more promising are taught Bengali and the best books in Oriya that can be got. Religious and moral training is the chief feature in the schools, and special attention is paid to all the branches of Bible instruction, such as Scripture history, the doctrines and parables. The children learn also by heart, hymns, passages of scripture, catechisms, and even poetical tracts. The Pilgrim's Progress is not forgotten, and a little book called "The Peep of Day" has lately been introduced, much to the young ones' delight. The origin of many of these lambs of Christ is very singular. Some have been found on the Puri sands, or at the roadside, the deserted children of pilgrims to Juggernaut. Others are orphans brought in time of famine. Others are the children of native Christians, but a very large number of them are "Meriahs," once destined, among the Khonds, to a bloody sacrifice, but saved by the efforts of government, from their power. The schools have been productive of great spiritual blessings to the young educated in them. Many, both of the girls and boys, have become truly pious, and have maintained a consistent profession. Some of the latter have entered the ministry. Others have been settled as farmers in Christian villages, or been employed in the press." It would be a pleasing circumstance, could some of those who have entered the ministry go back to their own people and convey the gospel to them.

New Hindoo Movement respecting Caste.

March 6. "It appears that there is a new religious movement among the Hindoos. The Hindoo Intelligencer has noticed a

recent discovery in the religious system of this people which may be attended with important consequences. It is that of a mode of purification, or expiation, by which natives who have broken their caste may be again received into the Hindoo communion. There are two descriptions of breach of caste. The first consists of those slight offences against its laws which may be remedied by a certain number of rupees. The second kind, or total expulsion, can only be inflicted for two crimes, eating with a Christian, or tasting the flesh or blood of a cow. Till lately, this offence has been considered irremediable, and it has been visited with a punishment which amounts to a civil outlawry, of a more harassing kind than that which is inflicted on the leper. The individual who has thus lost his caste, can neither marry nor be given in marriage. His nearest friends shun him, and his own family, who share in his disgrace, regard him with feelings of the most bitter animosity. According to the statement of the Hindoo Intelligencer, however, a learned Pundit has discovered a mode of purification, *prayuschittu*, which will enable him to receive back into the Hindoo faith all such native Christians as may repent of their change of condition, and by means at once simple and honorable. The latter word is probably employed to distinguish the new system from one called Punchugobya, which includes several most forbidding ceremonies connected with cow dung. Should this statement of the Hindoo Intelligencer be correct, one great obstacle to missionary efforts will have been removed, and many who are bound to Hindooism only by the fear of the perpetual loss of caste, will be likely to abandon their creed when they find the step is not irrevocable."—*Friend of India.*

Under date of March 7, Dr. S. speaks at some length of the happy death of his son, who, it will be remembered, died at New Brunswick, N. J. in November last, a few days before the death of his mother, at Madras. Having cherished the hope that this son also would be a missionary in India, he closes his remarks with the following feeling allusion to the perishing heathen around him, and the want of missionary laborers.

Apparently our loss is great, as he was designed for the ministry, and perhaps would have joined me, in my missionary work, year after next. Had it been possible for one less than Jehovah himself to have taken him away, then must I have lifted up my voice against his removal. And why? Because millions around me, or near me, are perishing without any one to tell them that there is a deliverer from the wrath to come. And are our feeble, our thinly manned, our famishing missionary ranks, to have one the less in consequence of the death of my beloved son? Head of the Church forbid it—forbid it. If there be a young man in the American churches whose heart can melt under the groans and dying agonies of a lost world, touch, O do touch that heart, and make him fly to our help.

MISSION PRESS.

MR. HUNT, in a report of the printing establishment, remarks that "there has been a better state of things, in a religious point of view, during the past than in former years. The men appear more attentive and solemn at morning prayers than usual, and the Saturday evening Bible class, which has been maintained most of the time, for the special benefit of the men, has been pretty well attended, and a becoming degree of interest has been manifested. It gives me great pleasure to state further, that one of the apprentices, Samuel Augustine, appears to have met with a change of heart." Mr. Winslow, in a letter dated March 14th, refers to this instance of hopeful conversion, and remarks:

This, if it shall prove, as we trust it will, that a soul is saved, may be reckoned as one of the incidental benefits of the press. Indeed, as to the moral and religious influence exerted on eighty persons in the establishment; the fact that they attend daily prayers; that most of them, whether heathens or Christians, attend preaching on the Sabbath, and all are expected to abandon the use of intoxicating liquors, cannot be considered a small thing in estimating the advantages of the press. Numerous native presses, which have risen up in Madras within the last ten years, and are not only printing their own religious books, but numerous books and tracts against Christianity, and scattering them far and wide through the land, show the importance of making the Christian press as efficient as possible, to counteract this newly discovered agency of the powers of darkness in this land. We would be glad to do more than we have done, and there are indications of newly awakened zeal on the part of many for a greatly increased distribution of the word of truth upon the printed page, in

different forms. The aspect of the entire field in India is certainly more and more encouraging, though some parts doubtless remain very unfruitful, even under culture.

The whole number of pages reported as printed during the year 1849, is 7,637,888.

Ceylon.

REPORT OF THE MISSION FOR 1849.

REVIEWING the circumstances of the mission for the last year, the brethren first speak of changes which have occurred among the mission families. Mention is made of the death of Mrs. W. W. Scudder and Mrs. Apthorp; of the necessary removal of some of the missionaries from the field, for a time at least, in consequence of failing health, and of the feeble health of others; and then of the arrival of three new mission families from the United States, (Messrs. Noyes, Mills and Burnell, with their wives.)

Notwithstanding our diminished strength, and the consequent diminution, to some extent, of our usual labors, the Lord has bestowed his blessing and given success, even beyond what we might reasonably expect. Eighteen have been received to the churches during the year, on profession of their faith. Of these, six are pupils of the seminary at Batticotta, one was formerly educated at Batticotta and is now a school teacher at Panditeripo, eight are pupils of the Oodooville boarding-school, one is a domestic in the school, one was formerly educated at Oodooville and is now the wife of a workman in the printing-office at Manepy, and one is a man at Oodooville not connected with the mission; by profession, a mason. His attention to the welfare of his soul was called up by the cholera in 1846, and by a dream about the same time. Of the fourteen received to the church from the seminary and boarding-school, five are the children of Christian parents and were baptized in infancy. The increasing number of baptized children, growing up under an influence so different from the children of heathen, and inheriting the blessings of the covenant, forms an interesting feature in our field, and fills us with hope for the church.

The statistics of the churches for the year are given as follows:—received on profession, 18; excommunicated, 5; suspended, 3; died, 6; removed to other churches, 6; infant baptisms, 27; present number of church members, 345.

Extracts are then given from the reports of the pastors at the different stations, which are published in part.

Oodooville.

Within the year there have not been any special influences of the Spirit. At times some few in the female boarding-school have been more thoughtful than common, and seven or eight consider themselves candidates for the church. Among the people about us there is a general and an increasing conviction of the truth of Christianity. Two of our village schoolmasters express some interest for their souls' salvation; but one of them seems to have simply a knowledge of the truth, with a general assent; while the other hides, in some measure, the strivings of his own mind. A wealthy man in the neighborhood, who used to attend village preaching some twenty years ago, has been very sick of late; and, while confined to his house, has expressed his belief in Christianity, but is exceedingly afraid of his relatives. His situation is much like that of some of the rulers of the Jews, in the days of Christ.

Our seasons of communion and our weekly lectures have been regular, and generally interesting. The fathers' meeting (weekly) has been more regular and more interesting than in any previous year, and the meeting of the maternal society has been well sustained.

All the children of our native free schools are formed into Bible classes, and spend two hours, every Sabbath and Friday morning, at the church, in catechetical and biblical studies.

Eleven pounds and fourteen shillings sterling have been contributed to benevolent objects during the year, by the church members.

Tillipally.

The gospel has been statedly preached on the Sabbath, at the church and at the school bungalows, and also at the school bungalows on week days. Evening meetings have also been frequently attended, both at school bungalows and at the houses of several head men in the villages. The attendance and attention, at these times, have generally been very encouraging. The Lord's supper has also been statedly administered at the station, and stated weekly meetings of the church members have been held. The monthly missionary concert has been regularly attended at the station. The members of the church have most of them been visited and prayed with.

Panditeripo.

The meetings for the church members have generally been well attended, and a good degree of interest has been manifested, by most, in the study of the word of God; and at times there has appeared to be an increasing anxiety for the salvation of souls. Some of the members have manifested much interest in the monthly concert, and a proposal has been made to have a collection taken up monthly, as is done at the Sandwich Islands. Very few hear the gospel at the church on the Sabbath, except those connected with us in some way. We are permitted to hope that to some of these it has not been made known in vain. Besides the one admitted to the church at our last communion, there are two or three others concerning whom we hope that they have determined to follow Christ. If they continue to manifest as good evidence that they have chosen Christ for their Savior as they have of late, they may soon be admitted to the church. Some others have manifested more interest than formerly. Many heathens in the village have heard the gospel, as it has been made known in the bungalows, and by the wayside, and in their houses, by the missionary and the catechists; but we are still constrained to cry, "Who hath believed our report, and to whom is the arm of the Lord revealed?"

Manepy.

No pastor has resided at this station during most of the year, the church having been under the charge of Mr Smith, of Panditeripo. The report says the church has undoubtedly suffered from this want of a resident pastor. It is now in charge of Mr. W. W. Scudder.

The number of persons attending on the Sabbath, is about five hundred, of whom one hundred and fifteen are adults; and the attention given to the preaching of the Word is encouraging. The pastor has commenced visiting the church members at their houses, in company with Mr. Burnell, in which labor he has become much interested. A church meeting is held every Tuesday, at which a portion of Scripture is carefully examined and expounded. The members seem interested in these meetings.

Chavagacherry.

Public worship, and the preaching of the gospel, are attended in the church every Sabbath forenoon, previous to which is a Sabbath school, composed of children and teachers from the day schools. On the afternoon of the Sabbath a church meeting is held at the pastor's house, after which all the church members, who are able, go out into the village for the purpose of distributing tracts and conversing with the people on the subject of religion. Religious instruction has been imparted to a considerable extent in the neighboring villages, by means of schools, Bible and tract distribution, and by occasional visitation and preaching by the pastor.

No unusual interest in religion has been manifested by the church members, but they have attended, regularly, all the meetings and ordinances of the church; and with only one exception, there rests on none of the members suspicion for misconduct. We have reason for gratitude that so good a degree of harmony now exists among the church members.

Batticotta.

The regular preaching of the gospel on the Sabbath has been maintained during the year, as also the usual meetings with teachers and with pupils, the monthly concerts, and church meetings; with the addition of a service every Sabbath evening in the seminary, sustained by the missionaries connected with the institution.

The preaching in the villages has been less than formerly, for want of adequate strength. The attendance at the church, on the Sabbath, has averaged about five hundred and sixty.

The station at Valany continues under the care of the Native Evangelical Society. The society have opened a second school, in a village hitherto unreached, and are about to erect a chapel for worship on the Sabbath.

Increase of Christian Effort by the Church.

We have enjoyed no season of special outpouring of the Spirit during the year. It has seemed, once or twice, as though the Lord was about to visit us; but we still wait his coming and mourn his delay. Yet we have to rejoice and be thankful for the progress we are permitted to see in the church members. We think we see some progress in a proper understanding of their duties as responsible members of the church of Christ, in distinction from mere dependents upon foreign aid.

We think we see, also, some more inclination to consecrate their property and talents to the work of the Lord. There has been, apparently, an increasing interest in the condition of the heathen around, as well as of other parts of the world. They have contributed of their substance with considerable readiness and liberality, and have shown, in some cases, a gratifying earnestness in laboring and praying for the salvation of others. They have contributed, during the year, fifteen pounds to the Native Evangelical Society and ten pounds towards the debt of the Board, besides the quarterly contribution for the poor of the church.

Much interest has been manifested by the seminary church members, in the distribution of tracts among the heathen. An association has been formed, and they go out every Sabbath afternoon; selecting for their particular field of labor some villages hitherto comparatively neglected. They bring interesting reports of their reception by the people, and succeed beyond our expectation.

Though there have been no accessions to the church from the heathen, yet the encouragements and opportunities to labor for and with them increase; more particularly among those who have been brought in contact with religious truth in our schools. We cannot believe that all the precious seed sown, these many years, will perish, and we rejoice in anticipation of the glorious harvest when the Lord grants the quickening influence of his Spirit.

Concluding Remarks—Hope for the Future.

It will be seen, by the foregoing extracts, that nothing very marked has characterized the year that has passed. The churches have enjoyed no special season of revival, and there has been no great turning to the Lord among the heathen. One individual only, from among the heathen community unconnected with us, is reported as having united himself with the people of God. Yet we are full of hope for the salvation of this people. Though we see not a single temple demolished or forsaken, nor the worshipers sensibly diminished; though, when we preach the gospel from village to village, some mock, and others, while they say it is good, show too plainly that the simplicity and purity of Christianity have no attractions for them, while all unite in rejecting it; still we are full of hope. We know that God's word will not return to him void, and we are permitted to see that it does not. Its effect is as evident as the difference between a jungle and a cultivated field. We know that the whole earth is to be "full of the knowledge of the Lord, as the waters cover the sea;" "for the mouth of the Lord hath spoken it;" and we know that this is a part of the earth that is thus to be filled with God's glory. Sometimes, indeed, when we reflect that none of the multitudes who hear our message show any inclination to turn to Jesus, we are ready to say, "we have labored in vain, we have spent our strength for nought." Our hearts do sometimes indeed sink within us, when what we so fondly hoped was a good impression seems to vanish like the morning dew; or when what we were so confident was the springing up of the precious seed, proves to be only one of the devil's tares; yet we are not discouraged. God's precious promises sustain us; and we seem to hear his voice speaking to us, "Be not afraid, but speak and hold not thy peace; for I have much people in this land."

We cannot but feel, more and more, that the present is an important period in the history of this people. Salvation through Jesus Christ has been proclaimed to them. Probably there are but very few who have not heard the "sound thereof," while a great multitude have come so much in contact with the truth that their confidence in the idolatrous system of their fathers is weakened. As a consequence, while all maintain the outward forms of idolatry, and nearly all are careless of eternal interests, some seek a refuge for their consciences in infidelity; others form a new sect, whose principal characteristic and charm is mysticism; while still others attempt to shield themselves behind that form of heathenism which rejects the popular idolatry of the country, declares that there is but one God, the creator and preserver of all, and pretends to a deeper and more spiritual understanding of the great errors of Hindooism.

Encouraging Opposition.

Moreover, as the truth presses more and more, opposition begins to show itself in a more organized and determined form, and more direct attempts are made to sustain a religion so agreeable to the depraved desires of the people. This opposition has been manifested in estab-

lishing heathen schools, and delivering lectures in defence of heathenism in some of the principal temples; and now they are attempting to establish a printing press, expressly for the purpose of opposing Christianity and upholding heathenism. While we look upon this opposition as real cause for encouragement, we yet feel a necessity thrown upon us of greater vigor in our work of holding up God's truth, and especially of a more simple and entire reliance upon Almighty strength. And we feel constrained to call upon all those who love the cause of Christ, to lift up their supplications to God continually for this people and for us. We are not surrounded, in this land, by the hosts of the Israel of God, whose supplications come up before the Almighty as sweet incense; but we are a few among hosts whose wickedness calls for heaven's vengeance upon their land. We are not privileged to proclaim the gospel to the children of the covenant, heirs to the blessings promised to God's people and their seed; but to children of wrath—children indeed of a covenant, but "a covenant with death and an agreement with hell," "instructed diligently" in all the devil's precepts. But God has already shown us that he is able to bring out a chosen people even from such a race.

Encouragement in the Church.

It will be seen by the reports of the different pastors, that they perceive marks of progress in the churches, and signs of encouragement among Christ's flock. The members of Christ's church here cannot be expected to be full grown men in Christ Jesus. No one who has seen heathenism as it is, could expect that they would spring up fully clad in the gospel armor, from such ashes. They are weak. They are children—children in knowledge, children in strength, children in courage, but have not the faith of children. This is one great cause of their deficiencies—the weakness of their faith. And this is attended by what is scarcely less disastrous, a want of confidence in each other. The strength and weakness of the native church has been brought more particularly to our notice, and perhaps also to their own, of late, by some of their attempts at independent organization and action. The distrust of each other, the fearfulness and want of faith manifested, has been instructive to us as well as to themselves. It is as true here as in Christian lands, that divine grace in regeneration, like the falling snow upon the landscape, quietly assumes the characteristics of the individual mind. But unregenerate nature appears very different here; and the thorns, and briars, and rough places, and dirty mud holes, though mantled by divine grace, are not entirely hidden. We look to God to sanctify this people through the truth; and we become more and more convinced that God's truth, applied by his Spirit is the only means. And while we feel bound to bring the truth, with its divinely purifying power, to bear upon the hearts of those committed to our watch and care, we feel the necessity of exercising charity and forbearance towards them, endeavoring to bear in mind that the sinful nature which struggles for victory in our own hearts, is not necessarily less offensive in the sight of a holy God because more comely to human view.

We feel, also, a great weight of responsibility resting upon us, so to walk as ensamples to a flock that depends so much upon us for example, and so to reflect the image of Jesus and follow in his footsteps, that both our walk and instructions may tend to bring these "little ones" into closer communication with the same divine influence. We think we see in them, too plainly to be mistaken, the Savior's image; and this is our joy and our hope. A portion of God's church is here, and where God's church is, there God's light is shining, divine purposes are concentrating, divine promises are fulfilling, and covenant blessings descending. Where God's people are, there are living instruments for God's Spirit to work with, and we may hope he will raise up leaders of the sacramental host of his elect. We believe "incense and a pure offering" already arise from this dark place, and we rejoice in this as a pledge that the name of the Lord of hosts will ere long be great here, among the heathen.

BATTICOTTA SEMINARY.

A REPORT of the seminary, dated March 8th, has been received from Messrs. Hastings and Mills, for the term which closed January 31st, from which some extracts are given. During the term, three boys, Thomas H Stockton, William Curran and William Nichols, were dismissed from the institution; the first two honorably, at their own request; the last for frequent irregularities in his attendance upon seminary duties.

One boy was received into the second class, during the term, in the place of William Nichols. He is from the parish of Panditeripo, and was for a long time very anxious to gain admittance to the seminary. Though trained up to abhor animal flesh, especially fish, as an article of food, he was willing, for the sake of the advantages which the seminary affords, to lay aside his prejudices and partake of the ordinary fare. He has not yet received an English name. The name of William Nichols may be given to him; if not, it will be placed again on the list, to be appropriated when a new class is received.

During the term there was no very marked religious interest. Still, at times, there appeared to be, on the part of a few, some degree of feeling and rather more than ordinary attention to the truth. The meeting for inquirers was generally well attended, and some twelve or fifteen expressed a hope, at the close of the term, that they were Christians. Of this number a few have been for some time on trial, and we hope they may ere long be received to the communion of the church.

The church members have continued, as usual, the distribution of tracts among the people. Their monthly reports of their reception and of their conversations, have often been exceedingly interesting. The plan adopted, of going two by two into appointed districts every week, seems to have its advantages over a more general distribution. By this means their labors are bestowed upon a smaller number of persons more frequently, they get better acquainted with them, and become more interested in individual cases. The distributers go from house to house, giving to such as can read, and reading to such as are unable to read themselves.

Death of one of the Pupils.

Since the close of the term, one of the members of the senior class has been removed by death. His name was John W. Chickering. He was a member of the church, and a young man of much promise. One who was with him on the day of his death, says that he was calm, and expressed his confidence in Christ as his Savior. He was not able to converse much, but from what he did say, and from his general deportment before his sickness, we think there is good ground for hope that he was indeed a child of God, and has entered upon that rest which he has prepared for those who love him.

Just before his death, he requested his father to give his body to the missionaries to dispose of, and not to allow any heathenish ceremonies to be performed over it. In accordance with his dying request, Mr. Spaulding was sent for to take the direction of the funeral. The corpse was borne from the house to the church at Oodooville, and after a short service, was buried in the grave-yard at that station. It seems to us a particularly merciful providence that he has been thus early removed. He had, in anticipation, many trials and temptations to meet, which we feared might be too strong for him. Already had his friends proposed, and urged, a marriage alliance with the heathen, and we understand that it was their design to prepare him for the law profession, in which he would have had many temptations to evil. We trust that this dispensation of God's providence may be sanctified to his classmates, and to all connected with the seminary.

CATALOGUE OF THE BATTICOTTA SEMINARY.

Descriptive catalogues of this seminary, and also of the Oodooville boarding-school for girls, are subjoined, for the information, specially, of those who are supporting pupils in these institutions. The lists of unappropriated names are also published, and it will be seen that there are quite a number not yet appropriated; some of which have doubtless been long on hand, waiting for pupils to be received to whom they could be given. The institutions are not large enough to meet, at an early day, the wishes of all those benevolent persons in the United States who have desired to sustain pupils named by themselves. There may now be persons who are thinking of forwarding names to be given to pupils in these institutions. If there are such persons they will see that names now forwarded cannot be appropriated at once, and if they can feel an equal interest in the general objects of the Board, making their donations to the great work of missions without reference to any particular person; or, (in the case of children,) if they can be interested in the general object of educating heathen children, and will make their contributions to the children's fund for supporting mission schools, they may be saved from disappointment, and they will also, it is believed, in this way, more effectually cultivate within themselves the spirit of benevolence, and an interest in the work of evangelizing the world.

Names.	*Residence.*	*Character of Parents.*	*Class in Seminary.*	*Scholarship.*	*Religious Char.*	*Age*
Joseph Abbott,	Tranquebar	Christian	First	Fair	Impenitent	16
Jacob Abraham,	Narvaly	Fa. Christian	"	Good	Serious	14
John Adams,	Tillipally	Heathen	"	Very good	Well disposed	27
Edward A. Anketell,	Araly	"	Senior	Good	Church mem.	21
D. B. Ayers,	Vannapony	"	First	Poor	Impenitent	19
J. C. Backus,	Chunagam	"	"	Very good	Well disposed	17
Jacob Bailey,	Kockuville	Fa. Christian	Junior	Good	Church mem.	20
Joseph H. Bailey,	Batticotta	Heathen	Second	Very good	Well disposed	18
David Ball,	Tillipally	"	Junior	Good	"	20
Thomas Ball,	"	"	Second	Very good	"	18
Edward Beecher,	Mallagam	"	First	"	Impenitent	20
George Beecher,	Tillipally	"	"	Good	"	19
Joshua Belden,	Mattoville	"	Junior	Fair	Serious	19
William M. Belden,	Tillipally	"	Second	Good	Impenitent	24
J. H. Bevier,	Manepy	"	Junior	"	"	19
C. Blodgett,	Tillipally	"	Second	Poor	"	17
John Boardman,	"	"	"	Good	Well disposed	18
J. R. Bourne,	"	"	"	"	Impenitent	18
Isaac Brayton,	Vannapony	"	First	Very good	Serious	20
Robert Bronk,	"	Fa. Christian	Junior	Fair	Well disposed	17
J. W. Bulkley,	Tillipally	Heathen	Second	Good	Impenitent	18
Artemas Bullard,	Tranquebar	Christian	Junior	Fair	Well disposed	16
Alexander J. Burr,	Point Pedro	R. Catholic	First	Good	"	17
A. H. Burtis,	Oodooville	Heathen	Second	Fair	Serious	19
F. E. Cannon,	Vannapony	"	First	"	Impenitent	20
John Chambers,	Kockuville	"	"	Very good	Well disposed	17
C. C. Chapin,	Batticotta	"	Senior	Fair	Serious	22
R. S Chapin,	Tillipally	"	"	Good	Church mem.	20
A. T. Chester,	Manepy	"	First	"	Impenitent	15
J. W. Chickering, (dec'd)	Mallagam	"	Senior	Very good	Church mem.	23
Rufus W. Clark,	Manepy	"	Second	Poor	Impenitent	19
Russel Clark,	Oodooville	"	"	Very good	Serious	16
P. G. Cook,	"	"	First	Poor	Well disposed	17
Warren P. Cornelius,	Batticotta	Christian	Junior	Very good	Serious	17
Charles Crocker,	Chunagam	Heathen	First	Good	Well disposed	17
William Curran,	Vannapony	"	Junior	Very good	Impenitent	17
Samuel Curtis,	Tillipally	"	Senior	"	Serious	23
Christian Davis,	Oodooville	Christian	First	Poor	Church mem.	18
Henry N. Day,	"	Heathen	Senior	Good	Well disposed	21
Benjamin Dyer,	Mallagam	"	Second	"	"	13
Ansel D. Eddy,	Panditeripo	"	First	Poor	"	15
John S. Elliott,	Mallagam	"	Junior	Fair	"	22
John Orr Fiske,	Tillipally	"	Second	Very good	"	23
Nathaniel Ford,	Batticotta	"	"	Good	Serious	15
Joseph Garland,	Mallagam	"	Junior	Fair	Impenitent	19
Joseph Gautier,	Panditeripo	Christian	"	Good	Well disposed	18
Samuel Gay,	Batticotta	Heathen	"	"	"	19
S. L. Gillett,	Oodooville	"	First	Poor	Church mem.	18
D. J. Goodwin,	Oodoopitty	"	Junior	Good	Impenitent	23
A. Goldsmith,	Panditeripo	"	"	Very good	Serious	17
M. Goodell,	Tillipally	"	Second	Fair	Well disposed	21
Alanson C. Hall,	Manepy	"	Senior	Good	Church mem.	24
William T. Hamilton,	Alavetty	"	First	Very good	Well disposed	22
Truman P. Handy,	Manepy	"	Senior	Good	Church mem.	24
T. M. Hopkins,	Batticotta	"	Junior	"	Well disposed	19
W. Hubbell,	Chunnakam	"	First	"	"	19
T. P. Hunt,	Chavacherry	"	Senior	Very good	Church mem.	23
J. W. Hyde,	Chunakam	"	First	Fair	Well disposed	17
H. V. D. Johns,	Batticotta	"	Junior	"	Impenitent	23
Henry Johnson,	Araly	"	First	Very good	"	18
Talbot Jones,	Allavetty	"	"	"	"	19
C. H. Kellogg,	Oodooville	"	"	Good	"	18
H. S. Kepler.	Oodoopitty	"	Junior	"	"	23
William J. King,	Tillipally	"	Second	Very good	Well disposed	17
Charles Kingsbury,	Mallagam	Christian	Junior	"	Serious	17
E. N. Kirk,	Chunagam	Heathen	First	Fair	Impenitent	21
Frazier Latimer,	Panditeripo	Christian	Second	"	Well disposed	14
S. W. Lee,	Palaly	Heathen	First	Good	"	21
Joseph Lafayette Leeds,	Chantilipy	"	Second	"	"	19
William Lyman,	Manepy	"	First	"	Serious	15
Nathaniel Lyon,	Mallagam	"	"	"	Well disposed	19
David Mann.	Oodooville	Christian	Second	"	Serious	17
George McClelland,	Chavagacherry	Heathen	Junior	Fair	Church mem.	24
David McGregor,	Tillipally	"	Second	Poor	Impenitent	15
Charles McIntyre,	Batticotta	"	Junior	Good	Church mem.	20
E. M. Miller,	Tranquebar	Christian	"	Poor	"	21
Albert Morrison,	Manepy	Heathen	Second	Good	Serious	17
Thomas Moseley,	Mallagam	"	"	"	Well disposed	17
John Neill,	Araly	"	Senior	Poor	Serious	23
Henry A. Nelson,	Panditeripo	"	Second	Good	"	17
William Nichols,	"	R. Catholic	"	Poor	Impenitent	17
Daniel Niles,	Oodooville	Christian	First	Good	Church mem.	14
John Niles,	"	"	"	"	"	16
Philip S. Page,	Manepy	Heathen	Second	"	Serious	17
J. S. Pettingell,	Tillipally	"	First	"	Impenitent	26
Isaac Paul,	Varany	"	Junior	Fair	Well disposed	19

Names.	*Residence.*	*Character of Parents.*	*Class in Seminary.*	*Scholarship.*	*Religious Char.*	*Age*
Nicholas Permander,	Manepy	Christian	Junior	Good	Serious	19
Geo. D. Purviance,	Anacotta	Heathen	First	Poor	Well disposed	23
George Reid,	"	R. Catholic	Junior	Good	Church mem.	20
Nathaniel Sandford,	Chantilipy	Heathen	Second	Very good	Impenitent	
David Seabury,	Mallagam	"	First	Good	Well disposed	18
H. M. Scudder,	Copay	"	Second	"	Church mem.	17
M. A. Sheldon,	Manepy	"	"	Very good	Well disposed	19
John Shepard,	Batticotta	"	Junior	"	Impenitent	21
James Smedley,	Mallagam	"	Second	Good	"	
B. W. Smith,	Colombo	"	First	Poor	"	21
Edward Spaulding,	Cattavaly	Fa. Christian	Second	Fair	Church mem.	19
J. Stocking,	Vannapony	Heathen	First	"	Serious	20
Thomas H. Stockton,	Oodooville	"	Senior	"	Church mem.	22
John Storer,	Araly	"	First	Good	Well disposed	19
S. H. Taylor,	Manepy	"	Junior	"	Church mem.	19
Simon Tissera,	Chundicoly	Christian	First	Very good	Serious	17
Thomas Vose,	Batticotta	Heathen	Junior	Poor	Impenitent	24
Charles Wadsworth,	Tillipally	"	First	Good	Serious	19
S. H. Walley,	Manepy	"	"	Fair	Impenitent	21
William Henry Wheeler,	Oodooville	"	Second	"	"	16
John L. Woart,	Manepy	"	First	"	"	20
William Worrell,	Tillipally	"	Junior	Good	Church mem.	23

Names Unappropriated.

John Fludd—Mrs. J. Fludd, St. John's Island, S. C.
Joel Fitch—Mrs. S. Fitch, Bradford, Ms.
A. Huntington Clap—Central Ch. S. S., Brattleboro', Vt.
James Wilson—A friend, New Castle, Del.
Gilbert Molison—Rev. M. Condit and family, 1st Pres. Ch, Oswego, N. Y.
Samuel W. S. Dutton—N. Ch. S. S., New Haven, Ct.
Wm. J. Armstrong—Juv. Miss. Soc. Brooklyn, N. Y.
Albert Hopkins Safford—S. S. Safford, 5th Pres. Ch., Philadelphia.
A. R. Mitchell—Mrs. E. Tollman, Baltimore, Md.
Joseph Myron Eaton—Juv. Miss. Soc., Clinton, Ms.
Alexander Drummond—S. S. 1st Cong. Ch., Bangor, Me.
John Wells—Cong. Ch., Northville, N. Y.
Henge Foot—Fem. M. Soc., Port Penn and Drawyers, Del.
William Nichols—B. A. Nichols, Brookfield, Ms.
George G. Wilder—G. G. Wilder, Esq., Troy, N. Y.
John Webber—Mrs. A. Simons, Bedford, Ms.
Jedediah Bushnell—Juv. Miss. Soc., Cornwall, Ct.
John Patten Howard—J. Howard, Esq, Baltimore, Md
Geo. Foot—Fem. M. Soc., Drawyers and Port Penn, Del.
Alfred Elderkin Campbell—S S, Cooperstown, N. Y.
George A. Lyon—Pres. S. S., Penny Miss. Soc., E. Sugargrove, Penn.
William Bonney—Mrs. S. Bonney, West Brookfield, Ms.
Geo. W. Underwood—G. W. Underwood, Hillsdale, Mich.
Joseph Duncan—S. S. Miss. Assoc., Jacksonville, Ill.
J. Edson Rockwell—S. School, Hanover, 1st Pres. Ch. Wellington.
Samuel Wyman—Fem. M. Soc., Baltimore, Md.
Nath'l Donnell Bragdon—W. Donnell, Baltimore, Md.
Derrick Lane Boardman—Pres. Ch., Cherry Valley, N. Y.
John Whitefield Cunningham—Juv. Miss. So., Jonesboro', Tenn.
Jas. Wm. Cairus—Mrs. Mary Adams, Salisbury, N. C.
Morton Spencer Dibble—Mrs. A. Dibble, Clinton, N Y.
William Plumer, John G. Morris, Thomas Aitkinson, Geo. W. Musgraan—Fem. Mite Soc., Balt, Md.
Artemas Boies—Miss. Ass. 2d Cong. Ch., N. London, Conn.
Wayne Gridley—S. S. Miss. Soc. Cong. Ch., Clinton, Oneida Co., N. Y.
Theodore Clark Strong—Miss. So. Cong. Ch., Otsego, Onondaga Co., N. Y.
Samuel H. Stearns—S. S. Old South Ch., Boston, Ms.
C. H. Thaxter—1st Cong. Soc., Methuen, Ms.
Chandler Bartlett—S. S. Pres. Ch., Amsterdam Hill, N. Y.

CATALOGUE OF THE OODOOVILLE SCHOOL.

Names.	*Residence.*	*Character of Parents.*	*Scholarship.*	*Relig. Character.*	*Birth*
FIRST CLASS.					
Frances L. Clark,	Panditeripo	Heathen	Ordinary	Ch. Member	1833
Abby A. Egerton,	Oodooville	"	Good	"	1830
Jane N. Egerton,	"	Father Christian	"	"	1830
Elizabeth N. Ely,	Manepy	Christian	Very good	Serious	1832
Elizabeth Fowler,	Tillipally	Mother Christian	"	Ch. Member	1836
Fanny M. Hall,	Alhapitty	Heathen	Good	"	1830
Sophia Hall,	Varany	Christian	Excellent	"	1833
Anna M. Henry,	Mallagam	Heathen	Fair	"	1830
Elizabeth Hillhouse,	Panditeripo	Christian	Good	Serious	1833
Susanna Houston,	Tillipally	"	Ordinary	Ch. Member	1832
Eliza M. Hubbell,	Oodooville	Heathen	Fair	"	1829
Betsey King,	"	Mother Christian	Good	"	1832
Augusta Kehoe,	Point Pedro	Heathen	Fair	"	1829
Huldah Little,	Mattooville	"	"	"	1833
Harriet Newell,	Manepy	Christian	Excellent	"	1834
Jane S. Purviance,	Tillipally	"	Very good	"	1830
Ann Rice,	Oodooville	Mother Christian	Excellent	"	1830
Harriet L. Richardson,	Tillipally	Heathen	Ordinary	"	1831
Sarah M. Steele,	Oodooville	Christian	Very good	"	1829
Abigail K. Stone,	Manepy	Heathen	"	"	1826
Maria L. Tyler,	Oodooville	"	Good	"	1830
Jane Wallace,	Nellore	"	"	"	1829
Mary Weir,	Cutchay	R. Catholic	Fair	"	1832
Gertrude Woodhull,	Oodooville	Heathen	Ordinary	"	1832

Names.	*Residence.*	*Character of Parents.*	*Scholarship.*	*Relig. Character.*	*Birth*
SECOND CLASS.					
Dorcas Adams,	Manepy	Heathen	Ordinary	Ch. Member	1832
Mary Austin,	Panditeripo	Christian	Very good	Unsettled	1835
Sarah Boardman,	Tillipally	Father Christian	Ordinary	Amiable	1832
Margaret Breckenridge,	Manepy	Christian	"	Ch. Member	1833
Emma H. Brewster,	Tillipally	Heathen	Fair	"	1832
Ann Gardiner,	Oodoopitty	"	Good	Unsettled	1835
Ann Gilmer,	Tillipally	"	"	"	1834
Mary Graydon,	Oodooville	Father Christian	Ordinary	"	1833
Ann Haldeman,	Tillipally	Heathen	Very good	Amiable	1834
Matilda D. Hurlbut,	Oodooville	"	Good	Ch. Member	1833
Mary Elizabeth Judd,	"	Father Christian	"	"	1833
Joan Maine,	Manepy	Heathen	Ordinary	Serious	1833
Mary L. Nevins,	Oodooville	"	Good	Unsettled	1833
Margaret Robbins,	Batticotta	"	Excellent	"	1836
Mary Seymour,	Cutchay	R. Catholic	Very good	Serious	1832
Margaretta Smith,	Oodooville	Heathen	Good	"	1834
Mary Todd,	Tillipally	"	Ordinary	"	1831
Delia S. Wright,	"	"	"	"	1834
THIRD CLASS.					
Ellen Bagby,	Manepy	Heathen	Good	Unsettled	1839
Mary Brasher,	"	R. Catholic	"	Ch. Member	1834
Amanda Caldwell,	Oodooville	Father Christian	Ordinary	Unsettled	1834
Olive Chapin,	Manepy	Heathen	"	"	1837
Jane E. Coe,	"	"	Very good	"	1838
Harriet Colton,	Oodooville	Father Christian	Good	"	1835
Hannah W. Connor,	"	Heathen	Ordinary	"	1835
Frances A. Kellogg,	Manepy	"	Very good	"	1837
Sarah L. Maltby,	"	R. Catholic	Good	"	1833
Phebe McLean,	Chavagacherry	Heathen	"	"	1837
Mary P. McClelland,	Oodooville	Christian	"	"	1836
Olivia E. Phelps,	Chundicoly	R. Catholic	"	"	1837
Eliza A. Tyler,	Oodooville	Christian	Very good	"	1838
Eunice T. Smith,	Batticotta	Heathen	Good	"	1836
Delia S. Waterman,	Oodoopitty	"	Ordinary	"	1837
FOURTH CLASS.					
Anna T. J. Bullard,	Oodooville	Heathen			1839
Martha G. Connor,	"	"			1838
Mary L. Deming,	Tillipally	Father Christian			1838
Hannah Ford,	Batticotta	Heathen			1839
Cynthia A. Hanson,	Chavagacherry	"			1836
Jane Hillyer,	Panditeripo	Christian			1837
Lucretia Phelps,	Batticotta	Heathen			1839
Mary A. Sheldon,	Oodooville	Christian			1838
Priscilla A. W. Spence,	Batticotta	"			1838
Elizabeth H. Thaxter,	Changany	Heathen			1838
Catharine M. Walley,	Oodooville	"			1838
Phebe L. Whittemore,	"	Father Christian			
Ann Young,	Batticotta	Heathen			
FIFTH CLASS.					
Margaretta A. Baker,	Panditeripo	Christian			1837
Hannah M. Blodgett,	Changany	Father Christian			1839
Maria Douchy,	Batticotta	Heathen			1840
Catharine A. Devereaux,	Varany	Christian			1839
Sarah L. Dodd,	Oodooville	Father Christian			1838
Harriet W. Dutton,	Manepy	Christian			1839
Sarah Hare,	"	Heathen			1836
Rebecca Howard,	Tillipally	"			1841
Elizabeth G. King,	Manepy	Father Christian			1839
Susan B. Kittredge,	Oodooville	Heathen			1839
Adaline Lamberson,	Mallagam	"			1841
Ann E. Martin,	Manepy	"			1840
Mary D. Mather,	Batticotta	Father Christian			1841
Mary A. Morrill,	Dindigul	Christian			1840
Edna S. Newell,	Oodooville	Heathen			1838
Maria Newton,	Manepy	Father Christian			1839
Mary Rexford,	Mallagam	Christian			1840
Julia M. Ridgeley,	Batticotta	Heathen			1841
Emily J. Rockwood,	"	Christian			1841
Abby M. Whitton,	Atchoovaly	"			1840
Philena S. Forbes,	Batticotta	Father Christian			

Names Unappropriated.

Armstrong, Margaretta	Dickinson, Mary M.	Lake, Hannah D.	Sackett, Sarah
Armstrong, Mary Ann	Dwoll, Lucy N.	Lawrence, Hepzibah	Severence, Mary H.
Black, Jane	Ellingwood, J. W.	Lockwood, Sarah D.	Sewell, Hannah
Bryce, Ann	Fay, Elvira Ann	Meemus, Sarah	Sheldon, Martha S.
Burchard, Frances	Fiske, Rebecca M.	Moore, Hannah	Smith, Maria
Carpenter, Nancy	Gordon, Agnes	Martha	Tombinson, Hannah
Clevis, Mary	Gould, Margaret	Norton, Mary Ann E.	Wardsworth, Jane Locke
Cochran, Hannah	Griffin, Augusta	Otis, Mary	Whittemore, Sylvia
Cooke, Mariah H.	Hagens, Elizabeth	Polk, Frances Ann	Whittemore, Abby M.
Cummings, Phebe	Hewitt, Mary	Riggs, Margaret	Wilson, Mary
Darling, Jane	Johnson, Sarah	Ritter, Delia M.	Woodbridge, Elizabeth G.

Nestorians.

LETTER FROM MR. PERKINS, MARCH 18, 1850.

THE readers of the Herald will probably be looking, with interest, for some farther notice, in the present number, of the work of grace among the Nestorians; and the communications which follow will not disappoint their expectations or their hopes. Some of the churches in our own land have been permitted, recently, to rejoice in revivals of deep interest and great power; but nowhere have there been among these churches, it is believed, more certain indications of the presence of the Spirit, or more powerful operations of the Spirit upon the hearts of men, than have been witnessed in Persia. Truly it is "the same Spirit" here and there, convincing men of sin, prompting them to agonizing prayer, and leading them to "the Lamb of God, which taketh away the sin of the world."

Soon after the date of the communication from this mission published in the Herald for June, the male seminary was dismissed, for a recess of twelve days. The revival had then been in progress about six weeks, and Mr. Perkins says: "During this period, almost every pupil was deeply moved, and most of those not previously pious, were, as we trust, savingly affected." "These weeks were fraught with many scenes of intense and surpassing interest."

Characteristics of the Revival.

While the characteristics of this precious work of grace have a general resemblance to those of the revival here last year, they still present some "diversities of operation," though clearly fruits of "the same Spirit." Perhaps this difference cannot be better stated than in the language of one of our pupils, who, in answer to my inquiries in regard to his own feelings, a few days ago, replied, "Last year I had more *terror;* this year I have more *sorrow.*" As a general fact, so far as my observation extends, in the male seminary and elsewhere, there has, this year, been less of awful alarm in the subjects of the work, but no less pungent conviction and deep contrition for sin.

This difference may be owing, in some measure, to the progress of light in the individuals and communities affected in these successive revivals. It is not strange that the sudden burst of the enlightening and convicting power of the Holy Spirit, on minds and hearts previously unconscious alike of their guilt and their danger, should move them more strongly with terror, in the first instance, than in a later work of no less genuineness and power.

There have also, this year, been striking developments of progress in sanctification, in the feelings of those who were subjects of the last revival; particularly in their ardent longing for the purity of heaven, as often expressed in the spirit and language of their prayers. Many of those who were, last year, long trembling on the brink of destruction, and wrestling for deliverance for hours in a day, with the earnestness of a death-struggle, now, when called on to lead in public or social prayer, seem to be standing on the delectable mountains, or passing through the land of Beulah, ravished with visions of the celestial city, and eager to throw off the clogs of remaining sin, that keep them from it, and cross the separating flood.

Feelings and Efforts of the Seminary Pupils.

As the period of dispersion approached, our pupils manifested the same longing desire to do something for the benefit of their friends and people, for whom they had all along been earnestly praying, which they have felt in former revivals. "May we not carry to our homes the poison of the second death in our hearts, but bear to them the seeds of eternal life when we go hence," and similar expressions, were common in their fervent prayers; and they frequently expressed to us, in conversation, the tenderest solicitude lest they should fail to do all in their power for the salvation of their perishing people during this period; as, also, lest they might themselves yield to temptation, or become cold in their religious affections. Our pupils, as a mass, never went out from us in a more desirable state, and better prepared to do good, than in this instance. Many of the older ones are workmen who need not be ashamed, in their ability to make known the gospel; and still more have the first and greatest qualification for the work—hearts burning with the love of Christ and yearning for the salvation of souls.

Report of their Labors.

The members of the seminary reassembled about a week ago, having been actively and very usefully employed, in their respective villages, during their short vacation. Our first evening prayer

meeting after their return was a season of very affecting interest. The theme selected for the occasion was, Isaiah xxi. 11, 12: "Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh and also the night." And most of the time was occupied in statements, from the teachers and pupils, of what they had done and seen during their dispersion, presenting a vivid report of light and darkness, aptly expressed by the figure of the prophet—"the morning cometh and also the night"—the gleams and shades possessing peculiar intensity from the striking contrast. On the one hand, they had encountered superstitious old men, clinging to the traditions of the elders and repeating childish fables; for instance, that a former patriarch, when he once visited the Mohammedan authorities at Bashcalleh, and meat was set before him at dinner, by a word converted the flesh dishes into vegetables, that he might not violate his sacred abstinence, &c.; and on the other hand, they had found souls abandoning all their refuges of lies and turning to Christ as the only Savior. In some cases, they had also been rudely repulsed and threatened, in their attempts to speak the word; and in others, they had been welcomed with most grateful cordiality. On the whole, they had met with much encouragement, as well as more or less to try them, in their dispersion. There was in general, great readiness on the part of the people to listen to them, and much less disposition to oppose and cavil than in former years. From several villages, in which the older pupils have attended meetings on the Sabbath, more or less, during the past year, was reported very manifest and encouraging progress in knowledge, and interest in religious things.

In their statements the fact incidentally came out, that, as in past years, the clusters of young men and boys had held prayer meetings in secluded places in the fields, on approaching their respective villages, under a deep sense of their need of the special guidance and blessing of God, to attend them and their efforts among their people.

The prayers of the pupils, in this first meeting after their return, were most fervent and touching, poured forth from hearts that seemed ready to burst with almost overpowering emotion, for their perishing friends and people. The place of our assembly, as indeed has been the case much of the time during the last nine weeks, seemed emphatically like *the house of God and the gate of heaven.*

Mr. Perkins next speaks of the work in the female seminary; but as a letter from Mr. Stocking, giving a much fuller account of this work, will be found in the following pages, this part of his letter is omitted.

The Work beyond the Seminaries—Seir.

The good work beyond our seminaries, though less pungent than last year, is still extensive, and most happy in its influence. In the village of Seir, those who gave evidence of conversion last year have been much revived and quickened during this revival; no one of whom appears brighter and more interesting than the venerable patriarch of about ninety years, whose case has been repeatedly mentioned. He still lives and shines, a marvellous monument of sovereign grace vouchsafed at the eleventh hour of his pilgrimage. He was one of the first to trim his lamp at the commencement of the revival this year, and he is exceedingly interesting in his prayers, as well as exemplary in his walk and conversation.

Nearly the whole population of Seir are also deeply solemnized at the present time, and are constant and earnest listeners to the word preached. There is a goodly number of devoted Christians, of both sexes, in this village, and all the villagers are quite thoroughly evangelized, as we have constant and very grateful indications. A few days since, for instance, there was a wedding in the village, and not only were wine and music excluded, as has for several years been the case at Seir, (though formerly these appendages were, here as elsewhere, regarded as altogether indispensable,) but now, by the common wish of the villagers, a sermon was preached at the house in connection with the marriage, to a large and solemn audience.

The City.

At the city there are crowded and deeply interested congregations, on the mission premises, from the Nestorian quarters. Our helpers hold meetings also in the largest Nestorian quarter of the city every evening, and frequently in the other quarter. Many of the people manifest a strong desire to hear the word, few oppose, and we cherish the hope that the truth is taking a stronger hold on that peculiarly hard soil than has hitherto been the case.

Geog Tapa—Deacon John.

At Geog Tapa, the work is very interesting, though it has not yet embraced a large number not affected in previous revivals. Deacon John, the indefatigable laborer who is stationed in that large village, and who seems almost overwhelmed with the weight of his charge, writes me thus: "Perhaps you would like to know something of the great work of salvation here. There is often weeping in our meetings. Those who had backslidden, of the revival of last year and the former revival, are awakened also in this revival. They are in great anxiety and distress, and have no joy in their hearts; but I will watch them a while longer before I mention them by name. We have very large congregations in the church and at our house. On the last Sabbath, while I was preaching in the church, I was obliged to stop two or three times, that the people might be crowded together, so large was the mass assembled. I preach as much as I can, and pray with individuals, and visit from house to house. There is much work; but what can one laborer do for so great a charge? Can a single reaper accomplish the whole work for a threshing floor, whose fields are so very large? In these days, while the pupils of the seminary are here, during their vacation, they are a great help to me in the work of the Lord."

I returned this morning from passing the Sabbath at Geog Tapa. I found the state of things there even more interesting than I had anticipated from the tenor of John's note, there having been decided progress in the good work during the last ten days. The congregations there are very large and solemn. The spacious church was crowded to its utmost capacity on Sabbath afternoon, and still at least a hundred persons were obliged to remain outside, to whom a pious deacon preached in the open air, during our service in the church. The revival in Geog Tapa is characterized by great stillness and solemnity. The mass of the people seem interested, though in many of them the interest is only general. But the truth is evidently working with power, like the silent leaven, on the hearts of numbers of that great population.

Degala—Deacon Joseph.

There is much interest in the village of Degala, where there was a pleasing work of grace last year. Deacon Joseph, my translator, who is from that village, spends the Sabbath there, and often a week day, for the purpose of preaching. Of the present state of things in that village, he says, "Those who were interested last year are still more so this year. Most of them are active in conversing with individuals. They are prayerful and humble, and very different from the rest of the people in their walk and conversation. Some who were lukewarm last year are strengthened and quickened this year, are very eager to hear the word, and are humble and watchful. In the summer and autumn only a few people assembled at our preaching, perhaps twenty-five or thirty; but now seventy-five or a hundred; and the word affects them, many of them confessing their sins and saying: 'this is the all-important business.' Though the number of real Christians in our village is not large, the evangelicals are rapidly increasing."

The interest among the females, in particular, in this village, is most encouraging at the present time, as was also the case there last year.

Ardishai and Takky.

In Ardishai and Takky, containing more than a thousand souls, where Priest Abraham, one of our most devoted and faithful helpers, is at present stationed, there are very large congregations of attentive and serious listeners in the church on the Sabbath, and every evening at his house. And Sarah, the daughter of priest Abraham, a pious member of the female seminary, who is at home at present, has meetings with the women, the number amounting sometimes to two hundred, many of them eager to learn from her the way of salvation. Mr. Stocking recently passed a Sabbath at Ardishai, and was strongly impressed with the great masses that assemble there to hear the word. Miss Rice and Morissa, another pious pupil of the female seminary, accompanied Mr. Stocking on that occasion; and nearly three hundred females remained in the great church, after the meeting, to listen to the truth from Miss Rice and that pupil; numbers repaired to their lodgings, remaining till a late hour in the evening, still eager to hear; and they could not easily be dismissed except by the promise of an opportunity for conversation the next morning. A few of these females seem to be awakened, and

some individuals of them, it is hoped, are Christians. We are much encouraged to believe that the truth is taking a strong hold in that large village, and that our past as well as prospective labors there, will not be in vain.

There is preaching, and more or less interest, in several other villages.

Deacon Jeremiah, from Mosul.

This man, who accompanied Messrs. Perkins and Stocking from Mosul, there is reason to hope is being prepared, by the Spirit of God, in connection with this deeply interesting work among the Nestorians, to be a helper at Mosul, more intelligent, better fitted for usefulness, and more efficient, than he could have been without this temporary residence at Oroomiah.

No case of more interest has occurred during the present revival, than that of Deacon Jeremiah, the convert from papacy, who accompanied Mr. Stocking and myself from Mosul. Much enlightened and thoroughly evangelical before, he still knew nothing of the converting power of the Holy Spirit till he became a subject of it in the early part of this season of refreshing. His convictions were very pungent, and resulted, as we have good reason to believe, in entire consecration to Christ. His character and appearance are exceedingly interesting. He is very prayerful, humble and modest, and at the same time, very active and able in his efforts to bring others to the knowledge of salvation. His former connections naturally lead him to feel a special interest for the papal Nestorians, and his labors for individuals of that class are not without a measure of success. A few days ago he accepted a challenge from the principal French Lazarist here, to engage in religious discussion; and is reported by those present on the occasion, to have brought out the evangelical system with great clearness and very happy effect, at the expense of papacy, in that public manner. We feel a deep interest in this deacon, as bidding fair to become a devoted and efficient missionary helper among his friends and kindred according to the flesh, at Mosul.

Mar Yohannan and Deacon Moses had been engaged in a preaching tour in the villages of the bishop's diocese, and a sketch of the tour, written by Deacon Moses, is forwarded by Mr Perkins; but as it contains nothing of very special interest, it is not published. The feelings with which these native brethren engaged in their work will appear from the following note, addressed by them to some of the missionaries, while on their tour.

Note of Mar Yohannan and Deacon Moses.

Dear Dr. Wright and Mr. Stocking:—We are now in Yengany. We passed the Sabbath in Supergan. Thanks to God, we had good opportunities for preaching, and the people listened well. But, though they listen, we behold the population of the villages in darkness and the shades of death. Folly treads them down like a cruel lion. It behoves our dear brethren and sisters to cease not from fervent prayers to God, the Father of mercies, for this poor people, and for us, unworthy and unprofitable servants, who are passing through the cold and frozen parts of this poor country. We certainly rejoice that you do remember us in your prayers to the Lord Jesus Christ; and in this confidence, and through the help of God, we, feeble ones, labor on in our humble measure, in this great work of salvation. There is no might in the sower of the seed to give increase to the fruit. The power is of God, who giveth the increase. And with this hope, we are not of doubtful mind in sowing the good seed of the kingdom in this desert field, since there is among the brethren and sisters pleading before the gate of God's mercy for clouds of grace to descend, that the great river of salvation may water this desert field, that it may yield fruit for the garner of the kingdom, and that our sowing of the seed of life may not be in vain

Know this also, dear readers of this note; when the people are assembled in the churches we tell them that our brethren and sisters in the city and at Seir are praying for them, with a fervent heart, before God. They are very glad, as we judge. We made known to the people of Supergan, on the Sabbath, in the church, that our brethren and sisters were praying for *them*; and they seemed to have coals of fire heaped on their heads, [i. e. they seemed to be melted down,] and to be astonished. We beseech you therefore, dear brethren and sisters, that you would remember this wild and barbarous people, and us also, feeble and unworthy of this great ministry of the almighty God of the holy patriarchs.

Mr. Perkins remarks that they hope to multiply such preaching tours, into the mountains as well as over the plain, to the full extent of their means; but they are saddened by the reflection that their means are very limited,—limited because the contributions of the churches in America by no means keep pace with the calls which the providence of God presents, for onward movements in the work of missions.

Deacon Guergis.

Deacon Guergis, the mountain evangelist, supported by the avails of our

monthly concert at Seir, is faithfully engaged in his arduous work. A short time ago I received from him the following note.

My Dear Brother in Christ:—I would inquire after your health, and that of your family, and that of Mr. Cochran and his family, and of all my other dear Christian friends. If you ask about my journeyings, as you are aware, I have been going about through the villages of Tergawer, Bazikta and Berdarash. I have also been to Baradost. I went through four villages of Baradost, remaining there a few days, because the people there listen well and receive our preaching In one village, during the sermon, one man, the head of a family, exclaimed, saying, "Yes, verily, if we do not repent we shall meet condemnation before the judgment seat of Christ." And thus have I seen many men of that district listening and receiving the word with fear and trembling; also in Bazikta and Berdarash. There are some opposers in the villages of Tergawer, who are harder than the rocks of the mountains. If you inquire respecting my coming to you, I do not come for this reason, because I am desirous of going to Gawar if the Lord will. Please pray for me that God would help me.

At our request, however, Deacon Guergis has recently been down to spend a few days with us, to revive his lamp in this season of refreshing. His character and appearance continue to be exceedingly interesting, and nowhere is he so much in his element as in a revival. He most ardently longs and prays that the mountains may be blessed with such visitations of mercy as we have enjoyed on the plain. And it is impossible to describe the joyous satisfaction with which he mentioned to us the intelligence of indications that the good seed is beginning to spring up in Nocheea and Saat, two distant mountain districts, which he has visited on some of his long tours.

Priest Dunkha sent to Marbeshoo.

We have recently sent priest Dunkha to Marbeshoo, a village of more than a thousand inhabitants, back about forty miles in the mountains, which is regarded as one of the darkest portions of the mountain field. He started cheerfully, on foot, to make his way through the snow and along the cliffs, leaving behind him an earnest request that we would remember him in our prayers. Should he meet with sufficient encouragement we may station him at Marbeshoo, to operate on that village and others in that region. It may become an interesting and important link between us and Gawar, and the wilder regions beyond.

A Bishop Rebuked.

The progress of evangelical views among the mass of the people is now rapid and interesting, as we are constantly reminded by many and various incidents. A few days ago, for instance, at an ordination in the village of Degala, the fickle bishop, Mar Gabriel, who officiated on the occasion, was interrogated by the people whether there is any use in praying to saints. The bishop, not fully aware what were their sentiments on the subject, and reluctant to commit himself strongly any way, replied, that *he thought there might perhaps be a* LITTLE *use in it;* on which the people rejoined, with great earnestness, that the practice is not only utterly useless, but highly sinful. The mortified bishop received this well merited rebuke in silent chagrin. No teaching, nor gradual diffusion of light, can equal, or compare with, the influence of a revival in advancing the general progress of evangelical views; and how much less in promoting the salvation of souls! How profoundly thankful then should we all be for these repeated visitations of mercy, and how earnest should be our prayers for their frequent occurrence.

At the close of his letter, Mr. Perkins mentions that the political state of Persia continues very unsatisfactory. The government of the young king has not become as stable as that of his predecessor. In the southern and eastern provinces, outbreaks are common and formidable; but, he says, "Our labors for the salvation of the Nestorians are little affected by these political agitations. It is, moreover, much more quiet in this northern province than in any other portion of the empire."

LETTER FROM MR. STOCKING, MARCH 23, 1850.

Revival in the Female Seminary.

THIS communication, mostly made up of extracts from a letter to private friends, from one of the teachers, relating to the work of grace in the female seminary connected with the Nestorian mission, will not fail to be perused with deep interest.

As a fuller and more connected account of the religious interest in the female seminary may be desirable, than is embraced in the mission letter of Mr.

Perkins for this month, and as the facts are so many, and of so deeply interesting a character, we deem it proper to forward them in a separate communication at this time. In doing so, I shall follow the advice of others in copying extracts from a letter to private friends prepared by one whose duties and observations were in immediate connection with the school, and who is thus fitted to give an accurate account of the work. Having a general oversight of the seminary, the apartments of which are in our house, I have been brought in daily contact with the pupils in religious duties, and have watched with thrilling interest the development of ardent piety in their own souls, and their activity, and deep anxiety for the salvation of others.

In general I would say, that the work of divine grace in the school has been marked by the same depth of spirituality and the same power, as in former years. Its commencement and progress, to this time, have been characterized by a uniformly tender and prayerful state, with clear views of the law and of the great evil of sin, and a humble confidence in the divine mercy, through a crucified Savior. Fully aware of the danger of an unhealthy excitement, to which this people, from their ardent temperament, are peculiarly liable, we have used no extra means or strong appeals to the passions, save those based on the sober truths of God's law and gospel. For the most part, the devotions of each pupil have been performed in the retirement of the closet, and the regular studies and duties of the school have not been interrupted, but attended to with a diligence and faithfulness which forcibly illustrate the practical influence of genuine religion on the heart and life. The cheerful obedience of the pupils, the ready performance of all their domestic and school duties, their orderly and quiet demeanor at all times, have rendered the task of their guardians and teachers a delightful one. The older pious pupils, who have long been connected with the school, have made rapid progress in grace and knowledge, and are now most efficient helpers in teaching and guiding the scores of females who come to the school for instruction, and the still larger numbers whom they meet in their villages. The influence which the seminary is exerting on Nestorian females, was never so great as at the present time.

. The following are the extracts which have been referred to, from a letter to private friends.

The Opening of the Year.

As 1850 dawned upon us, we felt that our prospects for labor during the winter were favorable, yet we mourned the absence of the *special* influences of the Spirit. The first Monday of the year was observed by ourselves, and those connected with us, as a season of fasting and prayer. It was a day of interest, and of a more than usual spirit of prayer; yet we saw not that agonizing wrestling which preceded the revival of last year. During the week which followed, there was more than usual tenderness in the boys' seminary; and the same was also true among our girls. Two of the older ones, in particular, seemed to find no rest any where but in their closets. It was only the deep tones of the bell that would call them from their retirement to attend to their school duties. There was a solemn quiet pervading the whole school, which seemed like what precedes the breaking up of the deepest fountains. Nothing, however, very special occurred, till Sabbath evening.

Sabbath Evening, January 13.

I was not able to attend the prayer-meeting of that evening, and was left quite alone while all the school were absent. I was apprized of their return by the gentle opening of my door; and immediately saw a little group, with silent and almost breathless haste, pass through my room to apartments beyond. I arose at once to follow the little company, but had scarcely reached the door when I heard some half dozen voices going up to heaven in earnest supplication. I turned to the stairway which leads to the lower apartments, and there a sound as of many waters fell on my ear. I found that every closet had its occupant, while the poor little ones, left unwarmed and unlighted, were wandering about to light their lamps, or stirring the dying embers within their stoves. I stood silently for a few moments, asking, not what meant the sound of many voices in prayer, but what such a simultaneous rushing to the throne of grace meant. I soon learned, from Mr. Stocking, that there had been nothing particularly exciting in the meeting, and I sat down with the sweet belief that we were about to be visited by the Heavenly Dove, and that too before we had asked. It was a late hour before these young disciples were ready to leave their pleading, and then they retired in perfect silence. The morning found our pupils at the same employment; and what was our joy, in hearing from Seir, to learn that at the same hour in which such a spirit of prayer seemed to pervade our little circle the preceding night, the Holy Spirit came in a far more powerful manner among the pupils there, and the hopefully pious spent the whole night in strong cryings and tears.

In the girls' school, the week succeeding January 13, was one of deep solemnity. Our older girls, (most of whom had given more or less evidence of piety previously,)

spent every leisure hour, yes, and moment too, in prayer. Their domestic duties were performed most perfectly, and then they fled to their closets. Several of them spent no less than five hours of every twenty-four, of that week, in those sacred retreats. When we sometimes besought them to leave praying for necessary sleep, they would reply, "We *have been* asleep for weeks—doing nothing for God—ruining souls—how can we sleep till we are forgiven?"

The Sabbath, January 20.

Saturday afternoon, the feelings of several were such that they begged, with tears, to be excused from school duties, that they might give themselves entirely to prayer for a blessing on the coming day. Never did we more gladly bid adieu to worldly cares, and welcome the approach of holy time, than when we saw that evening's sun decline. You will not be surprised to know that we had a blessed Sabbath after such a week of prayer. During the morning service almost all the school were bathed in tears. Many a seat was vacant at the dinner table, while prayer, mingled with sighs and groans, ascended from every place of retirement. We heard not a voice, on that day, from morning till night, in all our school apartments, except "the voice to heaven sent." When the supper-bell rang, all came, but with countenances which seemed to say, "Our meat and drink are not here." A number asked to be excused, but in compliance with our request, all were finally seated. Never, no never, can we forget the scene which followed. All those who had previously been interested, with several others, were pouring forth floods of tears in silent sorrow. The blessing was asked, and the steward began to serve, his own big tear-drops fast mingling with the contents of the dish from which he served. Each plate was filled, but each remained untouched. Those who felt no interest themselves were awed by such a sight, and rather gaze in silent wonder than eat. They were urged to partake of their meal. Sighs and sobs sent back an answer from many, while one, rising, seized my hand, and in an agonizing tone said, "You would not ask *me* to eat if you knew my heart." They were finally recommended to eat, that they might have strength to pray. Here a tender chord was touched, and each hand, guided as well as dimmed eyes could guide it, was employed on the errand. Would that I could describe to you their appearance as they withdrew from the table to expend their acquired strength in praying. Each watch of that night found these wrestlers in their chosen place, seeming to feel that—an hour of rest—and the blessing might be lost.

Retrospect after Two Months.

Two months have passed since that precious day and night, and each day has given us increasing evidence that the prayers then offered were armed by a faith which moved a heavenly hand full of blessings. We look upon no past season of revival with deeper interest than the present one. There has been less tendency to excitement than formerly, but we believe no less deep feeling. We saw no diminution of interest to the last day of our term, which occured about a week since. The uniform and increasing spirit of prayer, which has prevailed during the entire two months, has surprised us all. Prayer was invariably the last sound of the evening, the watch-word of the midnight hour, and the early call of the morning. In one instance, two individuals spent the whole night in supplication. I could distinctly hear their voices from my bedroom, and will you wonder that *when* I slept, my visions were of the richest spiritual blessings. One little girl, of nine years, would pray two whole hours before retiring; and then she was willing to retire only with permission to rise and pray in the night, if she should wake. And she was *very sure* to wake. About three o'clock, every morning, that little one's earnest pleadings would rouse me from my slumbers.

Hours of Social Prayer.

The following paragraphs relating to the prayerfulness of these Nestorian girls can hardly be read by any Christian without emotion. And it should be profitable emotion. Making all suitable allowance—and much more than suitable allowance, it may be feared, will be made by many—making all *suitable* allowance for oriental warmth of feeling, vividness of imagination and strength of expression, there yet remains enough, in these earnest pleadings at the mercy seat, to minister severe, and yet winning rebuke, to very many of the professing followers of Christ.

We met our pupils every day for an hour of social prayer, and the seasons were always those of melting tenderness. We often almost forgot at such times, that we were tenants of mortality, as we heard these children pleading *within* the vail and close by the mercy-seat. In these meetings our school, the parents, brothers, sisters and friends of the girls, were remembered with overflowing hearts. The hour allotted for this purpose was always too short, and made us long for that better world, "where congregations ne'er break up." With the following and kindred expressions, our last prayer was almost always closed. "If we have not been heard here we will go to our closets, and oh, if not heard there we will return here, and from here, we will go again to our closets, and so we will continue to plead for salvation for these dear, dear ones, till we drop into our graves."

The scenes of these little meetings were varied, but always of thrilling interest. Sometimes a large part of the little company, including the hopefully pious, would seem to be overwhelmed with a view of sin, as

committed against a holy God, and oh! such touching confessions of guilt, I never heard from mortal lips. They would seem to be thrice slain by the law, and then, as if a ray of hope darted across the mind, a weeping voice would entreat "the Holy One to walk about among the hills of Judea, find Golgotha and let them live." But again, the sight of God's holy law and their multiplied sins, would lead the same one in bitterness to cry out, "but oh, we are afraid that our sins have risen so high that they have covered Golgotha, that it is hidden from thy view, and oh, then we are lost, forever lost!" During the same meeting, we would again hear one approaching the eternal God with this touching entreaty, "Lift not the mercy-seat from off the holy ark to behold the law we have broken, but look into Jesus's grave and let us live."

At another time, with a deep sense of the guilt incurred by the neglect of gospel privileges, the one who led the petitions would say, "We had almost said, blessed rich man in hell! He has not, like ourselves, to answer for the privileges of three revivals, the pleadings of the Spirit and a host of Christian friends. Oh! when we look at ourselves, we can hardly refrain from saying, blessed rich man *burning* in hell!" Again the Lamb slain on Calvary would seem to stand in our midst, and draw, if not all, many to himself.

Little family prayer-meetings, (as they were termed by the girls,) were held almost daily in each room. These we seldom attended ourselves, but they were seasons which will ever be remembered by those who participated in them. Each room-mate was then especially and tenderly remembered. Having occasion, once, to enter one of these meetings, I found them pleading most fervently for one who had manifested but little feeling. Each petition seemed to rise higher, as a Savior's groans and dying strife were urged before the eternal throne, till at length every countenance was turned upward, as if to behold the dying Lamb, and the one who was praying involuntarily stretched forth both hands, as if to seize and apply the dying sacrifice, saying at the same time, "Oh come, Lord Jesus, and save our perishing sister. But if she will not receive thee in this life, we must forever rejoice in her destruction."

Efforts for the Salvation of Others.

The efforts of the older girls for the salvation of the younger ones, and for the scores of females who were constantly resorting to our dwellings, were of a deeply interesting character, and such as heaven could bless. The hour after supper and before the evening meeting, was usually spent in going from room to room, and warning every one with tears. The entreaties, sighs and prayers, which were heard at that hour in every corner of our apartments, were enough to melt the hardest heart, and to make the Christian rejoice that he was a stranger in a strange land for his Savior's sake. Scarcely less affecting were those seasons when, in the seclusion of the closet, the hoary-headed, superstitious grandmother, the worldly-minded mother, and the thoughtless sister, were constrained to weep as their sins were set in order before them, and they were tenderly entreated to seize the passing hour to secure their salvation. Meetings were held, three days of the week, for the benefit of the females in our vicinity, which were usually attended by from twenty-five to forty. In these the girls always assisted us, leading in prayer, and addressing "the beloved mothers," (as they termed all who were older than themselves,) in fittest words and in the tenderest manner.

Apparent Fruits of the Work.

It is natural that you should wish to know definitely in regard to the fruits of the work, but you will realize that at so early date we cannot speak confidently, and more especially as those under our charge are, many of them, very young. We are however ready to tell you what present appearances are, and while we daily hear our Savior say, "Feed my lambs," and try to obey the heavenly command, we hope that you may hear, no less distinctly, the same heavenly voice, saying, "Pray for my lambs in Persia;" and I know that you will love to heed the mandate All those for whom we had before confidently hoped, heard the first call of the bridegroom, and having first trimmed their own lamps, have shown themselves most faithful to their Master during all this blessed season. Others, who had been previously interested, but who were far from giving decided evidence of piety, have seemed to pass through such a season as they had not known before, and we tremblingly hope that they have secured eternal life. The same is also true of several who have never before seen themselves lost sinners. Included in the last class, is the little girl mentioned above. She was almost entirely indifferent till the work had progressed three weeks. Her awakening was sudden, her convictions of sin, apparently, as clear as I ever saw in any grown person, and her final trust in the Savior as implicit. With touching emphasis, and heart-rending sobs, she would say, for several days after awakened, "I have never yet loved the Savior, but oh, I do want to love him now." She is the daughter of one of those few females, who were interested in Geog Tapa, before the first revival. She (the mother) has suffered almost every thing for the truth's sake. Often, on returning from meeting at a late hour of the evening, she has found the door shut against her by her husband, and she has thus been compelled to stand before a piercing winter wind, for a whole hour, before being admitted. At other times she has been beaten for her adherence to the truth, but she has never denied him who bought her. The pious natives, as they look at the little girl, often

say, "That mother is now receiving the reward of her years of prayer and faithful endurance"

The last days of our dear girls together were their best ones, and seemed to bind them very closely to each other, and we hope to the dear Redeemer. Their separation was deeply affecting. When all were ready to go, a prayer-meeting was held in each room, which was prolonged, by these praying ones, till they were compelled to leave. Those who felt that they had no interest in Christ clung to their praying sisters with tears and sobs, which seemed to say, "We cannot part." The interested part of the school went forth with apparently holy, chastened feeling, thanking the Lord for what he had done, as well as seeking grace and blessings for the future. We tremble for them among their wicked friends, and are only comforted in the thought, that Israel's Shepherd will keep his own.

To these extracts Mr. Stocking adds the following remarks, under date March 26th.

The religious interest among females generally was never more extensive, or of a more interesting character, than at present. The reports that we hear of the Christian walk, and useful labors, of the pious pupils of the female school, during the vacation, are such as fully to confirm all that has been said of them in the preceding letter. The coming month I hope to communicate additional facts, in regard to the work among females generally.

In Geog Tapa, according to the report of our helpers there, religion never appeared to have a more pervading and controlling influence over the mass of the people than at the present time. Daily meetings in private houses are full to overflowing. In Ardeshai, the largest Nestorian church in the province was crowded to excess the last Sabbath, and about two hundred, it is supposed, were obliged to go away, finding it impossible to enter. During no previous year since the establishment of the mission, have there been so large congregations, or so many of the people who regularly listen to the preaching of the gospel.

Miscellanies.

PRIZE ESSAYS ON BENEVOLENCE.

The Divine Law of Beneficence. By Rev. Parsons Cooke.

Zaccheus; or, the Scriptural Plan of Benevolence. By Rev. Samuel Harris.

The Mission of the Church; or, Systematic Beneficence. By Rev. Edward A. Lawrence.

The Faithful Steward; or, Systematic Beneficence an Essential of Christian Character. By Rev. S. D. Clark.

These are small volumes, between which the premium offered by a benevolent individual for the best treatise on systematic benevolence, was divided by the committee of award. They are all excellent. The first three are published by the American Tract Society, and the last by M. W. Dodd, New York, and Crocker & Brewster, Boston. It would be easy to fill pages of the Herald with interesting and impressive paragraphs from each of them. Possibly, at some future time, when there are on hand fewer communications from the missions, some selected paragraphs may be thus used. But it is to be hoped the books themselves will be extensively circulated and attentively read. Many pastors are saddened by the want of active and ready benevolence among the members of their churches. Many benevolent laymen deplore the apathy of so large a portion of professing Christians,—their want of interest in those efforts to do good, at home and abroad, to which now Christians are so obviously called. Might not such individuals do something to remove the want over which they mourn, and to increase in the churches that spirit of ready benevolence and of aggressive enterprise in the service of Christ which they desire to see, by promoting the circulation of these volumes? They are small, and would be read; truthful, and would have the approbation of the reader's conscience; to the point, and would be felt.

NEW MAP OF CHINA.

A new Missionary Map of China has just been published at the office of the New York Evangelist, of the same general appearance, and bold outline as the large Missionary Map of the World and by the same enterprising author, O. B Bidwell. Its dimensions are seven feet by five, and it is beautifully executed and highly colored. This map comprises nearly all of the eighteen great provinces of China, embracing two millions of square miles, and a population estimated at three hundred and fifty millions of our fellow-beings of the human family, the thought of whose condition and destiny, as candidates for immortality and the judgment, might well cause the Christian's heart to weep. The map extends North so as to include the great wall of China, 1,400 miles in length, and South so as to include a part of the Island of Hainan. Eastward, it covers the Peninsula of the Corea, and on the West, parts of Thibet and the Burman Empire. All the missionary stations of American and English missions are distinctly marked. It is a very comprehensive and interesting map; and in connection with the missionary map of the world, will be found highly useful in imparting intelligence and increasing interest, at the monthly concert and other missionary meetings.

Proceedings of other Societies.

MOST of our benevolent societies held their anniversaries, as usual, in the month of May. The meetings in New York were mostly during the week commencing May 5th, and those in Boston during the week commencing May 26th. Brief statistical summaries of the receipts, expenditures and operations of the different societies have been published in the Herald from year to year, and are again given below, as they may at least be convenient for purposes of reference. Full reports of the meetings have been extensively published in the religious and other papers, and have been read with interest by many who are watching, from year to year, the progress of the various efforts making to bring our sin-ruined world under the saving influence of the truth. It is cheering to notice an increase in the receipts of most of the societies, but far more cheering would it be if that increase were more nearly adequate to the demands which the providence of God seems making for advancing effort.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

During the year the Society has lost, by death, its venerable President, Dr. Miller; one of the Vice Presidents, one of the members, and four missionaries.

The receipts and expenditures exhibit a gratifying state of things in the financial affairs of the Board; the whole income of the year amounting to $126,075, while the expenses have been $124,838, leaving the Treasury unembarrassed with debt.

Twenty-two persons have been sent forth as missionaries and assistant missionaries during the year, nine of whom were ordained ministers of the gospel Missions to the Indians of our country are planted among ten different tribes The general condition of these missions is encouraging, with an urgent call for more laymen as teachers and assistants. In the African missions of the Board, the most important event of the year has been the sending forth of two ministers with their wives, to form a new mission on the western coast, near the equator. The three missions in India have about 60 American and native laborers (beside assistants who are not converts); of whom 24 are ministers of the gospel. In the schools, 1 230 scholars are under Christian instruction. There are churches at eight of the stations, embracing 200 communicants. The mission in Siam consists of five persons. The church has thus far but one native member. In China, 22 persons are connected with the Canton and Ningpo missions, twelve of whom are ordained ministers and one is a physician. The Board is also conducting missionary operations in Papal Europe, and among the Jews in the United States.

AMERICAN BAPTIST MISSIONARY UNION.

The Thirty-sixth Annual Meeting of the Board of Managers of the American Baptist Missionary Union, was held in Buffalo, commencing May 14, at 10 o'clock, A. M., and continuing three days. From the Annual Report it appears that the receipts of the year ending March 31, 1850, were $104,837 20, and the expenditures $101,447 23; leaving a balance in favor of the treasury of $3,389 97, and reducing the debt to $21,501 09. Since the last Report, seven preachers and four female assistants have been appointed, and one preacher and two female assistants have been removed by death. The missions of this Board are in Asia, Africa and Europe. The number of these missions is 17; of stations and out-stations, 329; of missionaries, 56;—of whom 52 are preachers; of female assistant missionaries, 57; with 214 native preachers and other assistants. The whole number of laborers is 320. The number of churches is 151, with 12,290 members; and of schools, 102, with 2,648 pupils. The additions to the churches on profession of faith during the year are more than 1,236.

AMERICAN HOME MISSIONARY SOCIETY.

The Society has had in its service the last year, 1,032 ministers of the gospel, in 27 different States and Territories;—in the New England States, 301; the Middle States, 288; the Southern States, 15; the Western States and Territories, 428. Of these, 677 have been pastors or stated supplies of single congregations; and 321 have occupied larger fields.

The number of congregations supplied, in whole or in part, is 1,575; and the aggregate of ministerial service performed, is equal to 812 years.

Resources—Balance, April 1, 1849. $3,849 00. The receipts of twelve months following, $157,-160 78.

Liabilities—There was due to the missionaries, at the date of the last Report, $10.044 60. There has since become due, $147,347 26; making the total of liabilities, $157,391 86.

The receipts of the year exceed those last reported, by $11 234 87; thirteen more missionaries have been in commission; sixty-five more congregations have been blessed with a preached gospel; and 1,109 more have been added to the churches on profession of their faith.

AMERICAN BIBLE SOCIETY.

The number of new Auxiliaries formed is 64; most of them in the Western States and Territories.

The receipts of the year, from all sources, have been $284,614 84; about one-third as donations.

The number of Bibles and Testaments issued in the same time, 633,395. These books have been distributed in every State and Territory of the Union; in the West Indies, in Spanish and Portuguese America, in Canada and New Brunswick, in hospitals and prisons; among seamen, boatmen and immigrants; among Jews and Gentiles, Protestants and Romanists, white men, red men and colored men; indeed among all who were in need and could be reached

A New Testament, with Spanish and English in parallel columns, has been prepared; also the book of Genesis in Grebo for West Africa, and the book of Acts for an Indian tribe in South America.

Besides the grants of books from the Depository, moneys have been sent for making the

same in France, Turkey, Syria, Persia, at Bombay, Madras, Ceylon and Lodiana in India; also in China, in South Africa, and the Sandwich Islands. The whole amount of these payments is $17.900; and there is still voted, but not yet paid, nearly the same amount.

AMERICAN TRACT SOCIETY.

The Society has circulated during the year, 939,602 volumes, 7,897,792 publications, 280,697,500 pages; exceeding the circulation of any previous year by 46,288,200 pages. Total, since the formation of the Society, 5,681,123 volumes, 111,989,195 publications, 2,507,102,789 pages

The receipts of the year were, in donations, $105,894 80; for sales, $202.371 92; balance in the Treasury last year, $157 06; total, $308,423 78. Expenditures for paper, printing, binding, engraving, translating, copy-right, preparing Christian Almanac, and articles for American Messenger, $172,275 25; for presses and machinery, $7,070; for colportage, $66.274 19; remitted to foreign and pagan lands, $15,000; refunded to building account, $7,676 81; other expenditures, as per items in the Treasurer's report, $40,017 30; total, $308,313 55; balance in the Treasury, $110 23. There was due, April 1, for printing paper, on notes payable within six months, $41,133 26.

Colportage.—Including 131 students from 29 different colleges or seminaries for their vacations, and 57 for the foreign immigrant population, 508 colporteurs have been employed for the whole or part of the year. Fifty colporteurs, not included among these, have also performed more or less labor during the year. The whole number in commission, April 1, was 324.

AMERICAN AND FOREIGN CHRISTIAN UNION.

This Society has been formed within the year, by a union of the American Protestant Society, the Foreign Evangelical Society and the Christian Alliance. In the United States the Society has various missions among the French, Spanish, German, Irish, Portuguese and Italians. In foreign lands it sustains an excellent missionary at Stockholm in Sweden, has sent $500 to Russia to employ colporteurs, and remitted some $60 or $80 to a seminary in Hungary. An American Irish Committee has been organized in Dublin, through which the Society has begun to act in Ireland with much encouragement. The sum of $1,500 has been sent. France has shared much of the Society's attention During the year 1849, twenty-seven laborers, many of them ordained ministers, were sustained in that field, all of them Frenchmen or Swiss. The Society is operating in Italy, has two excellent agents at work there, and has repeatedly sent aid to the Waldenses.

The receipts of the Society the past year exceeded $45,000, without including the Portuguese fund; with that fund they exceeded $52,000. The expenditures were about the same. The number of its missionaries, at home and abroad, was not much short of seventy.

AMERICAN SEAMEN'S FRIEND SOCIETY.

The receipts of the Society for the year ending May 1st were $23,497, being an increase of $4,915 over those of the preceding year; and the expenditures $23,206. A careful review of the past twelve months sustains the following positions

1. Seamen are rapidly rising in the scale of social and moral improvement.

2. The means employed for the benefit of seamen have been made signally efficacious by the Holy Spirit.

3. Effort for the spiritual good of seamen is one of the best modes yet discovered for creating and supplying a demand for the word of God on foreign shores.

4 While the success of the past year's labors affords ample encouragement, the sufferings and deaths in the sea plead with fresh importunity for renewed and energetic efforts in this philanthropic work.

AMERICAN SUNDAY SCHOOL UNION.

Receipts, $167,652 07 Balance from last year. $4.362 25, and stock of books on hand. $75,544 76. Expenditures, including stock of books on hand, $248,559 08.

Sunday School Missionary Colporteurs—One hundred and three of these laborers have been employed for various periods of time in twenty-five different States and Territories. They have established 1.238 new schools, and have visited and revived 2,345 other schools, altogether embracing 20,137 teachers and 157,628 scholars. They have distributed by sale and donation, nearly $28,400 worth of religious books for children and youth

Donations of books, tracts, &c. have been made, to the value of $16.608 86. The Society has been compelled to deny many urgent applications from various parts of the country for missionary labor and donations of books to poor schools, for want of means to supply them.

The total value of publications distributed during the year is $132,872 87.

AMERICAN BAPTIST HOME MISSION SOCIETY.

The receipts for the year ending April 1, were $26,443, exclusive of a balance in the treasury at the commencement of the year of $3.926. Of the receipts $25,261 were contributed directly to the treasury, being an increase of $4.324, or nearly 20 per cent. over the receipts of the same character during the preceding year.

The number of agents and missionaries who have labored during the past year under the commission of the Society is 118, in 17 different States, at 338 different stations, and their aggregate terms of labor are equal to that of one man for 81 years.

The missionaries report the baptism, during the past year, of 949 persons, the organization of 33 churches, and the ordination of 30 ministers. Thirteen houses of worship have been completed or commenced by churches under the care of the Society; and those churches have contributed during the year about $16,000 towards the support of the ministry among themselves, besides $2,732 to other objects of Christian benevolence.

Since its formation, 1,432 missionaries and agents have received its commission, and they have baptized 18,279 persons, organized 706 churches, ordained 342 ministers, and performed collectively 1,231 years of labor.

AMERICAN EDUCATION SOCIETY.

The annual report represents the general interests of the Society as advancing The available funds for the year have been $32,754 40, and the disbursements, $30,181 55. The whole number of young men aided during the year is 436 In the classical course, 207; in the theological course, 229. Number aided at the West, 92. Fifty-nine have finished their studies, during

the year, and entered the ministry. An encouraging advance has been made in this department. The new applicants have been 114, eleven more than last year.

MASS. SABBATH SCHOOL SOCIETY.

The business of the Depository has amounted to $21,055. This is $2,000 advance on the previous year, and it would have been much more but for the reduction of the prices of many of the books. The donations have been $4,676. This sum has been appropriated to the supply of libraries to destitute schools in the West, through Home Missionaries. The schools report, the past year, 1,370 hopeful conversions—in some particular schools large numbers, one as high as 75.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

SANDWICH ISLANDS.—Mr. Baldwin, writing from Lahaina, January 28th, says:

We have had no revival the past year, and we cannot report one for any part of the Islands; but still, so far as my field is concerned, I would hope there has not been a diminution of interest in religion Seven were added to the church at our last communion. Others stand as candidates. Our congregation is not greatly diminished, notwithstanding the many deaths, and there appears to be a liberal spirit in contributing for the support of the pastor, for completing their house of worship, and for other objects

Fifteen of our church have been, the last year, to California, to dig gold. Most of them have given a share of what they obtained to the Lord One, who found he had cleared four hundred dollars, gave fifty dollars to the American Board, which I reported to our secular agents, to constitute me a life member of the Board. Not one who went to California, is known to have dishonored his profession there. It was a kind of first experiment of our church members in a foreign land; and we were not a little gratified at numerous testimonials, that they had stood aloof from gambling, drinking, Sabbath breaking, and other evil practices that would meet them in every part of California.

Our schools are flourishing. We have lately held an examination of them, and connected with it a juvenile temperance celebration and feast, at which seven hundred children, mostly of Lahaina, were present.

Mr. Clark, under date, Honolulu, March 15, says: "The California movement has greatly increased the expense of living here, especially at this station. Irish potatoes are only eight dollars per barrel, and many other things in proportion Labor of all kinds is very high." Other letters from the Islands speak of the same state of things, and express the hope that it may serve to stimulate the natives to more activity and enterpise in the cultivation of the soil.

MADRAS.—Mr. Winslow, in a letter dated April 13, gives information of still further success attending the government efforts to suppress the Khond sacrifices. The Christian Advocate, printed at Calcutta, says, "Not less than three hundred and forty-six victims have been rescued this year." Mr. Winslow also gives some extracts from an article in the "Dnyanodaya," in which the writer, a native, states that human sacrifices have been offered in almost every part of Hindostan, and that they are still offered in many districts. "The truth is, but little, comparatively, is yet known of the abominations of heathenism, even in India. While the remedy is in the hands of Christians, will they not employ it to save those who are thus drawn unto death."

MOSUL.—A letter from Mr. Marsh announces his arrival at Mosul on the 29th of March, "in health and great comfort, with a heart full of unspeakable joy." He is obviously deeply interested in the work for which he has gone to Mesopotamia. His letter will appear in the next number of the Herald.

ERZEROOM.—Mr. Peabody, under date April 27, says: "We are happy to say that, of late, there seems to be more interest here than there has been for some time past. Several youths, natives of Arabkir, have recently begun to attend our meetings on the Sabbath, and have thrice visited me, at my house, for the express purpose of religious conversation."

GREECE.—Dr. King says, in a letter dated April 18th: "I continue to have opportunities for doing good among the Italian refugees, hundreds of whom have received from me the Scriptures in the language they understand."

CHOCTAWS.—A letter has been received from Mr. Wright, dated Wheelock, May 10, in which he says: "Although there is less evidence of the special influences of the Holy Spirit in this neighborhood than there was a year ago, some are expected to unite with the Wheelock church at the next communion season."

Home Proceedings.

MEETINGS IN BEHALF OF THE BOARD.

A MEETING in behalf of the American Board was held at the Broadway Tabernacle, New York, on Friday, May 10th, at 10 o'clock, A. M, Hon. Theodore Frelinghuysen, President of the Board, in the chair. Prayer was offered by Rev Dr. Hamner of Baltimore, and a hymn sung by the congregation, Professor Hastings, leader. The President then delivered a brief address on the

value of the gospel as the means of spreading and securing liberty of conscience and civil freedom Rev. D. B. Coe, District Secretary, followed with a concise statement of the operations of the Board during the year; and addresses were made by Rev. Ozro French, Missionary from Ahmednuggur, Rev. A. A. Willits of Philadelphia, and Rev. John D. Paris, of the Sandwich Islands mission. At this stage of the proceedings another hymn was sung, after which Rev. William M. Thomson, missionary from Syria, and Rev. William M. Rogers, of Boston, addressed the meeting. The large audience then united in singing "From all that dwell below the skies," and the benediction was pronounced by Rev. Dr. Taylor, of Bergen.

A similar meeting was held in Boston, at Tremont Temple. Thursday evening, May 30, Hon William J. Hubbard in the chair. Prayer was offered by Rev. Mr. Adams, of Brunswick, Me., after which a brief statement relating to the financial condition and the foreign operations of the Board; was made by one of the Secretaries. The spacious house was filled with an attentive and interested audience, who were addressed by Rev. John D. Paris, of the Sandwich Islands mission, Rev. William M. Thomson, of the Syrian mission, and Rev. David T. Stoddard, of the Nestorian mission.

The Norfolk County Foreign Missionary Society, auxiliary to the American Board, held its anniversary at West Medway, Tuesday, June 11, Rev. Elisha Fiske, President, in the chair. Addresses were delivered on the occasion, by Rev. Dr. Pomroy, one of the Secretaries of the Board, and by Rev. David T. Stoddard, of the Nestorian mission. The meeting was well attended, and a lively interest in the cause of missions was manifested by those who were present.

EMBARCATION.

Rev. William M. Thomson, of the Syrian mission, accompanied by his oldest son, sailed from Boston for Smyrna, on the 15th June, in the bark Ionia, Capt. King, on his return to Beirût.

DONATIONS,

RECEIVED IN MAY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Brunswick, 1st cong. ch. m. c. 69; s. s. for Bebek sem. 6; 75 00
Cumberland, m. c. 10 50
Falmouth, 1st ch. R. M. 10 00
Portland, 2d ch. m. c. 74,90; la. 47,25; 3d do. m. c. 20,21; 142 36
Waterford, W. W. G. 7 50
Yarmouth, Gent. 10,16; la. 39.84; wh. cons. Rev. Edmund K. Alden an H. M.; m. c. 17; 67 00—312 36

Kennebec co. Conf. of chs. B. Nason, Tr.
Augusta, Juv. so. 2 33
Gardner, Cong. ch. 10 00
Winslow, T. R. 7 00—19 33

Lincoln co. Aux. So Rev. J. W. Ellingwood, Tr.
Bath, Central ch and so coll. and m. c. 182 51

York co. Conf. of chs. Rev G. W. Cressey, Tr.
Lyman, Cong. so. 28; s. s. 2; 30 00
Newfield, Cong ch. and so. 24 70
Saco, 1st ch. and so. benev. so. 175 00—229 70

743 90

Belfast, N. ch. m. c. 5,50; Bluehill, cong. ch. and so. 7; Swanville, Mrs. Hannah Warren, 19; 31 50

775 40

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Marlboro', Cong. ch. and so. m. c. 14 50
Rindge, A. C. 5 00
Walpole, 1st cong. ch. wh. and prev. dona. cons. William G. Lyman an H. M. 76 00—95 50

Grafton co. Aux. So. W. W. Russell, Tr.
Bethlehem, A. W. 5 00

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Goffstown, by M. Robie, 25 00

Merrimack co. Aux. So. G. Hutchins, Tr.
Franklin, m. c. 30 00

Rockingham co. Conf. of chs. J. Boardman, Tr.
Epping, M. A Barber, dec'd, 6 00
Exeter, E. G. 1 00
Northwood, Cong. ch. and so. 27 00—34 00

Strafford co. Conf of chs. E. J. Lane, Tr.
Durham, Cong. ch. and so. 50 00
Gilmanton, 1st do. 6 75
Merideth Hill, Cong. so. 40; m. c. 10; 50 00
Ossipee, Cong. ch. and so. coll. and m. c. 44 00
Sanbornton Bridge, Cong. ch. and so. 24 00—174 75

364 25

A friend, for debt, 1 00

365 25

Legacies.—Antrim, Israel Burnham, by R. Steele, Ex'r, 100; Hollis, William Ames, by Edward Emerson, Ex'r, 25; 125 00

490 25

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, E. & T. Fairbanks & Co. 150 00

Franklin co. Aux. So. C. F. Safford, Tr.
Fairfield, T. M. and wife, 2; W. M. 2; 4 00
Georgia, Cong. ch. s. s. 12 00
Sheldon, Cong. ch. and so. 16 00
Swanton, Benev. so. 20 00—52 00

Orange co. Aux. So.
Thetford, S. Y. C. 10 00
Wells River, P. P. 2 00—12 00

Orleans co. Aux. So. H. Hastings, Tr.
Barton, m. c. 3; A. P. 1; 4 00
Craftsbury, Cong. ch. and so. 14 00
Glover, do. 30 00
Greensboro', Contrib. 16,50; m. c. 3; 19 50—67 50

Rutland co. Aux. So. J. Barrett, Jr. Tr.
Clarendon, Cong. ch. and so. 26,92; chil. 2,01; 28 93
Fairhaven, m. c. 15 00
Pawlet, Coll. 38,48; m. c. 15,85; 54 33
Rutland, m. c. 8 35
Wallingford, m. c. 1 34
W. Rutland, Mr. G. 10 00—117 95

Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Centre ch. and so. 23.15; gent. 84,11; m. c. 21; la. 60,70; Mrs. P. B. Allen, 50; wh. cons. Mrs. A. H. Clapp an H. M.; a sister's offering, 5; 243 96
E Westminster, Ch. and so. m. c. 6 94
Jamaica, Mrs. A. D. K. 50
Wardsboro', Cong. ch. and so. m. c. 16 27
W. Halifax, A. H. 5 00
Westminster, West, So. of morals and missions, 40; fem. soc. 25; 65 00—337 67

Windsor co. Aux. So. J. Steele, Tr.
Norwich, N. par. a friend, 5 00
Springfield, Cong. ch. and so. 55 00
Windsor, Cong. s. s. 1 00—61 00

798 12

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
North Truro, Cong. so. 2 00
Orleans, Cong. ch. and so. wh. and prev. dona. cons. Miss SALLY COLE an H. M. 50 00
S. Dennis, Cong. so. 4 00
Truro, 1st cong ch. and so. s. s. 15 00—71 00

Boston, S. A. Danforth, Agent,
Old South ch. and so. gent and la. 3,331 22
Central ch. and so. 2,294 20; m. c. 81,32; 2,375 52
Essex-st. ch. and so. gent. and la. 2,001 00
Mount Vernon ch. and so. gent. and la. 1,713; m. c. 181,55; 1,894 55
Bowdoin st. ch. and so. 1,577 38; m. c. 224,55; 1,800 93
Park-st. ch. and so. gent. 1,377 73; la. 355,20; 1,732 93
Salem-st. ch. and so. 1,166 36; m. c. 59,50; 1,225 86
Phillips ch and so. 368,77; m. c. 30,50; 399 27
Pine-st. ch. and so. 333,25; m. c. 52,11; 385 36
Church of the Pilgrims, 174; m. c. 108,40; 282 40
Maverick ch. and so. 219,37; m. c. 52,50; 271 87
Edwards ch. and so. m. c. 38 31
Shawmut do. 33,54; m. c. 25,45; 58 99
United mon. con. 448 44
Mass. Home miss so. as inc. fr Mrs. Osborne's legacy, for prop. the gospel among the Ind. of N. America, 80, la. Jews' so. of Boston and vic. for sup of Mr. Schauffler, 55; a friend, 20; a fem. friend, 30; a friend, 2; other donations, particulars of wh. have been published, 713,58; 900 58

17,147 23
Ded. am't prev. ack. 14,161 78—2,985 45

Brookfield Asso. W. Hyde, Tr.
Oakham, Mrs. C. S. French, to cons. EDWIN FRENCH of Lancaster, Mo. an H. M 100 00
Palmer, 2d cong. ch. and so. to cons. Rev. THOMAS WILSON an H. M. 50; Mrs. Wilson's class, 56c.; 50 56
W. Brookfield, Miss Lucy Curtis, dec'd, 50 00—200 56

Essex co. North, Aux. So. J. Caldwell, Tr.
Newbury, Belleville, Cong. so gent. and la. wh. cons. MOSES LITTLE an H. M. 113,23. Mrs. Mary Greenleaf, to cons. Mrs. ELIZA P. FISKE an H. M. 100; 213 23
W. Newbury, m. c. 5 00—218 23

Essex co. South, Aux. So. C. M. Richardson, Tr.
Danvers, 3d cong so. to cons. Rev. JAMES FLETCHER an H. M. 50; S. par. friends, for Gaboon miss. 10; 60 00
Hamilton, Cong. ch and so. 88 00
Lynn, Mr. Cooke's so. 41 00
Manchester, Fem. miss so. 10 00—199 00

Franklin co. Aux. So. L. Merriam, Tr.
Rec'd on account of former Treas't, 31 14
Buckland, Gent. and la. 64 43
Charlemont, La. benev. so. 14 89
Conway, Gent. to cons. HORACE B. CHILDS an H. M. 131,07; la. 140,05; 271 12
East Hawley, A widow's mite, 50
Greenfield, 2d cong. so. m. c. 20 83
Shelburne, Gent. 85,60; la. 47,50; to cons. DAVID FISK, 2d, an H. M.; juv. class, 2,50; 135 60
S. Deerfield, 1st cong. ch. and so. m. c. 18,46; s. s 13,50; 31 96
Sunderland, Cong. so. 68 83
Warwick, Mrs. Abigail Wheaton, to cons. SAMUEL D. WHEATON and JUNIUS L. HATCH, H. M. 200 00
W. Charlemont, Cong. so. 20 74—860 04

Hampden co. Aux. So. C. O. Chapin, Tr.
W. Springfield, A friend, for fem. sem. at Oroomiah, 100 00

Hampshire co. Aux. So. J. D. Whitney, Tr,
Greenwich, Cong. ch. and so. wh. cons. JOHN WARNER an H. M. 100 00
Northampton, Stoddard & Lathrop, profits of Her. agency, 22; chil. 19c; a child, 2c.; 22 21
Plainfield, Cong. ch. and so. 9,25; m. c. 7; 16 25
S. Hadley, m. c. 9 90—148 36
Harmony Conf. of chs. W. C. Capron, Tr. Milford, Cong so. 22 00
Middlesex South Conf. of chs.
Ashland, Miss. asso. 43 60
Holliston, Mr. Tucker's ch. and cong. 54; m. c. 16,08; 70 08
Hopkinton, Cong ch. 14 10—127 78

Norfolk co. Aux. So. Rev. S. Harding, Tr.
Dorchester, Juv. agricul. so. for Mr. Stoddard's sch. Persia, 13 00
Foxboro', D. Carpenter, 100 00
Roxbury, Eliot ch. and so. gent. 20,75; la. 10,25; m. c. 11,88; aux. miss. so 60,56; 103 44
S. Dedham, A child, 25
Walpole, Chil. of mater. asso. 2 63
Wrentham, Mrs. E. Pond, 5 00—224 32

Old Colony Aux. So. H. Coggeshall, Tr.
Mattapoisett, Cong. ch and so. 63 00
Middleboro', 1st do. gent. and la. 122,46; Centre ch. 69,80: 192 26
New Bedford, Trin ch. wh. cons. REUBEN NYE an H. M. 118,22; s. s. 17,28; 135 50
N. Rochester, Rev. I. Briggs. 20 00—410 76

Palestine Miss. So. E. Alden, Tr.
Easton, m. c. 12 16
North Weymouth, Mr. Emery's so. 104,12; m. c. 13,49; 117 61
Quincy, Cong. ch. and so. mem. of ja. evan. so. 4 25
S. Braintree, s. s. 4 04
S. Weymouth, Old ch. and so. m. c. 23 00—161 06

Pilgrim Aux. So. J. Robbins, Tr.
Pembroke, Miss M. C. Ford, (of wh. for *Nathaniel Ford*, Ceylon, 20,) 30 00

Taunton and vic. Aux. So.
Attleboro', 2d cong. so. m. c. 38 00
Fall River, 1st cong. ch. 58 00—96 00

5,854 56

Boxford, 1st par. coll. 50; Cambridge, Dr. Albro's so. 139,23; m. c. 69,62; la. miss. sew. so. 30; Cambridgeport, 1st evan cong. ch. and so wh. cons. A. C SMITH an H. M. 100; Chelsea, Winnisimmet ch. and so m. c. 58; Chilmark, T. A. 2; J. A. 1; E. Cambridge, evan. cong. ch. and so 9,65; Lowell, John-st. ch. 100; Methuen, cong. ch. and so. gent. la. and m. c. (of wh. for *E. H. Thayer*, Ceylon, 20,) to cons. JOHN I. DAVIDSON an H. M. 134,53; Newton Corner, Sarah A. Eaton, dec'd, for books for hea. chil. 3; N. Haverhill, Ms. and Plaistow, N. H. united cong. so. 23,45; Wilmington, cong. ch. 94 94: m. c. 12; fem. miss. asso 27,50; s. s. 3,82; Woburn, 1st ch. and so. A. W. M. 5; 863 74

6,718 30

Legacies.—Milford, Rev. David Long, by C. B. Long, Ex'r, 437,50; Phillipston, Mrs. Nancy B. Taft, by J. Goulding, Ex'r, 110,37; 547 87

7,266 17

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.
Huntington, Gent 25,85; la. 38,15; 64 00
Newtown, Cong. ch. and so 26 70—90 70

Fairfield co. West, Aux. So. C. Marvin, Tr.
S. Norwalk, 2d cong. ch. m. c. 18; I. S. 5; 23 00

Hartford co. Aux. So. A. W. Butler, Tr.
E. Windsor, 1st so. 62 87
W. Hartford, m. c. 11,16; Mrs. Talcott. 20; 31 16
W. Hartland, Mrs Merrill, 29 00—114 03
Litchfield co. Aux. So. C. L. Webb, Tr.
Ellsworth, Cong. ch. m. c. 3 00
Sharon, 1st cong ch and so. 101 00
Watertown, La. for fem. orph. sch. Bombay, 12 00—116 00
Middlesex Asso S. Silliman, Tr.
Deep River, E Rich, for miss. to S. Africa. 10 00
New Haven City, Aux. So. A. H. Maltby, Agent.
New Haven, Ch. and so. 67 00
New Haven co. East, Aux. So. A. H. Maltby, Agent.
Branford, m. c. 9 67
Madison, Married la. miss. so. 33 00—42 67
New Haven co. West, Aux. So. A. Townsend, Jr., Tr.
W. Haven, Young la. of fem. sem. for sup. of a hea. child at Madura, 20 00
Tolland co. Aux. So. J. K. Flynt, Tr.
Hebron, Gent. 47,21; la. 28,50; m. c. 14 95; s. s. 3,26; 93 90
N. Coventry, Gent. 27,82; la. 5; 32 82—126 72
610 12
A friend, 50; do. 31; do. 5; 86 00
696 12
Legacies.—Middletown, William Plumbe, by W. Southmayd, Jr. Adm'r, (prev. rec'd, 866,29,) 183 01
879 13

RHODE ISLAND.

Little Compton, Male and fem. miss. so. 33; Westerly, cong. ch. and so. 18; 51 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Brooklyn, Central R. D. ch. 67 25
Catskill, 2d R. D. ch. 50 00
Cohoes, Mrs. E. 10 00
Fishkill Landing, R. D. ch. 65 16
Jamaica, do. 14 16
Leeds, R. D. ch. m. c. 27,15; chil. of the ch 5,85; 33 00
New Paltz, R. D. ch. 22 16
New York, N. D. ch. fem. s. s. 10; Amicus, 10; Mrs. S. V. A. 5; 25 00
Northumberland, R. D. ch. 26 25
Poughkeepsie, do. 54 00
Rhinebeck, H. T. K. 3 00—369 98
Buffalo and vic. J. Crocker, Agent.
Fredonia, Pres. ch. 47 00
Geneva and vic. C. A. Cook, Agent.
Albion, Pres. ch. 10 00
Brockport, do. a lady, 15 00
E. Palmyra, do. 13 36
Geneva, do. R. S. 5 00
Havana, do. 28 00
Starkey, Mrs. E. A. 3 50—74 86
Greene co. Aux. So. J. Doane, Tr.
Durham, Rev. Dr. Williston, av. of Millenial discourses, 80; D. Coe, 30; 110 00
Monroe co. and vic. E. Ely, Tr.
Powlerville, Pres. ch. 10,75; m. c. 9 90; 20 65
Rochester, 1st pres. ch. young la. benev. so for Mrs DeForest, Syria, 18; Brick ch. s. s. for *Samuel W. Lee*, Ceylon, 20; 38 00—58 65
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. H. M. Baker to ed. a youth under Dr. Scudder, 20; Miss M. Murray, for ed. at Athens, 25; for Ahmednuggur miss. 20; do. 3; la of Bleecker st. ch. 117,50; J. C. Bliss. wh. cons. him an H. M. 100; R. H McCurdy. wh. cons. him an H. M. 100; a friend, for pub. Bible in Chinese, 10; J. W. Benedict, wh. cons. Mrs. Frances Ann Benedict an H. M. 100; G. R. Lockwood, wh and prev. dona cons. Roe Lockwood an H. M. 50; Brooklyn, S. pres. ch. m. c. 43,87; juv. s. s. miss. so. of do. for Gaboon miss. 21,45;) 2,009 97
Oneida co. Aux. So. J. Dana, Tr.
Augusta, Cong. ch. 76 00
Clinton, do. 289 57
Utica, 1st pres. ch. m. c. 4 68
370 25
Ded. disc. 2 00—368 25
St. Lawrence co. Aux. So. H. D. Smith, Tr.
Blasher Falls, Pres. ch. s. s. chil for sch. at Ahmednuggur, 5 00
E. Stockholm, Mrs. Lucy Hulburd, dec'd, 25 00—30 00
Syracuse and vic. J. Hall, Agent.
Liverpool, Pres. ch. 7 63
3,076 34
A fem. friend, 5; Albany, 3d pres. ch 17,23; Bedford, Mrs. W. Jay, for *Mary H. Greene*, Ceylon, 10; Berkshire, Brookside miss so. 10, Canaan Centre, 1st pres ch. m. c. 18; Canterbury. pres. ch. 27; Rev. J. S. 10; Chazy, J. C. H. 10; Chester, 1st cong. ch. 5; Chestertown, pres. ch. m. c 8,65; City Smithfield ch. 2; Columbus, 1st cong. so. m. c. 12 49, two friends, 17,51; Constableville. pres. ch. cent so 3,81; Copenhagen, 1st cong. ch m. c. 5; Crown Point, 2d cong. ch. m. c. 17; Danby, la. cent so. 7,63; Dansville, Mrs. E S. 10; Davenport, pres. ch. 9,79, Denton, do. 16,79. m. c. 7,27; Galway, Rev. A. L. Chapin, wh and prev. dona cons. Miss Harriet L. Chapin an H. M. 20; Miss P. C. 5; Glen's Falls, pres ch. 27,85; Gilbertsville, pres ch. 16,45; J. T. G 10; Greenbush, 1st pres. ch. m. c. 34,91; Harpersfield, m box, by Rev. O. F. 2; Hudson, pres ch. m. c. 26,11; Ithaca, 1st pres. ch. 52,91; Rev. Dr. Wisner, 23; Mrs C. H. 10. Jefferson, pres. ch. m. c. 12; Lumberland, cong ch. 2,91, Marathon, pres. ch. 16; Middleburgh, three little sisters. 2; Miller's Place, Mount Sinai cong. ch. wh. cons. Rev. T. Harries an H. M. 50; Moreau, S. H 10; Mount Morris, fam. miss. asso. 5; North Argyle. pres. ch 35; Northville, cong. ch. 17, Orient, cong. ch. wh. cons Rev. Henry Clark an H M. 50; Rome, pres. ch. 125,83; m. c. 121,91; s. s. 50; L. A. B. 5; wh. cons Calvert Comstock, Allen Wright, and G. W. Pope H. M.; Sag Harbor, pres. ch. (of wh. fr. a widow. one guinea.) 100; s. s. for Wickham sch. Ceylon, 30, Schenectady, E. S. 5; Schoharie, B. P. 5. Smithtown, W. P. B. 10; Stamford, by Rev. O. F. 1; Troy, 2d pres ch. miss. asso. (of wh. fr. Gurdon Grant, wh. cons. him an H M. 150; la. indus. so. for *Sarah Sackett* and *Jane L. Wadsworth*, Ceylon, 40,) 300; Truxton, Mrs. L. P. 5; Mrs E. W. 50c.; Walton, 1st cong ch. 35; Willsboro', Rev. E. N. and cong. ch. 10; Yorktown, Rev. J. H. T. 3; Youngstown, Rev. R. L. H. 10; 1,480 55
4,556 89
Legacies.—Arkport, Miss Abigail Hurlbut, by Mrs. E. Shepard, 100: Augusta. Isaac Allen, by J. Dana, 50; Riga, Samuel Baldwin, by C. Baldwin, Ex'r, (prev. rec'd, 249,30,) 100; 250 00
4,806 89

NEW JERSEY.

Board of For. Miss. in Ref. D. ch. C. S. Little, New York, Tr.
New Brunswick, 2d R. D. ch. 68 50
North Branch, Rev. J. K. Campbell, for debt, 15 00—83 50
Bloomfield, Rev. T. S. W. 5; Franklin, s s. for sch. in Fuh-chau miss 4,58; Dover, pres ch. wh. cons. John E. Hoagland of Dover, and Rev. William H. Magie of Williamstown, N. Y. H. M. 157,50; do. s. s. for *W. J. Armstrong*, Ceylon, 12,50; Fairfield, fem. mite so. 9; Hanover, 1st pres. ch. 38,13; Mendham, H. M. M. 2; Newark, Miss L. Ball, for *David Ball*,

Ceylon, 10; C. S. 7,37; W. Bloomfield, pres ch. fem. benev. so. for a sch. at Madura, 25; 281 08

364 58

PENNSYLVANIA.

Carlisle, pres. ch. 55,45; Lewistown, a friend, 5; H. Newell's box, 1; Marple, pres. ch. 50c.; Philadelphia, 1st ind. ch. miss. so. for *John Chambers* and *A. H. Burtis*, Ceylon, 60; 1st pres. ch. a lady, 19,83; Rev. A. Rood, 20; 161 78

DELAWARE.

Wilmington, Hanover-st. pres. ch. m. c. 55; Pencader, pres. ch. 19,33; 74 33

MARYLAND.

Baltimore, 5th pres. ch. 181; Elkton, 1st pres. ch. 14,37; Emmetsburg, W. W. 10; 205 37

DISTRICT OF COLUMBIA.

Washington, A friend, U. S. A. 100; a friend, 3; 103 00

NORTH CAROLINA.

Asheville, Pres. ch. 6 00

SOUTH CAROLINA.

Charleston, Three months' int. on legacy of Mrs. E. L. Simons, by Rev. Dr. Post, 84 20

GEORGIA.

Cullodensville, R. H 10; Savannah, La. African so. (of wh. for sup of a child in Mr. Wilson's sch. W. Africa, 20,) 39; 49 00

OHIO.

Western Reserve Aux. So. G L. Weed, Tr. Aurora, 22; Bath, 5; Brighton, 4; Chatham, 30; D. Richards, 20; Farmington, 6,25; Fitchville, 8 23; Granville, 10; Hudson, Wes. Res. col 5,47; Huron, 15,68; Lyme, 22. J. Stebbins, 16; J. S. 10; C. S. 10. C. R. 5, s. s. 94c.; Norwalk, M L 10; three chil 50c.; Plymouth, 6,10; Republic, 10; a friend, 3; Ruggles, 3,35; N. S. 10; Sandusky City, 88,09 J. C. 20; Mrs. M. 5. Twinsburg, 70c; Williamsfield, 16.25—364 16

A friend, by E Lane, 775,11; Mansfield, cong. ch. s. s. for sch at Gaboon, 35,66; Rev. G M. M 9; Walnut Hills, Mrs. Ellen K. Curtis, dec'd, by G. Tichenor, 425; ded. dis. 5; 1,239 77

1,603 93

ILLINOIS.

By Rev. I. M. Weed, Tr.

Byron, cong. ch. 13; Chicago, 2d pres. ch. m. c. 50; I. M. 2; Elk Grove, cong. ch. 6,97; Genesee, pres. ch. m c. 5; Groveland, cong. ch. m. c. 5; Jacksonville, 1st pres. ch. 160,35; m. c. 30; s s. miss. asso. 61,85, wh. cons Rev JOSIAH PORTER of Chatham, Mrs. AGNES PRENTICE and Mrs. M. A. WILKINSON of Jacksonville, H. M. 232,20; Lacon, pres. ch. 28,95. m. c 23,73; Lisbon, cong. ch. 8,85; Lockport. cong. ch. 4,60; Sycamore, cong. ch. m. c. 1,50; Udina, cong. ch. 7,75; ded. dis 3; 406 55

Galena, 1st and 2d pres chs. m. c. 11; Jacksonville, Mrs. L. for Mekha, at Mosul, 2; Peoria, m. c. 3; 16 00

422 55

MICHIGAN.

Adrian, 1st cong. ch. m. c. 20; Detroit, C. P. W. 10; 30 00

WISCONSIN.

Caldwell's Prairie, 1st cong. ch. m. c. 1,48; Genesee, cong. ch. m. c. 5; 6 48

IOWA.

Davenport, cong. ch. m. c. 13; Denmark, cong. ch. 47,50; 60 50

MISSOURI.

Oregon, J. D. 5; Palmyra, pres. ch. 40; St. Louis, Mr. Webb's sch. 16; 61 00

TENNESSEE.

Bethany, ch. 27,50; Columbia, a bal 3,95; Elk Ridge, ch. 8; Shelbyville, a friend, 10; 49 45

MISSISSIPPI.

Marshall co. Miss Allan Lieper, 186,69; less disc. 2,26; 184 43

OREGON TERRITORY.

Oregon City, W. N. Goodell, to cons. Rev. H. H SPALDING and Rev. G. H. ATKINSON H. M. 101 91

IN FOREIGN LANDS, &c.

Bombay and Mahabulishuar, Rupees, 683,8.6. 311 00

Ceylon, Jaffna, P A. Dyke, (of wh. for Oodooville fem. boarding-sch. 19,) 288; Panditeripo, Rev. J. C. Smith, for *E. T. Smith*, Ceylon, 9,60; A. O. 8. 4.56; 302 16

Galt, Canada, N. D. Fisher, 25 00

Park Hill, Cher. na. m. c. 27 50

Salonica, Turkey, Mrs. C A. Maynard, 50 00

Sandwich Isl'ds, Honolulu, Mr. Smith's ch 39,10; m. c 85,50; Hebera Upai, to cons. Rev. DWIGHT BALDWIN an H M. 50; Mr. Clark's ch. m. c. 50; Mrs. MARIA P. CHAMBERLAIN. wh. cons. her an H. M. 100, Kailua ch. for sup. of pastor, 190,12; M R 2; 516 72—1,232 38

Legacies —Ceylon, Rev. G. H. Apthorp, (prev. rec'd, 1,500,) 500 00

1,732 38

Donations received in May, (of which for debt $16; prev. rec'd, $48,294,08;) $18,577 54

Legacies, $1,790 31

$20,367 85

☞ TOTAL from August 1st to May 31st, $207,877 68

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in May, $374 37

DONATIONS IN CLOTHING, &c.

Concord, O. Clothing, fr. Miss Van Deman, for Rev. R Hopkins, Sioux miss. 75

Fairhaven, Ct. A bundle, fr. girls' asso. for sch. at Constantinople, 8 00

Greenland, O. Clothing, fr. la. sew. cir. for Rev. R. Hopkins, Sioux miss. 4 00

Kirkersville, O Clothing, fr. O. Smith, for do. 1 25

Mantua, O Shoes.

Marietta, O. Clothing, for Rev. R. Hopkins, Sioux miss. 30 48

Springfield, Ms. 26 Scientific Annual, fr. G. Merriam.

Tiverton, R. I. A box fr. la. sew. cir. in cong. society.

Unknown, A box for Miss Goulding, Pine Ridge; do. for Dr. Green, Ceylon.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLVI. AUGUST, 1850. No. 8.

American Board of Commissioners for Foreign Missions.

Constantinople.

LETTER FROM MR. EVERETT, MAY 13, 1850.

FIRST of all, in this letter, Mr. Everett speaks of his own feelings in connection with his missionary work. "It is," he says, "now five years since we entered the missionary field, and only goodness and mercy have followed us. Not a day nor an hour has visited us, since our arrival, when we have wished our lot cast even in our dear native land." Of the corrupted forms of Christianity which are met, and the influence of which must be overcome in that field of missionary labor, he speaks in the following terms:

Systems of Error to be Opposed.

The systems of error which the gospel has to oppose in these nominal churches, are Satan's darling master-piece, the greatest triumph that he has made since Christ saw him fall like lightning from heaven. That he should have entered the very fold of the Redeemer, and so rooted out every particle of the saving and sanctifying power of the cross, and the principles of God's plan of saving men, and still retained the cross, the creed, the name of Christ, a church without a Christ, but in Christ's place all the refinements of Boodhism as a substitute for the means of salvation, is a mystery that often staggers belief. That Christ and his religion should have thus become a laughing-stock and a stone of stumbling, to the infidel, the Jew and the Turk, through the empty, theatrical shows that are daily performed in the churches, and on great festival days, is a mystery akin to the mystery why Satan was permitted to be the instrument of introducing sin into the world; for, for sin an atonement has been made, but the very remedy ordained to life, by the perversion of its sacred symbols, has not only become death to nominal Christians, but bars the gate of heaven to Jews, infidels and Turks.

A Brighter Day to Come.

But, blessed be God, a brighter day is in store for the degraded in these lands. A little light is seen here and there, which will dissolve the darkness. There are, in almost every city, some few that are beginning to serve God and seek for truth. The news that every mail brings us from Aintab, Diarbekir and Mosul, is very encouraging, and shows us but a beginning of what we expect in many other places, by the blessing of God. At this station we have many encouraging indications of the progress of Christ's kingdom, although we do not witness that special presence of the divine Spirit which we hope we are waiting for, and shall ere long see. There is not that spirit of self-denial in the church which

we wish to see. There is a coldness, a spiritual death on the part of many, and occasion of discipline on the part of some, of whom we hoped better things. But the spirit of inquiry among the people is on the increase; books are in much greater demand; some in high places are, we hope, sincere seekers after the truth.

The letter proceeds to mention the seminaries as not now receiving those special influences of the Spirit which are so desirable, so absolutely necessary in order that these schools may accomplish the purpose for which they have been instituted. Mention is also made of a shrinking from missionary work on the part of some young men who have enjoyed the advantages of the seminary, "which reminds of some young men in theological seminaries in New England, who are unwilling to leave the homes of their fathers for service in a distant field." Of the boarding-school for girls, it is stated that not more than five of the twenty-three present members are members of the church.

But we are now enjoying a little ray of light. Last week Friday, we observed our accustomed day of fasting and prayer at the commencement of a term, for the presence of the Spirit. It was a day of uncommon stillness, and much prayer was offered; some tears were shed over past unfaithfulness, and some we hope, who before were thoughtful, have begun to think more deeply and sincerely on divine things. We are glad to see that this serious thoughtfulness remains. As an evidence of it, I might instance the fact that several times a day many of the pupils retire for prayer, and during the times of recess their rooms are vocal with prayer. We have hope that some few of the larger girls have been led by the Spirit to take a decided stand on the side of Christ. All the girls love the Bible. It is our great book of study in the week as well as on the Sabbath.

Cases and Facts of Interest.

Some of the persons and facts here referred to, it will be seen, are the same that are also spoken of in Mr. Wood's letter, which follows.

Our congregations are good. The one in Pera is larger than it was a few months ago, and very many strangers attend. The first Sabbath of this month was the regular communion season. The house was crowded to overflowing. Many came out of curiosity; but facts are coming to our knowledge which show that they do not always hear in vain.

Not long since we heard that there was a young man in one of the factories below the city, who was a reader of the gospel and much persecuted by his father. We find that there are three active, intelligent young men, enlightened, and apparently earnest seekers after truth, and regular attendants on the preaching, either at Pera, or the chapel in the city. These men have a good reputation among their associates. Every one sees a difference between them and others, who, as soon as work is over, enter into all sorts of vain amusements at the coffee-shops or elsewhere. But these young men retire to some convenient place to read the Bible and other good books, and to pray.

The father of the first one who was enlightened is very bitterly opposed to his son's being a Protestant, and has even threatened to kill him if he does not stop reading evangelical books. He once seized all his books and burned them; but the young man procured others and keeps them at the house of a friend, whither he repairs to read and pray. These men were led by curiosity to enter the chapel, and they heard words by which they can be saved, and be the means of saving others. The father likes to hear the Bible read, but only in the ancient language. Yet, as he cannot understand that, he must have it translated into the modern language, and, as it is translated, he sees that it is evangelical, the very doctrine of the Protestants, and he bursts into a passion and says, "You cannot translate any thing from the Bible without making it Protestant." Still he wishes to hear, and to find a Bible that is not Protestant. There is hope that the Spirit will show him the living way, and give the young man (his son) the desire of his heart.

This father is but a specimen of thousands, that have a desire for truth, but from a fear of the Protestant name, fear to seek where truth can only be found, in the Bible, in the language the common people can understand. The day is drawing nigh when multitudes will break aloof from the shackles of a dead formalism, and will seek for light from God's word, or will plunge into infidelity. The latter may God in his mercy avert. The old church is now ready to do almost any thing to keep its members from straying away from the fold. Fasts may be neglected, the confessional deserted, very sound and evangelical doc-

trine can be preached, and errors spoken against, and those that do these things be unmolested, provided they say nothing about separation from the church. There is great fear of stringent measures to preserve the forms of the doctrine, on the part of the more enlightened of the old church, lest a great multitude fall away from them. There is a field whitening for the harvest in this land, yea, white already. Oh that the Spirit were poured out from on high, that the harvest might be reaped.

LETTER FROM MR. WOOD, MAY 11, 1850.

THE following extracts from Mr. Wood's letter, most of which is of a more private character, will be of interest to the public, as pointing, like the preceding letter, to some of the indications that the influence of truth is spreading still; and that there is constantly increasing ground for hope that it is to work, ere long, a most extensive and most happy change, not among Armenians only, but also among other classes of the people in all the region of our missionary operations in Western Asia.

The last Sabbath was a communion season with the church. The chapel was well filled and the occasion one of interest. The sermon previous was delivered by Mr. Muggerdich, pastor of the church in Trebizond, now on a visit to this city, and was listened to with satisfaction and profit. Owing to a special reason, no new member was received as had been expected; but four stand propounded for admission at the next communion. One of these is a married woman, and three are young men. One of the latter was, for a season, connected with our seminary, and another is now a member of it. The last mentioned is a young man of rather uncommon fondness for the study of the natural sciences and proficiency in them, particularly in chemistry. His general character and attainments are such that we hope much from him. Among the recent accessions to the Pera congregation, are three young men who appear to be truly under the teachings of the Holy Spirit. They are workmen in a cotton factory on the Marmora, below the city, a distance of at least seven miles, but come very regularly all that distance to hear the word of salvation preached. Their employers and acquaintances speak in the highest terms of their character, and express not a little astonishment at the contrast between their sober, upright and religious conduct, and the dissipation and wickedness of the other workmen in the same establishment. They have had to encounter considerable opposition, but have not been moved by it. The father of one of them often invites his son to read to him the Scriptures, but if the latter advances any comment or exposition, the father angrily denounces his Protestantism and refuses to hear it. The son, therefore, is obliged to content himself with merely reading the text, which he does with the prayer and hope that the simple words of Scripture may prove to his father, as they have to thousands of others, the "sword of the Spirit," that slays in order to make alive.

Some reference to the circumstances and to the ecclesiastic alluded to below, will be found in a letter from Mr. Wood in the Herald for June last, page 210.

The general movement in favor of a more enlarged religious liberty and diffusion of evangelical views, continues to advance. The ecclesiastic, to whom in a former letter I referred, maintains his ground, and is exerting a more decided influence for good. Through his instrumentality, in addition to the one hundred and thirty-two dollars previously obtained from other sources, for the translation of a work by some one of our number, to check the inroads of infidelity, the wife of one of the most wealthy and influential bankers has given twenty-five dollars for the translation of Flavel on Keeping the Heart; on which one of our theological students is now engaged. We have it on the most reliable authority, that the Patriarch recently desired to issue anathemas against the Protestant seceders in Aintab, and many in Adana, who were becoming Catholics, but the national council refused to allow him to do it. An intimation of the Catholic schism in Adana was privately given to us from a quarter which we are not at liberty to indicate; accompanied with a request that we would at once send either a missionary or a native agent there, to do what we could to give the movement a Protestant direction. Mr. Johnston, who is about to visit Kaisareah, will take that place on his route, and see what opening there may be for labors in that region.

After alluding to the cheering intelligence received from Diarbekir, Mr. Wood says:

One of our theological students, a native of that region, is in a few weeks to

go on and be stationed as a colporteur evangelist, and we hope ultimately as the pastor of an evangelical church in that important city. The leaven of truth is at work in the mighty mass of error that overspreads these lands; it will work until the whole is leavened.

LETTER FROM MR. HAMLIN, MAY 7, 1850.

At the commencement of his letter Mr. Hamlin speaks of some religious interest, which, though not very open in its manifestation, "continues to exist and to give promise of permanence," and refers to indications that there is sufficient correctness of belief to lead some of those whose wealth is largely involved to prepare for possible contingencies. "The leaven," he says, "is evidently penetrating deeper and deeper into the mass, and we shall be continually witnessing new developments of its power."

Examination of the Seminary.

The spring examination of our seminary took place on the 4th instant. The theological class was examined in intellectual and moral philosophy, ecclesiastical history, Christian doctrines, biblical antiquities, &c. In these departments of study they exhibited a good degree of preparation for their work; and we trust in the guidance and blessing of their Master to make them useful laborers in his vineyard. One of them, from the vicinity of Diarbekir, is about returning to labor in that region, where the field is white for the harvest. Another returns to Nicomedia, his future course uncertain; but, for the present, he will be a valued helper to the pastor there. A third is now engaged in translating Flavel on Keeping the Heart, at the instance and expense of a wealthy Armenian lady; but we hope to see him, ere long, preaching Christ to his countrymen, with the voice as well as the pen.

The other classes of the seminary were examined in the ancient Armenian language and literature, in English, in the various branches of mathematics, in intellectual and moral philosophy and chemistry. The class in chemistry performed some interesting experiments showing the application of chemistry to the useful arts. The processes of silvering and gilding by galvanism, were exhibited with very beautiful results, some of them being, so far as I know, peculiar to our laboratory. An English gentleman and lady present, (Mr. and Mrs. Hague, of London,) expressed a lively interest in the examination, and left a donation of forty-two dollars to the laboratory and workshop, and eighty-four dollars to other missionary purposes. Mr. Hague also gave us some chemical apparatus, of which we were in need. He is himself an able chemist and one of the most distinguished of English engineers, and was selected by the present Grand Vizier, while in England, to superintend the public works of this government. By his kind assistance and direction, I have built a small furnace for casting iron, as a very useful addition to our manual labor department, and also an assaying furnace.

Beirut.

REPORT OF THE NATIVE CHURCH.

The following is the report of the native church which was presented at the annual meeting of the Syrian mission, in April last. An interesting account of the formation of this church, and of the movements which led to its formation, was published in the Herald for August, 1848, and readers may be glad to see this report of its present state.

Number, Residence and Employment of Members.

When this church was organized, in March, 1848, the number of members composing it was nineteen, of whom fifteen were males, and four females. Since the organization, eight members have been added by profession of their faith, namely, six males and two females. The whole number now in communion is twenty-seven, of whom twenty-one are males and six females. Of these persons, ten were originally of the Greek church; four were papal Greeks, four Maronites, five Armenians, three Druzes, and one a Jacobite Syrian. Sixteen of the members of the church reside at present in Beirût, three in Abeih, three in Hasbeiya, one in Tripoli, one in Aitath, one in Kefr Sheema, one in Aramôn, and one in Jaffa.

Of the male members of the church, twelve are in the employment of the mission. Their employments are as follows. Two, under the general designation of "native helpers," are employed, as much as may be, in itinerating evangelical labors. Four are teachers of schools; one is employed as an assistant in translating the Scriptures; one as tutor in the seminary at Abeih; one as

steward for the seminary; one as a journeyman printer; and one as colporteur at Jaffa and Jerusalem. Eight of the male members are not employed by the mission.

Of the female members of the church, four reside in the families of missionaries, by whom they have been educated, and are usefully employed, without salaries, as assistants in the work of female education. Of the whole number, therefore, of the members of the native church, male and female, less than one-half are in the employment and pay of the mission.

Spiritual State.

In regard to the spiritual condition of the church, while there are, on the one hand, some things to deplore; such as the want of more spirituality, zeal and love; there are, on the other, many things calling for devout thankfulness, and tending to encourage our hopes. The members of the church generally, have shown a becoming interest in the means of grace and all the ordinances of the gospel. With few exceptions, they are ready to improve their opportunities for reading and hearing divine truth, and appear to be growing in Christian knowledge, and to lead a consistent life, such as tends to prove their sincerity and to honor the gospel. They are, in the providence of God, widely dispersed through the country; and most of them, it is hoped, exert a salutary influence in the places where they reside.

General Readiness to Labor and to Give.

Most of our native brethren have manifested a growing interest in the prosperity of Christ's kingdom, and a growing willingness to aid in the great work of the gospel, both by personal efforts in teaching and preaching, and also, according to their ability, by pecuniary contributions. Regular collections are made at the monthly concert, for evangelical purposes; and although the amount thus raised is not large, yet considering the poverty of most of our people, and the fact that they have not long been accustomed to give money for such purposes, the collections are highly encouraging. More than seven hundred piasters have been collected at our monthly concerts during the past year, and more than two thousand piasters contributed, from all sources, to the funds of the native church; a considerable part of which has been expended in evangelical labors, performed by the native brethren themselves in Hasbeiya and elsewhere. Some few of the members have shown a spirit of liberality that is uncommon. One of them, who works for his own livelihood in the capacity of a servant, has determined to support a pious Nestorian youth in the seminary at Oroomiah, while pursuing his studies preparatory to preaching the gospel. Another, who is very diligently employed in the instruction of youth, privately placed in the hands of a member of the mission the wages he had received for two entire months, to be used for the furtherance of the gospel in this land.

Finally, there is encouragement, as there is abundant need, to pray for the outpouring of the Spirit of God upon this little church. This alone will render effectual the means employed to build it up, and make its members what they ought to be—shining lights in the midst of a dark, crooked, perverse, and perishing generation.

LETTER FROM MR. WHITING, MAY 4, 1850.

This communication from Mr. Whiting was sent in connection with the foregoing report of the church.

Communion Season.

At our communion season on the first Sabbath in April, one person was added to the church. This individual was one of the native girls, the oldest in my family. It was a season, you will believe, of deep interest to us especially, as she has lived with us for about fourteen years, and been regarded and trained much as if she were our own child. This communion season was rendered more than usually interesting also, by the presence of the brethren from abroad. Those from Hasbeiya and Jaffa, as well as all those who reside in the villages nearer, were with us, with the exception of Asaad el-Maalûf of Aramôn, who was prevented from attending by the sickness and death of a child.

Reports from Hasbeiya and Jaffa.

The brethren from Hasbeiya tell us that there is less interest manifested by our Protestant friends there in the things of religion, than has appeared heretofore. They think, however, the light is slowly spreading among others, who have not yet declared themselves Protestants.—

They were much encouraged lately, by finding one man in a neighboring village, a Maronite, of whose interest in the subject they had known nothing, very much in earnest in studying the Bible and such other of our books as he could get, and already much enlightened.

Our young Armenian brother from Jaffa, reports that there is a small company of inquirers at that place, who meet together for social prayer, reading the Scriptures and spiritual conversation, on the Sabbath. He says they often appear serious, but do not appear to be converted men. This young man has had good success in disposing of books and tracts in Arabic, Armenian, and Turkish, both at Jaffa and Jerusalem.

Interesting Case at Beirût.

Our congregations at Beirût during the past season have been full and interesting. Sometimes it has seemed as though the word preached was taking hold of the conscience and the heart. One young man of much intelligence, and occupying an influential position in society, who has long been a Protestant in his views, though not a member of our congregation, in the early part of the past winter openly separated from his church (the Maronite) and became a regular attendant at our services. He has brought upon himself great reproach by this step, and the displeasure of all the ecclesiastics. But he has borne all with great meekness and patience, and has shown, at the same time, a zeal and earnestness in seeking to enlighten and benefit others, that is highly gratifying. He has not seen his way clear to unite with our church, but is regarded by those of our native brethren who are most intimate with him, as a truly converted man. This case we regard as one of the most interesting that has occurred among us. The connections and weight of character of this individual, together with his singular modesty and Christian zeal, are such as to encourage the hope that the Lord is preparing him for extensive usefulness. There are several other interesting young men in Beirût and the vicinity, who are much enlightened and thoroughly Protestant in sentiment, often attentive hearers of the word preached, but who as yet give no evidence of true conversion. How desirable that the Spirit of the Lord should be poured out with power among us!

REPORT OF SCHOOLS.

Common Schools.

The primary schools under the care of the station at Beirût are two, one near the mission premises and one at Kefr Shîma. The latter has averaged about forty scholars. Its teacher is a member of the evangelical church, and is quite zealous in his vocation. Two lads who learned elementary branches there, entered the seminary at Abeih last autumn; and three girls who have been taught to read and write there, have been proposed as candidates for admission to the female boarding-school at Beirût. The school near the mission-house has averaged about thirty pupils, and its teacher is a member of the evangelical church. A day-school for girls has been taught by some of the girls in Mr. Whiting's family since his removal to Beirût in the autumn, and has numbered some twenty pupils, all gathered from the vicinity of Mr. Whiting's house. Their parents have made earnest and repeated request that the school be continued, and we only need one of Mrs. Whiting's well-trained pupils, to continue in the position they have occupied so auspiciously, in order to ensure a large girls' school in Beirût.

Boarding-School for Girls.

The pupils in the family of Dr. De Forest now number thirteen, including the two elder girls, who have assisted in the instruction of the rest. The first class, of five pupils, have studied, during the year, a small geography, an elementary treatise on Arabic grammar, arithmetic to the end of vulgar fractions, history of Asia, Africa and some portions of Europe, English reading and spelling with translation, and Arabic chirography and composition. They have also finished the Assembly's Catechism with proof texts, and have commenced the Catechism of Scripture History, published by the American Sunday School Union.

The second class, of two pupils, have studied English reading, spelling and translating; Arabic reading, spelling, defining and writing, and have commenced Parley's geography, and arithmetic. They have had daily lessons in the Assembly's Catechism, with proof texts. In the autumn, four new pupils were received, one of whom is a Hasbeiya Protestant, and three are papal Greeks. Of these three, one is from Beirût, one from

near Bhamdûn, and one from Deir el Kemr, on Lebanon. Two of them have brothers in the Abeih seminary. Two of them could read imperfectly when they entered the school, and two did not know their alphabet. All the pupils are instructed in needle-work, and the first class cut and make their own dresses. They have the entire care of their own rooms, and on Saturday, of each week, they make the bread and cook the Sunday dinner for the school. The pupils continue to meet weekly as a sewing society, and the proceeds of their needles during the year amounted to more than thirty dollars. One half of this has been sent to Aintab, and has been devoted to the education of adult females there, and one half has been given to the native evangelical church in Syria.

The deportment of the pupils has been very good in the main. Some of them have been quite serious at times, but none, except the two elder, give us reason to hope that they have been born again. The school suffers from the absence of the Holy Spirit, in common with the whole field. The showers of grace which refresh those engaged in like labors elsewhere have not fallen upon us. We see the greenness of other fields, we hear the shoutings of their harvesters as they bind their sheaves, and we join in their thanksgivings. We too labor in hope (without it we could not labor) that the seed we sow, in a like soil, may yet bring forth fruit to fill the garners of the Lord.

The report closes with an earnest request that a teacher may be sent from the United States to take charge of this school, or of a boarding-school to take the place of this. To a considerable extent the instruction is now given by two of the older girls themselves, who have lived in the family of Dr. De Forest for several years, and are both members of the church. Their assistance is spoken of as valuable and efficient; but to make a flourishing school, a principal is needed from America, as it is impossible for either Mrs. or Dr. De Forest, in connection with all their other cares and labors, to devote very much time to teaching. The Prudential Committee are ready to send a teacher for this situation as soon as a suitable person can be obtained.

Abeih.

REPORT OF THE STATION FOR 1849.

The report first makes grateful mention of the goodness of God in sparing the lives of the missionaries, and of the members of their families, with one exception, during another year. Dr. and Mrs. Van Dyck had been severely afflicted in the death of their only daughter, eighteen months old. This is mentioned as the first death in the mission families since the commencement of the station, six years ago. Among the mercies of the year mention is also made of the return of Mr. Calhoun.

The report, it will be seen, does not present so encouraging a view of the field at and around Abeih, or of the results of the past year's efforts, as it would be gratifying to see. But many difficult fields must be subdued, and many months and years of apparently almost fruitless labor must doubtless be performed, before the missionary work of the church will be all accomplished, and the world be brought under the influence of the truth. And how many are the pastors at home who see quite as little apparent good resulting from their labors as is seen by any of the missionaries abroad.

Arabic Preaching.

The Sabbath services in the chapel have been continued in the same manner as last year, and with about the same average attendance. There was indeed a considerable increase in our congregations during the summer; but this increase came chiefly from the families of our Beirût friends, several of which spent the warm season in our village. Of the inhabitants of Abeih itself very few attend our meetings. Our hearers are mainly students of the seminary and members of our own families, or persons in some way employed by us. The people of the village are civil and sociable, and even obliging enough as it regards all ordinary intercourse with us, and in all business transactions; but in regard to religious matters they keep quite aloof. There seems to be, in the village, a strong feeling against us as religious innovators; so that if any one attends our religious services, or is known to favor our views, he is a marked man. He subjects himself and his family to a degree of reproach that is sometimes harder for proud worldly men to bear than direct persecution. It seems to be the settled policy of the priests and leading men, of all the religious sects, to create and foster, by all possible means, an anti-protestant public sentiment; avoiding open opposition, treating us with all outward civility and respect, but secretly endeavoring to prejudice the minds of the people against us and our religion.

Nor is this policy confined to Abeih.

Something of the same is apparent in Beirût, in Hasbeiya, in Damascus, in all places, in short, where persecution and violence cannot be resorted to. This state of things would seem to indicate, as our true policy, the utmost vigilance and faithfulness in laboring, in season and out of season, for the conversion of individuals. It is clear that, if we are to do much for the salvation of this generation, we must do it, mainly, not by gathering large congregations, but by earnestly carrying the gospel home to the houses, the shops, the fields and the hearts of individual men. This we are trying to do, though with far less zeal and faith, we confess, than the urgency of the case demands.

During the summer months, an Arabic service on Sabbath morning was kept up in Aitath, conducted chiefly by Mr. Van Dyck and the native brethren.

The monthly concert has been regularly observed, and a collection made in connection with it, for the purpose of assisting in the work of the gospel in this land, by means of colporteurs. The amount collected, though not large, is sufficient to show that those who have learned to appreciate the gospel themselves, are ready to assist in imparting it to others.

English Services.

At Aitath, where the families of Messrs. Thomson and Van Dyck, together with several other families, were spending the summer months, regular English preaching was kept up during the summer, the service being held in the afternoon of the Sabbath, while the Arabic service was held at the same place in the morning. At Abeih, the Bible class exercise on the afternoon of the Sabbath has been continued, and the number of persons attending it was trebled during the four or five months that our friends from Beirût were with us. This is an exercise for all the mission circle, including adults and children; and one which all have found interesting and profitable. Our Thursday evening prayer-meetings also have been continued as usual, with augmented numbers and interest. Occasionally the interest of these English services has been increased by the presence of visitors, American and English; and sometimes there has been a marked solemnity and attention to the truth, seeming to indicate the presence of the divine Spirit, and his secret influence upon the heart.

Schools.

At the beginning of the year five schools were in operation, the teachers in all except one being members of the church, and, to a good degree, zealous and faithful in their work. But the schools have not flourished as in former years. The report says, "We are inclined to attribute this, in great measure, to the same cause as has been already referred to as preventing the people from attending our religious services, viz. the jealousy of the priests, and their increased efforts to prejudice the people against us, and to keep them as much as possible from the reach of our influence." At Aramôn, one of the Greek priests having declared himself a Protestant, a desperate effort was made to break up the school. Nearly all the parents were induced to take their children away, and the school was suspended for several months. It was, however, recommenced in the autumn, the excitement having in great measure passed away. The Abieh school, partly from the same cause which operated so effectually at Aramôn, was in a languishing state for some months, but had revived. The school at Bhamdûn is continued, but the one at Bedghan, above Bhamdûn, has been discontinued and the teacher employed in a school at Beirût. The girls' school, taught by two of the girls in Mr. Whiting's family, was kept up till autumn, when Mr. Whiting removed to Beirût for the winter.

Itinerary Preaching.

The native laborer, who has for so many years been employed as a colporteur, has continued his labors this year, but with various interruptions. The teacher of the school at Aramôn also, while his school was suspended, made several tours as a colporteur, in various directions. We have ourselves, in the course of the year, repeatedly visited Hasbeiya, and Damascus; and one of us spent some weeks at Tripoli. But probably less has been accomplished this year, in this department, than was done during the preceding year.

Hasbeiya.

The report next speaks of evangelical labors at Hasbeiya, giving a much fuller account of the state of things there than was given in the report of the Beirût station. These labors are not exclusively under the direction of any one station of the mission.

In furnishing the means of instruction to the little Protestant community at Hasbeiya, the mission has been under the necessity of relying chiefly upon the native helpers. Nor have we found it

practicable to station any one of our native brethren there permanently; but several of them have been sent in rotation, as the best substitute we could furnish for permanent pastoral instruction. Messrs. Thomson and De Forest made a brief visit to Hasbeiya in the spring, some account of which has already been given; and subsequently Mr. Whiting and Mr. Van Dyck spent each a short season there, in company with a native assistant.

For the most part, the Protestants have been unmolested in the enjoyment of their civil and religious rights. At one time, indeed, there was an outburst of rage and abuse against them on the part of the Emir, owing to an appeal made to the Pasha by one or two of the leading Protestants, for the purpose of bringing to an issue several lawsuits, long pending between them and some of the Greeks. Our friends were much alarmed, and it was feared that the old system of persecution was going to be revived; but after a month or two, the Emir's rage having spent itself mostly in angry curses and empty threats, the claims of our friends were pronounced to be just, and then were arranged by compromise between them and their opponents. Their lenity, when law and justice were on their side, seemed to have a conciliating effect. Since then no serious disturbances have occurred.

Of their attention to spiritual things during the past year we cannot speak as favorably as heretofore. With a few pleasing exceptions, there has been much coldness and indifference among them respecting the great concerns of the soul. One sad case of apostacy occurred last summer; a prominent man of our community having returned to the Greek church. His family also, consisting of a wife and several grown-up children, (who, however, were never considered as Protestants from conviction,) went back with him, as was to have been expected.

It would seem that our friends at Hasbeiya have suffered in their spiritual interests for want of more constant instruction. They have long desired that a missionary might be stationed among them; or, if not a missionary, a competent native teacher. We have not been able to give them either, and it is not very surprising that the fruits of our labors there are no more abundant. The school taught by one of the native brethren at Hasbeiya is flourishing. It numbers forty and upwards, and they are of all sects.

Within the year past, two or three men in Hasbeiya have joined the little company of Protestants. One man from a neighboring village has also cast in his lot with them. Others, of various religious sects, both in Hasbeiya and in some of the villages near, have become enlightened, and are reading and inquiring, although not yet prepared to separate wholly from their churches. The truth seems to be slowly and silently working its way into the minds of men, in that part of the country around Mount Hermon. What seems to be needed now is the pouring out of the Spirit of the Lord, to awaken the conscience and renew the heart. This indeed is what is wanted in all parts of the country, and what would soon produce, among this people, the same precious results that have been witnessed among the Armenians and Nestorians. For this then let prayer be made without ceasing by all who desire to hear good tidings from this land.

The Seminary.

The seminary was opened for pupils in November, 1846, and as our course of study embraces four years, we have not, until the present year, had our complement of classes.

At the date of our last report, early in 1849, there were in the seminary sixteen pupils; viz., four in the first class, five in the second, and seven in the third. The third class was admitted at the commencement of the winter term, November 1st, 1848.

At the commencement of the summer term, May 9th, the pupils were removed to the mission-house, heretofore occupied by Mr. Van Dyck, their former accommodations being altogether inadequate to the demands of such an institution.

During the summer term our faith and patience were severely tried by the bad conduct of several of the pupils, which resulted in the expulsion of three of them. The case was the more trying as one of the expelled had been with us from the beginning, and the other two were members of the second class. Though the blow was a severe one to our little institution, yet we trust our promptness in cutting off the offenders will have a salutary effect on the pupils that remain, and we hope will do something to foster among them a higher tone of moral feeling in reference to some prevailing iniquities. We are happy to say that the pupils thus separated from

us, are not altogether, even now, beyond the influence of the mission.

At the annual examination, in September, the first class was examined in astronomy, trigonometry and mensuration, rhetoric and English. The second class in algebra, geometry, Arabic grammar and prosody. The third class in history, arithmetic, and Arabic grammar, and the whole in the Scriptures and the Assembly's Catechism. Testimonials were awarded to the students according to their standing.

The winter term commenced October 31st, 1849. One of the members of the third class did not return, having been enticed away during the vacation, by his friends in Beirût, and much against the will of his parents. Such is the influence of the hierarchy in these lands, that parents who exhibit any signs of dissatisfaction with it, easily lose control even over their own children. A new class of four was admitted; the first a son of the most influential member of the Protestant community in Hasbeiya; the second a Greek Catholic from Ain Zehalti; the third a Maronite from Kefr Shema; and the fourth of the Greek sect from El Hadet. Two of the third class were put back into the fourth, being too young to proceed in the studies of the second year. The third class was thus reduced to four, and the fourth increased to six. Subsequently a young Druze Emir, of the Baslàn family, was received, who thus far gives better promise of success than any of the Druze pupils whom we have hitherto endeavored to educate.

In addition to the instruction given by the principals, we have had, through the year, the services of Mr. Mekhiel Araman, who was one of the pupils of Mr. Hebard in the former seminary in Beirût. He is, as we think, decidedly pious, and exhibits more of the experimental in religion than most of our native brethren.

Religious Instruction and Influence.

We would that we could speak of the hopeful piety of all our pupils. Oftentimes the thought will press upon us with power, that were we ourselves more mighty in prayer, strong in faith and earnest in effort, the great end would be secured. As it is, we are thankful to be able to say that most of the pupils seem to feel the insufficiency of the systems in which they have been trained to secure the salvation of the soul, and that several of them give serious attention to the word, while a still smaller number, we sometimes hope, have become new creatures in Christ Jesus. We are endeavoring to indoctrinate them all in the truths of the Bible, and we labor in hope. The Assembly's Catechism is studied with Scripture references; and the accuracy of the pupils in committing to memory those noble answers, would not discredit a New England fireside. That catechism, well imbedded in their minds, as fortified by the Scriptures of truth, will, we fondly hope, bring forth fruit to life eternal. We love to teach, in this strange tongue, that form of sound words which constituted so important a part of our own early education; and we cherish the hope that it will one day become, in this land, a family manual of Christian instruction; and that this seminary will largely contribute to bring about so desirable a result.

The accommodations furnished by the building occupied being inadequate to meet the wants of the institution, repairs and improvements are to be made, which, it is supposed, will give sufficient room for some time to come.

Instruction given in Arabic.

We are still of the opinion that the plan of giving all the instruction in the Arabic language, and of teaching the English simply as a branch of knowledge, and that near the end of the course, is the best one. We labor indeed, in this way, under some disadvantages. Especially do we feel the want of suitable text books; to prepare which has constituted a very important part of the labor of Mr. Van Dyck from the commencement of the seminary. And yet we feel that these disadvantages are more than overbalanced by the advantages of the course we pursue. In thus training up our pupils in their own tongue, we preserve in a higher degree their nationality of feeling, and, we hope, encourage, rather than check, their sympathies with their people, and so fit them for more efficient and useful action among them. At the same time we open the treasures of the English language to such of them as acquire it, and thus afford them all the necessary means for perfecting their own education and enlightening others.

Importance of the Seminary.

Our views of the importance of this seminary acquire strength as years pass on. It is, we suppose, the only institution in Syria where the true principles of science are taught. At the same time we desire never to lose sight of

the fact that it was established with express reference to the training up of preachers of the everlasting gospel and teachers of the rising generation. We feel the danger even here, in this, to most minds, consecrated land, of merging too much the religious in the literary and scientific. We desire and seek grace to make this seminary more and more a religious institution, and to teach the sciences as entirely subordinate and subservient to Christianity.

Tripoli.

ANNUAL REPORT OF THE STATION, APRIL, 1850.

When this report was written, the senior missionary at the station had just completed his second year of missionary labor, and neither of the brethren had become sufficiently familiar with the Arabic language to commence any public exercise in Arabic until December last. "At that time," they say, "a Bible class was organized, which has been kept up since. It is assembled Sabbath afternoons, and is attended by numbers sufficient to convince us that we labor not without ground for hope. We propose, before long, to add to this initial effort a preaching exercise." Instruction has been given to a few lads, in English; and something has been done in the way of distributing books. The people, however, are spoken of as not a reading people, and but few books can be sold; some are given away when there seems to be sufficient reason for giving. But, the report says:

The mode in which we have been able to accomplish most has been by our intercourse with the people. They have learned that the word of God is that which we regard as the only guide in matters of faith, and, if we do not err, those who have been most with us are convinced that the Bible is the source whence the doctrines of our religion are drawn. We are glad to see thus much which looks like progress.

Settlement of the Difficulties at Ehden.

An account of the expulsion of Messrs. Wilson and Foote from Ehden, referred to below, was published in the Herald for November, 1849, page 397. It is gratifying to learn that the matter has been settled in a way which gives ground for hope that such difficulties will not occur hereafter. The prompt action, in the case, of the English Consul at Beirût and of the British government, adds another to the many instances in which American missionaries have been brought under great obligations to that government. The action of the American ambassador at Constantinople should also be mentioned with praise.

The controversy which sprang up last summer between the people of Ehden and ourselves, relative to our expulsion from that village, continued on our hands more than six months, and imposed upon us considerable extra labor. It was eventually disposed of by the payment, on their part, of about seventy dollars, and by the Governor of the mountains furnishing us with an official guaranty, in writing, for our protection in any part of the mountains where we shall be able to hire houses. The settlement of the difficulty was brought to an end by the English Consul at Beirût, to whose government the mountains are greatly indebted for the immunities which they enjoy. Without our knowledge, he laid the facts connected with our expulsion before the British government, and Lord Palmerston promptly administered a severe rebuke to the Patriarch and Emir, for what they had done, or allowed to be done. This decided course doubtless contributed largely to the adjustment of the case which has been secured. The older brethren of the mission, from the first, were much interested in the controversy, and rendered us very important aid. Our Ambassador at Constantinople did his duty as the representative of the United States, in procuring for us strong vizierial letters to the Pasha of this district. We trust that something has been gained for the cause of truth and religious liberty; time will determine how much.

Concluding Remarks.

Of the present state of our field, and our hopes relating to it, we will only say, that we are among a people who are strangers to God and far from righteousness. They are generally satisfied with their spiritual state. The pride of sect is strong, and custom and fashion here, as well as elsewhere, are opposed to the gospel. Yet we have hope, strong hope, in God. Our cause is his cause. His word, attended by his Spirit, can bring up this people from their darkness and superstition, and make them the sons and daughters of the Lord Almighty. Our purpose is, to cast in the good seed of the word as we shall be able; and our hope is, that the Lord will bless the springing thereof.

Aintab.

JOURNAL OF MR. SCHNEIDER.

In a line accompanying the following extracts from his journal, after mentioning his expected absence from Aintab for a time, on a tour to Orfa and Diarbekir, Mr. Schneider says, "Every thing looks promising and cheering in our work. We have all occasion to cherish hope and abound in prayer. In fact the pleasure of laboring here is so great, that to be absent on this tour is a positive self-denial to me, though I am fond of making such excursions. I cannot describe to you the great delight I experience in preaching to this people. It is the greatest privilege I have ever enjoyed, and I never expect to have more blessed work." The journal will be found to exhibit something of the reason for his great satisfaction in his work.

An Interesting Sabbath.

January 14, 1850. Yesterday we had a very interesting Sabbath. In the morning the subject to the females was, "He that sinneth against me wrongeth his own soul: all they that hate me love death." I observed that one of them, whom I have not known to be particularly interested in divine things, wept during most of the services. As one truth after another was presented, the fountain of her tears would be opened afresh and begin to flow. Several others were also much affected. In the afternoon the same subject was addressed to the males. The house was crowded, and among them I noticed many new faces. But not so much the number present as their great interest in the subject, and the depth of their emotions, was peculiarly cheering. A large proportion of them were either in tears or showed other unequivocal marks of a heart impressed by the truth. One of them, a man of about forty years of age, at one time covered his face with his hands and sobbed out aloud. Another one, with whom religion has been a work more of intellect than of the heart, and whom I have never seen affected, appeared to be deeply moved. During the closing prayer, there seemed to be a general moving of hearts over the whole house. On our way home, one of our church members told me that the son of one of the two principal Armenians in the place, who, though favorably inclined towards the truth, had never before to-day attended any of our services, sat by his side and wept very profusely. His father, an opposer, suspecting where he was, sent several children for him. They came to the door and called him, and he arose and went with them. We trust, however, that the arrows of truth have so pierced his heart, that neither his father, nor any degree of opposition, can ever destroy his interest in it. We expect to hear from him again. May the solemn impressions of this day be rendered saving to all who were the subjects of them.

Marash.

29. We have just received intelligence from the native brother whom we recently sent to Marash. As yet no effort has been made to expel him. Within the last week he had found much access to the people. Both at the house where he lodges and at other houses, men collect together and ask him to preach to them the gospel. According to his ability, he unfolds to them the truths of God's word, and prays with them. They are very much interested in, and pleased with, what they hear, and request that one of us missionaries will come and preach to them. One of them even offered one of the rooms in his house for this purpose. Our brother is evidently much encouraged by what he sees and hears. When circumstances allow, one of us may go and spend a few weeks in the place.

Feb. 4. The subject of the sermon yesterday, to the males in the morning and to the females in the afternoon, was human depravity. After it had been fully illustrated, and when the necessity of repentance and the new birth were insisted on as an indispensable preparation for heaven, the eyes of several of the men were suffused in tears. Among these were two or more of those who have recently joined our congregation. One of these is a person who, though a sincere lover of the truth, very seldom manifests visible emotion. Hence it was an interesting spectacle to see him wipe away the big tears starting from his eyes, indicating, as it did, how deeply his heart must have been impressed by the truth. The females also manifested much interest in the subject. Among those who appeared particularly impressed was one whom I have never seen exhibit marks of deep feeling. These visible effects of the truth make it the most delightful work to preach it to this people. No one, who has not experienced the pleasure, can form an adequate conception of it. I never expect to enjoy any purer gratification, on earth, than that of preach-

ing Christ and him crucified to such an audience.

Another Laborer for Marash.

13. The favorable intelligence which came from Marash, had such an animating effect upon one of our native brethren, that he came and proposed to go thither himself. The proposition was altogether spontaneous on his part. As he felt such a desire to go, and as his presence and help would be strengthening to the brother already there, we assented to his going, and he was soon on his way. The genuineness of his zeal was, however, thoroughly tested on the way, for he was overtaken by a most violent snow-storm, in which he suffered much. Some ten or more individuals in that region perished from the snow and cold. A gracious Providence having carried him safely to his destination, he sends us back a cheering account of the state of things there. Very many incidents of a promising character had occurred, but far too many to notice even a tithe of them. The next day after his arrival, he was visited in his room, he states, by about sixty individuals. In the evening, he and his fellow laborer have discussions with various individuals, among whom are priests. Two of these latter are men of intelligence and information, and professed a desire to have the gospel preached in the church, and the pictures and other unscriptural things removed from it. On two evenings, they were in the house of one of the principal Armenians, and had much conversation with him. They were gratified by what they saw and heard during these interviews, and he was much interested in what he learned from them, and even grateful for the visit. A deacon, and two other families, have taken such a decided stand in favor of the truth, and advocate it so publicly, that they are called Protestants in the streets by the people. Among those who called upon them were five individuals who appeared serious-minded and conscientious, and even put the inquiry, how they must be saved. From the tenor of their letters, it is evident that a great degree of attention to gospel truth has been awakened among that population. A proposition had even been made, by some of the Armenians, that a public discussion be held, the three Vartabeds and the twenty-eight priests of the place, with a few of their most learned men, forming one party, and our two brethren the other. As the measure was suggested by the Armenians, and even urged with some earnestness, our brethren did not hesitate to accept the challenge, well aware, that though a mere fraction compared with those who were to confront them, with the Bible and truth on their side they had nothing to fear.

The Armenians, however, feared to venture the discussion. An Armenian from Aintab assured them that one of these Protestants would put to silence all their Vartabeds and priests and learned men together, as such had been the result of similar discussions at Aintab. Other measures were resorted to to check the progress of the truth, and, in some way, a decision was procured from the Turkish Council, in the absence of the Pasha of the place, that these two brethren should leave the place. They were not, however, immediately ordered away, but after a few days' delay, having consulted two influential Turks, they thought it best to leave.

We are, however, much cheered by the result of their labors. A deep impression has been made. The confidence of many in their former errors has been shaken. About one hundred are said to be more or less in an inquiring state of mind. Four or five individuals have advanced so far as to be on the point of dissolving all connection with the old church. One of these is the deacon above referred to, and from the account of our brethren, it is not improbable that he may be a renewed man. He lodged them in his house during the whole of their sojourn there, where they had daily reading of the Scriptures and prayer, and he manifested a sincere and lively interest in the truth. He formerly acted as deacon in the church, and hoped to become a Vartabed ultimately; but since he has become enlightened by the gospel, he has withdrawn from these services. He is a man of property and intelligence, and of such an excellent character as to have secured the respect of all, not only Armenians, but even Turks. We cannot but hope that a work of grace has been begun in his heart; and that, in the good providence of God, he will prove the nucleus of a reformation there. The leaven has been deposited, and is beginning to ferment, and we have a strong persuasion that among so large a population of Armenians, who in the honesty and simplicity of their natural character very much resemble the inhabitants of this city, the gospel is destined, amidst opposition, of course, to gain many triumphs. In a short time we shall send another man thither.

18. We had good audiences yesterday, both male and female. Many of them manifested much tenderness. Among the females many were in tears, as they were urged to make their salvation their first and great business. Nothing touches the hearts of this people more readily, or effectually, than Christ and him crucified; and hence it is most delightful work to hold him up before them in some of the many relations he bears to us as our only hope and Redeemer.

Events at Kaisareah.

22. Another letter has just arrived from our native brother at Kaisareah. He states, that since the date of his last communication, many indications of the spread of the truth had appeared, and that, some days, so large a number came to them with inquiries that they had hardly time to take their meals. The priesthood, however, seeing the interest which had been awakened, became alarmed, and publicly interdicted their people, in the church, from visiting these men. But the prohibition seemed not to be much regarded, for many still continued to come to them with their inquiries. They themselves had also been insulted in the streets, but no violent persecution had been attempted, not because the disposition was wanting, but through fear of the English Consul resident there. His friendly feelings would prompt him to call persecutors to an account, and this restrains them. The number of those who are convinced of the truth and secretly friendly to it, is great, and they are very desirous that a missionary should come among them. The prospect now is, that in such an event they would openly declare themselves the friends and advocates of the gospel. The night of darkness is passing away, and the approach of coming day is announced by the first rays of light, which have already illuminated the tops of the mountains. In view of such a promising state of things, our brother asks for our earnest prayers; and we would ask all the churches to unite with us in these supplications, for we have a strong persuasion that the commencement of an important work has there been made, which needs only the application of the necessary means to bring it to completion.

An Important Accession.

25. An event has just occurred which has occasioned much joy and hope in our Protestant community. It is the accession to their number of one of the principal men among the Armenians. For some years he was, as it were, their first man, through whom the business of the nation with the Turkish authorities was transacted, and the Turks of influence have a high respect for him. Latterly, however, this post has been given to others. He has long been convinced of the truth, and in fact, is one of those who, several years ago, sent a formal request for a missionary. The intelligence of his public transition to Protestantism was instantly spread over the city, and has awakened no small degree of attention; and what is remarkable is the fact, that the great Turkish Effendis, including the Governor and Kadi (judge) of the city, are all encouraging him to be firm in his new faith. Doubtless they are influenced by some selfish motive; but it will have a strengthening effect upon him, and thus God may overrule their selfishness to his spiritual good. Though his case is in some respects an interesting one, we regard him only as a convert to the truth in sentiment. But he is now brought under the influence of the gospel, as a regular hearer of the preached word, and faith comes by hearing. And influenced by his example, many others will gradually come within the sound of the gospel, and thus a ground of hope for their final repentance and salvation is laid. A few of his friends have already begun to attend our services. It is in this point of view that we regard his case with lively interest.

Effort to procure a place of Worship.

On account of limited accommodations, as will be remembered, the congregation at Aintab was divided some months since This increased labor, perhaps without increasing efficiency, and still the house for the males is usually quite full, and a more convenient and spacious room for religious services is needed. The building referred to below is to be of two stories, the lower one for a dwelling, and the upper for a school-room and chapel. When the second story was commenced, the report was started that they were building a church, and the authorities interfered.

March 7. The straightened accommodations of our Protestant community led them last summer to present a petition to the Turkish Government for permission to build a church, but the request was refused on the ground of a want of precedent. We then commenced the enlargement of our present place of worship. Our Armenian enemies soon per-

suaded the Turkish authorities that we were building a church, and thus the work was stopped. We then represented the case to our brethren in Constantinople, and through the blessing of God on their efforts, a Vizierial letter has been obtained, giving full permission to complete said building. The Pasha of Aleppo, to whom that letter is addressed, has sent a copy of it to the Governor and Council of Aintab, requesting that the object contemplated therein may be carried out. The Governor and his Council being absent just now, we have not yet been able to learn their action upon it; but we can see no reason why they should oppose the measure. The house, when completed, will seat 250 comfortably, and when crowded, 300 may find seats. We would praise the Lord for his gracious interposition, and hope for still greater things. To him is due all the praise. We expect, however, that if he smiles on this work for six months or a year to come, as he has in times past, we shall soon need a more spacious house. Hence we shall feel called upon to persevere in our efforts for a church, hoping that He in whose hands is the king's heart, will yet move him to grant a request so reasonable.

Reasons for Encouragement.

That our hopes of further accessions are warranted, various circumstances, too numerous to be all related, abundantly show. A respectable Armenian lately said to one of our Protestants,—"On my right, in our church, I used to see such and such a man, far more devout than myself; and when I ask where he now is, the reply is, that he has gone to the Protestants. So I was accustomed to see this man and that man at my left, repeating his prayers with more earnestness than myself, and on inquiry I find that they too have gone. The conclusion of my mind is, that the truth *must* be with these men." These reflections and convictions are, doubtless, those of very many others. They must spring up in the mind of every reflecting person, when he considers that a large part of the most intelligent and formerly devout (in their way) Armenians have become Protestants.

A church member informed me to-day, that as he was urging a respectable Armenian to forsake his errors and espouse the truth, this individual informed him that there were twenty-five persons, of whom he is one, who had fully determined to go to the Armenian Vartabed and make a representation to this effect, viz. "How is this? The Bible teaches so and so, but our church teaches and practices thus and thus, directly in opposition to the plain and positive precepts of God's word. Why this contradiction? Either remove these anti-scriptural practices and doctrines from the church, or we are no longer Armenians." They are men of character, and seem now fully determined to forsake all connection with error. That they will all immediately become Protestants, is not, perhaps, probable, but that some of them will ultimately, is altogether likely. But their united resolution is very interesting, as indicating the state of the Armenian mind generally in regard to the errors of their church. There cannot be a doubt that multitudes are in the same condition, having a strong leaning towards gospel truth.

We also find the prejudices of many Armenians, once either opposed to us, or suspicious of us, giving way. Many of the females especially, by the visits made to them by our ladies, have not only softened down, but even become friendly. There is, in fact, a very interesting and promising field open to our partners in this respect, and they are doing a most important work among their Armenian sisters. All the time they can possibly spare can be most usefully employed in this way.

8. Our two native brethren laboring in Orfa, have just informed us of pretty determined opposition recently made to them. As it springs from their increasing influence, and is, in fact, an evidence of the spread of truth, we regard it rather as a ground of encouragement than discouragement. Providence permitting, I hope to start in a few days to visit that city and Diarbekir, when a more exact knowledge of the state of things will be obtained.

A Juvenile Missionary Society.

11. At the commencement of this year, a Juvenile Missionary Society was formed in our community, whose members are under fifteen years of age. Just about one hundred children gave in their names. It is a part of the plan, that every child earn his monthly contribution by his own efforts. When the object of the Society was explained, they very cordially entered into it, and their interest hitherto has been very pleasing. The sums contributed are small, but seem to be given cheerfully. They are assembled once a

month to receive information respecting the heathen world. To-day, the Rev. Mr. Marsh, who is passing a few days with us on his way to Mosul, addressed them, through myself as interpreter, and afterwards I gave them some facts respecting Hindoo idolatry. There were over one hundred children present, and quite a number of adults, both male and female. They were all very much interested, and retired highly gratified with the exercises. We consider the existence of this Society another evidence of the favor of the Lord to this people.

The interest among the adult females in learning to read continues to increase rather than diminish. There are now between seventy and eighty engaged in this pleasing exercise. Even some of the old Armenian females are excited to learn. When the complete stagnation of the female mind in the East is considered, this waking up is certainly remarkable. No power but that of the gospel could have effected it.

LETTER FROM MR. SCHNEIDER, APRIL 3, 1850.

In his journal, as given above, Mr. Schneider mentions, March 8, that it was his intention to start, in a few days, for Orfa and Diarbekir, where circumstances of interest seemed to call for a visit from some one of the missionaries. The letter from which extracts are now published is dated at Diarbekir, and gives a few interesting facts in regard to the state of things in that city. A fuller account will doubtless be received before long; when the Prudential Committee, and the Christian community, will be better able to judge of the call which seems to be coming from that advanced position, in the north part of Mesopotamia, for missionary laborers.

I intended to spend here only some ten or fifteen days; but the Armenian inquirers have urged me so earnestly to tarry, and I have found such a promising and interesting state of things, that I have concluded, Providence permitting, to spend two months. I hope that by that time, the Protestant cause will have acquired an acknowledged character, and that things will have been put into a regular course, and placed on a somewhat firm basis. On the first Sabbath, I had an audience of about thirty-five Armenians and Syrian Christians. They listened with great interest, and several of them even wept. Since then I have taken a house, where I have had many visitors. On one day there were a hundred, on another fifty or sixty, and last Sabbath over a hundred. There was, however, so much confusion from idle spectators and rude boys, that I did no more than make an address at the hour I had intended to preach, and dismissed them. A great part of the day, however, was spent in reading portions of Scripture and expounding them, and in answering inquiries. In the evening there was a select company of nine Syrians, with whom we read and conversed till after eleven o'clock, the whole being concluded with prayer. This was, to me, a very refreshing season, as revealing the existence of a spirit of earnest and serious inquiry, and the commencement of a work of grace, similar to that in other parts of the Turkish dominions. So far as we can judge from present appearances, there is every reason to belive that God has commenced such a work. It is now a year or more since inquiry first commenced; and since that time our books, but especially the Bible, have been diligently read and examined. What interests my mind particularly, is the fact that, in proportion to their respective numbers in this city, there are more inquirers among the Syrians than Armenians.

Persecution Commenced—Favorable Movements.

The Armenian Vartabed and Syrian Patriarch have vigorously commenced persecution. They have violently preached against us and our cause, and have forbidden their people to visit us. Things had reached such a crisis that I felt myself called upon to go to the Pasha. I feared lest, in view of the noise around the house on the Sabbath, I should be accused to him, by our enemies, as a disturber of the peace. He received me politely, and as I found him entirely alone I had a very favorable opportunity to communicate with him. Before I went, fourteen individuals gave me their names to hand to the Pasha as Protestants, if necessary. The results of my interview with him, thus far, have appeared very favorable. He tacitly gave me permission to preach here, these Protestants have been virtually acknowledged by him, and this number of individuals have been fully and publicly committed to Protestantism.

These, in present circumstances, are all very important points. In view of present circumstances, I am decidedly of the opinion that this city should forth-

with be made a regular station of our mission. If it is possible to find the man or men, missionaries should be stationed here; and if they cannot be found, a native evangelist or native pastor should be sent. This is the least that ought to be thought of. Something must be done. The call of Providence is too plain to be neglected.

Mosul.

LETTER FROM MR. MARSH, APRIL 1, 1850.

By the following letter it will be seen that Mr. Marsh, having had a prosperous journey, arrived at Mosul quite as soon as he expected, and is entering upon his labors with much hope and joy; encouraged by what he has already seen of the work of God, and believing that He who has done so much of late, will ere long do yet greater things, in that interesting portion of the world to which he has gone.

By the tender mercies of our Savior, in health and great comfort, with a heart full of unspeakable joy, in the midst of dear Arab brethren, who are enduring persecution for their Master's sake, I am allowed to inform you of my arrival here on Friday morning, March 29th, in twenty-four days from Aleppo, and only sixty-nine days of travel from Boston.

Leaving Aleppo, (March 5th,) two days brought me to Aintab; where, after three days' quarantine, I was set free, to adore a present Holy Spirit, impelling throngs to crowd the courts of the Most High. What a blessed privilege to be on such sacred ground. I feel that Dr. Smith is right in asking for another missionary.

Encouraging Prospects at Diarbekir.

Four days brought brother Schneider and myself to Orfa, where, enjoying a Sabbath blessed by the memory of faithful Abraham, we saw a little leaven at work. But four days more, bringing us to Diarbekir, cheered our hearts with a work so very marked, in its full progress, as firmly to convince me that a missionary is demanded there at once. I think indeed the encouragement as great there as here at Mosul. Brother Schneider will write fully, but I make sure of recording two incidents.

John, an Armenian, who has been to London—who assisted in procuring money and providing my *very excellent* raft, was, when living at Constantinople, hired by persecuting Armenians to strike a watch-maker, who, at the first blow, nobly prayed, "May God bless you." Said John, "I could not strike again! and at night I said to the money, 'Instead of my eating you, you will eat me.'" And now, like Paul, John prays.

Another person, a Protestant at Constantinople, went back and walked no more with them; but now, in after years, in the darkness of a distant city, his penitence seems unfeigned. I saw him weep much as brother Schneider preached to a very attentive audience of thirty adults, and he declares himself one of twelve ready to go to the bastinado or prison or exile for Christ. Truly the seed is not lost.

I was less than four days in floating down through the bold precipices and grand scenery of the Tigris, having thus a most delightfully and unexpectedly romantic trip to Mosul. The sweetest of Christian sympathy, the kindest of Christian counsel, and the cordial prayers and blessing of brethren and sisters at Smyrna, Beirût, Aleppo, Aintab, and from Aintab to Diarbekir, and the outstretched arms of dear brother Ford waiting here to greet me, all leave me no room for trial or care, and assure me that the watchful providence of God follows every step of his unworthy creatures.

Cold and Snow.

The cold of my journey deserves notice. An ocean incessantly chafed with rain squalls, awful wrecks at Beirût and along the Syrian coast, impassable roads delaying me at Scanderoon, and snow lying under the walls of Aintab, not to mention thick falling flakes at Aleppo, and a cold causing eight persons to freeze to death at Smyrna, were only preludes; for since we entered Mesopotamia, not a day has yet passed that I have not seen mountains covered with snow, and for more than three hours of our last day's ride to Diarbekir we had six miles of snow, passing over rugged steeps, away from usual paths, with snow often up to the knees of the horses, and once causing a mule to sink under his burden. We wore two overcoats every day, rarely taking one off in the heat of the day; and this has kept my health at New England tone. I am decidedly inclined (and brother Ford agrees with me) to prefer the spring for this journey, for speed and comfort on the way and health

after arrival. From March to June he river is at its flood, and so the raft is safe from low rocks and plundering Arabs, who wade out in lower water; and the current is swift. The unhealthy months here are in early fall, and the second summer is ordinarily the season of trial. I can praise God for perfect health through all my long journey.

Prospects at Mosul.

Some notice of the opposition to the truth which has arisen at Mosul, is contained in a letter from Mr. Benton, at Aleppo, published in the last number of the Herald, page 204. Mr. Ford's account of circumstances there, to which Mr. Marsh refers, has been received in part, but too late for this number of the Herald.

Brother Ford will describe more fully the state of the work here. There is no backward movement. Our brethren bear false imprisonment for taxes, and excommunication, with most cheerful spirit. Weak as I am from sin, and impotent in language, I feel that there is a great work for me here *now*. My heart rejoices at the prospect. Deeply grateful for my privilege I would not thank the Sultan for a change of positions. Our enemies at last realize that we are fully resolved to take possession, and my coming has stirred them up to let fall the long impending anathemas. The blow is struck! Bands, long mighty, have melted like tow in the flame. The Protestants are free. They stand erect like men and give the glory to God.

Need I assure you that I feel unspeakable delight; that bewailing my sins, taught my utter weakness, and imploring the unceasing prayers of all who love our Savior, I yet feel strong in the Lord and the power of his might.

A sad hour will soon come, when I part from brother Ford to remain alone till fall; but every breeze will seem perfumed with your prayers, and God will be my comfort and my stay.

Ahmednuggur.

REPORT OF THE AHMEDNUGGUR STATION FOR 1849.

The annual report of this station has been prepared and forwarded by Mr. Burgess. All the mission families have suffered more or less from sickness during the year, and some have been under the necessity of retiring, for a time, from their field of labor. Mr. Ballentine had left for the United States. Mr. Fairbank had also gone to Bombay, on account of Mrs. Fairbank's health, but it was hoped the necessity for their return to their native land would be prevented. "The strength of the station," the report says, "though nominally great, has in reality been small."

The Church.

The real number of members of the church at Bhingar and Ahmednuggur, at the commencement of the year, is stated to have been ninety-seven. It was reported last year as one hundred and two. "This discrepancy is mostly chargeable to the fact that the names of some were retained on the list who had gone to reside at Seroor." During the year, one adult had been received, by baptism, two members had died, and one had been excommunicated, making the number ninety-five at the close of the year. The improper conduct of members of the church, it is reported, had caused somewhat more than usual anxiety and care, and had given much reason to fear that all the names found in the record of that church below were not recorded in the Lamb's book of life. Still the year had not passed without occasion for joy and thanksgiving. Three or four individuals, it was expected, would soon be received to the church. They have since been received, as will be seen from Mr. Burgess's letter on a subsequent page.

Seminary for Boys.

This continues under the care of Mr. Wilder, and is reported to have been, during the year, much as heretofore. "The boys have made commendable progress in their studies. At times they have manifested considerable religious interest." In September, one boy of good caste was baptized. The subsequent conduct of this boy excited the fear that he had never been truly born of God; and it is stated in a note, that since the report was written, full evidence had been furnished that he had been living in heinous sin; and he would soon, it was supposed, be excluded from the church. His baptism produced some excitement; all the boys of good caste living in the seminary compound left the compound, and those who had appeared most interested in religious things became reserved. "Some of these, however, still appear to manifest interest and anxiety respecting their salvation."

Only five of the scholars in the seminary at the close of the year, resided in the seminary compound. These were children of Christian parents. The other pupils lived with their parents and friends, and attended as day-scholars. In a letter received from Mr. Wilder, he mentions, as bearing upon the interests of the seminary, that the superintending and teaching force had been much less than formerly, Mr. Burgess and Ramkrishna having been removed from the insti-

tution in Sept. 1848, though the latter had rendered some assistance since April, 1849. At the same time, (Sept. 1848,) much stricter rules were put in force in the seminary. "The standard for receiving pecuniary assistance was raised, and attention to English diminished. I fully expected these stricter rules would reduce the number very materially, but, as yet, they have only operated to prevent increase." The number of pupils in attendance at the close of the year was fifty-four. At the close of the previous year it was fifty-five.

Girls' Boarding-School.

This school, till October, was under the care of Mrs. Ballantine. It then came under the care of Mrs. Burgess. The number of pupils has varied during the year. At the close it is thirty-six. During the year quite a number of the larger girls have left to be married, and their places have been supplied by smaller ones. It is much to be regretted that, almost uniformly, the girls are taken away from school when coming to an age at which they are best able to profit by their advantages. The number of girls of good caste has considerably diminished during the year. As the school fills up with Christian children, and those, for the most part, originally of the mahar caste, girls from the higher castes are more and more reluctant to attend. The inducement for that class of scholars to attend the school will be still farther diminished, by the fact that the daily allowance to the girls has lately been reduced. We should not omit to mention that four or five of the largest girls have, for some months, been asking for baptism. They appear as well as most candidates for admission to the church, and some of them, at least, it is hoped, will ere long be thought worthy to be numbered among the followers of Christ.

Boys' Common Schools.

The number of these schools is twelve, viz. eight caste schools, and four for mahars. Of the former, four are in Ahmednuggur and four in the villages. Of the latter, three are in the villages, and one in Ahmednuggur. The schools in Ahmednuggur have been under the superintendence of Mr. Wilder. These schools are doing well. Mr. Wilder, when in Ahmednuggur, usually meets two of them alternately each Sabbath morning, and the teachers, with those of the girls' common schools, are formed into a Bible class under his instruction. They likewise meet him every Saturday, for ordinary instruction in the studies they are required to teach. The schools in villages have been, till near the close of the year, under Mr. Fairbank. Owing to the distance of these schools, and ill health in his family, Mr. Fairbank has not been able to give them that careful superintendence that is given to those in the city. They are not in a very prosperous condition. The whole number of scholars in these twelve schools, is five hundred and sixteen; those for mahars numbering eighty, and those for good caste boys four hundred and thirty-six. The mahar schools are less expensive than the others, and we shall probably think it best to increase their number. A number of villages at the north, where our native Christians are living, are asking for teachers who may instruct their children, and read to them the holy Scriptures.

Girls' Common Schools.

These are under the care of Miss Farrar. For most of the year they have been five in number. Lately, however, one has been dismissed on account of the inefficiency of the teacher. In fact, such is the prejudice against educating females that it is very difficult to obtain suitable teachers. But there is no occasion for recounting, in this place, the obstacles that stand in the way of female education in India. We may say, however, that notwithstanding these obstacles, encouraging progress is made. Besides the absolute knowledge imparted, on both worldly and religious subjects, we can see that prejudices are giving way. The girls have not that fear of coming to the house of the missionary, or of attending, on the Sabbath, the exercises in the chapel that they had a few years ago; and stories are not now circulated, at least not believed, as formerly, that our design is to carry the children to Europe or America. Still it is emphatically a day of small things with our girls' schools. Miss Farrar deserves the highest commendation for the zeal and perseverance she has manifested in this difficult and discouraging department of missionary labor. The number of scholars in these schools is eighty.

The Christian school, designed specially for the children of native church members, is in the seminary compound, and has been under the superintendence of Mrs. Wilder. "It has constituted her special and favorite missionary work." The teacher is a member of the church, and the

boys attending are, with one or two exceptions, children of Christian parents. For these boys the school is designed as preparatory to the seminary. "The whole number of pupils on the list is twenty-eight, but the average attendance is only about eighteen."

In regard to the department of education, the report says farther:

It should be remembered that besides the instruction given in schools, the ladies of the mission spend no small amount of strength in teaching adults, especially the female members of the church. As a result of these labors, most of this class of persons who reside near us, are able to read the word of God.

Preaching.

The usual exercises of the Sabbath have been maintained during the year. All the brethren at the station have taken their part in this labor, though generally speaking the one having the particular care of the church has preached at least one half the time. The audience on the Sabbath varies from one hundred to two hundred, seldom falling below the former or rising above the latter number. Occasionally there may be present as many as two hundred and fifty. Our audience is mostly made up of members of the church, scholars and teachers in our schools, servants in the mission families, and others who are in some way connected with us. There are generally, however, a few persons present who are not under obligation or inducement to attend from any connection they may have with the mission. But this number is small, seldom exceeding six or eight individuals. Indifference, prejudice and hatred to the truth, operate most effectually to deter the population of this city from listening to the gospel. If we would communicate to them the glad tidings of salvation, we must seek them in the streets, in the shops, in the market, and in the idol temple. And this we have endeavored to do as strength and opportunity have permitted. Most of the brethren at the station have gone more or less into the city, on the Sabbath and during the week, to preach the gospel. Often good and attentive audiences are obtained. Yet the missionary seldom fails to have painful encounters with cavilers and blasphemers. A person of delicate sensibilities cannot but shrink from such labors. They are trying, harassing, and often discouraging; and it would not be strange if we sometimes excuse ourselves from engaging in them more than we ought. However this may be, a considerable amount of *street preaching* has been performed during the year, and, as a result, we have increasing evidence that the truth is becoming more and more known in the city.

Of the preaching tours of the missionaries, which have usually been reported, no particular mention is made in this report. Such tours, however, have been performed, to some extent. In a letter recently received, Mr. Wilder says, "Mr. Burgess has made one tour of more than twenty days, and I have made six, which have kept me out full three months."

Native Assistants.

The number of native assistants connected with the station at Ahmednuggur is seven. Harripunt, who was formerly stationed at Wudaley, was absent from that place most of the year, owing to ill health. Ramkrishna assisted considerably in the seminary, after April, 1849, and was, at the same time, a scholar in Mr. Wilder's classes. He usually preached in the chapel on Wednesday afternoon, and spent the time of vacations in the seminary in preaching in the surrounding villages. He has since been stationed at Newase. Both these laborers spent the early part of the year in touring, and the other native helpers are traveling among the villages a great part of the time. When, on account of the season, or from other causes, it is not advisable for them to go out, an ample field of usefulness is found in Ahmednuggur."

Out-stations.

The out-station at Wudaley has been under the superintendence of Mr. Fairbank, who has spent as much time in that vicinity as the circumstances of his family would permit. Harripunt, as has been already stated, has been absent from this station most of the year on account of ill health, but another native assistant has performed some labor there.

There is a small school at Wudaley, the teacher of which is a member of the church. There is likewise a school at Khokur, three or four miles distant from Wudaley. These schools, with one or two exceptions, are attended only by the children of Christian parents.

In our touring in this region, we see evidence that the Christians here are exerting a good influence in their villages, and that the knowledge of the truth is extending through their instrumentality. Some twelve or fifteen persons in the region have asked for baptism, some of

whom, we cannot but hope, will soon be thought worthy of being admitted to the church.

In regard to Newase, and for other particulars also respecting Wudaley, letters from Mr. Wilder, in this number of the Herald, may be consulted.

Conclusion.

In conclusion we would say, while the past year has been one of rebuke and chastisement, it has likewise been one of mercy. Our number has been sadly diminished, yet death has not been permitted to lay his hand upon us. The number of our little church has decreased rather than increased, yet we are not without much evidence that the Lord is accomplishing his glorious purposes through the instrumentality of his unworthy servants; and when we think of our unworthiness and unfaithfulness, we wonder that he has blessed us so much, rather than complain of his rebukes and chastisements. The knowledge of the gospel is extending among this people, and blind prejudice is evidently giving way before the light of truth. If our plans are often frustrated, it is because they do not accord with those of our divine Master. If our hopes are disappointed, it is because we do not base them on the right foundation. So that even amid the failure of plans and disappointment of hopes, we trust we are gaining a rich experience, which will hereafter result in greater success.

The field in which we labor is one of great interest—it is white to the harvest. But how few the laborers. Will not the friends of the cause pray the Lord of the harvest to send forth laborers into his harvest? And will not young men, now looking abroad upon the world for a field of labor, direct their attention to the necessities of this mission and come to our assistance?

LETTER FROM MR. BURGESS, APRIL 13, 1850.

Additions to the Church.

Since I wrote you last, five individuals have been admitted to the church here on a profession of their faith in Christ—all adults—four men and one woman—all of the mahar caste. Three of these were admitted at the time of the communion in March. One was baptized by Mr. Wilder, in his own village, on the last Sabbath in March. The fifth, an aged female, was baptized here last Sabbath. One of these individuals is a brother of Suharam, the native helper; another is a servant in one of the mission families; the third is a gate-keeper of the city. This individual, from his situation and intelligence, promises to be a useful man in the church. He frequently gives accounts of his discussions with those around him. The other morning, as I was riding through the gate, he called to me and introduced a Mussulman, with whom he had had much conversation, and who had avowed his belief in the truth of Christianity. The gate at which this man resides is, from the fact of a Christian living there, a more eligible place for preaching, both for us and our native helpers. I should not omit to remark that this man had two wives, whom he had married while in a state of heathenism. But on being admitted to the church he very willingly gave a written promise to restrict himself to one, and maintain the other if necessary. The second wife, however, has been absent some years, and it is hardly probable that she will ever return to him again.

The case of Yasooba, who was baptized by Mr. Wilder at his village, we regard with much interest, as he is a man of more than usual energy of character.

The aged female baptized last Sabbath, is living with her son, who is a member of the church, on the mission premises. She is apparently near her end. She was very anxious to be baptized before she died. She said, "I cannot answer the questions, but my faith is in Jesus Christ. Jesus is my Savior." In fact she could say but little more, but this she said with much apparent feeling and sincerity, and it was pleasant, poor and ignorant though she was, to administer to her the solemn ordinance of baptism. Although she could say but little more than "Jesus is my Savior," yet she may be far more worthy than many who can reply to all the questions, with theological accuracy.

LETTER FROM MR. WILDER, MARCH 20, 1850.

In this letter, Mr. Wilder first speaks of the "goodness and mercy" of God, in that some of the members of the mission who had been visited with sickness were gaining in health. But, referring to the permission which had been given the mission to commence another station, he remarks: "We deeply regret that it finds us so sadly

reduced in strength," and proceeds to speak of the

Need of more Laborers.

Our hearts ache as we look abroad upon the wide desolations around us; but present duties, in our immediate spheres of labor, press us to the extent of our power; so that our only hope for these perishing thousands in adjacent fields is, that in the good providence of God you may be able to send others to our aid.

Our field in the vicinity of Ahmednuggur, never gave higher promise, or demanded more ardent and unremitting labor. We have just succeeded in occupying Newase as an out-station. This has been a favorite object, for which we have been striving more than three years. It has cost us much anxiety and effort, but we look for precious results. If we are able to hold our position there, it will bring a most happy influence to bear on all that region. Our temporary success has already produced a deep impression, both upon our friends and enemies. Among the villages of that region are some fifteen or twenty persons who have recently requested baptism and admission to the Christian church; and we cannot but feel that, if our efforts are properly followed up in that field, we have abundant reason to expect that a wide and effectual door for the truth will soon be opened there.

Here then, in our respective fields, Ahmednuggur, Bhingar, and Seroor, every physical, mental and spiritual energy we have is demanded. What then can we say for Aurungabad and Sholapoor and the wide desolation around? These two cities are not the only places which present pressing claims for missionary labor. Some hundred and twenty miles to the north is Dhoolia, an eligible station, to occupy which we have received earnest invitations from an English gentleman residing there. Some thirty miles from Aurungabad is a town holding the same relation to Aurungabad that Seroor does to Ahmednuggur. In nearly the opposite direction, forty miles from Aurungabad, is Jalnah, once occupied by this mission. Farther north and east are many eligible stations, and with the solitary exception of a small Scotch mission at Nagpore, the whole region is unoccupied by missionaries, to the farthest limit of the Mahratta country.

The same is true on the south. Sholapoor is the centre of influence one hundred and thirty miles from Ahmednuggur, and between and beyond, to the farthest limit of the Mahratta country, no one is found to make known the name of Christ. Some forty miles from Sholapoor is Punderapoor, the great shrine of Vithoba, where hosts of pilgrims congregate twice a year, from all parts of the Mahratta country. Midway between Sholapoor and Ahmednuggur is Kurmulla, a large native town, in every respect an eligible and desirable station, except that there are no English residents. The same may be said of many more native towns within fifty or sixty miles of Ahmednuggur. Most gladly would we see all these places occupied, and occupied at once. But where is the strength? Where are the men?

Appeal to Young Men.

The remaining portion of this letter exhibits, in some measure, the feelings excited in the minds of missionaries when they are informed that young men cannot be found in America ready to go abroad and occupy those fields which they see around them, open and loudly calling for laborers, and in which they so much desire to see faithful laborers placed. Many who remain at home, if they would but go abroad, would doubtless have similar feelings, if they should then be told that there were none ready to heed the call for helpers which they would be likely, from their foreign field, to send back to their native land. Do they now consider as they should, the call often so earnest and urgent, which comes to them from those who have gone abroad?

Our hearts have been greatly comforted and encouraged by the reports of your last meeting in Pittsfield — a blessed, blessed convocation, for the Spirit of God was there. But one fact stands out in your Report which we confess gives us much anxiety. *Only seven* volunteers where *thirty-eight* are urgently demanded! From the hosts of pious youth in those favored churches of our beloved America, are there *but seven* ready to enlist in this service? *But seven!* Is it possible? What spell has come over the youth of our happy land? What blighting influences are withering the generous sensibilities of those favored ones, trained up by pious fathers and mothers, amidst the thrice blessed institutions of happy New England? Do they cling to those institutions, and fear the death-chill of this idolatrous land? Let them stay, then, for they would be of no service here; but let them claim no affinity with Paul, or Jesus of Nazareth. Is it loved friends, and the associations of *home*, blessed *home*, with all those bright

hills and happy vallies—the dear old church, whose "Sabbath knell rings holiest," waking the thrilling memories of childhood—and, hard by, those graves hallowed by many tears,—is it these from which they find it hard to tear themselves away? Ay, speak not of these. Our own poor hearts are weak, and the tender chords we sundered have not yet ceased to palpitate; our hearts often bleed afresh. But these wounds shall all be healed, for faith points upward to a "better land" and holier friends; and those same dear ones too shall meet us there, with these precious souls whom God is giving us as "crowns of our rejoicing." Do they fear these consuming trials and exposures? Consuming they are, we grant. We feel their ravages in our own failing strength. But is not our Master with us? Shall we not follow where he leads? Are there not precious, eternal interests at stake? Shall these millions of idolaters be left to perish, never hearing the name of Jesus? O tell those pious youth for us, that the struggle here is hard and we want their help. Tell them that our enemies are many and powerful, and our strength failing, and we *must have* their help. Tell them, too, that our toil is our glory, and we hope to die in it. Tell them that precious jewels are won here, which will shine in heaven. Tell them that where the contest wages fiercest the enemy has already begun to flee, and glorious victories are soon to be won here. And if their faith still trembles for fear they may fall in the conflict, tell them that heaven is not far even from dark and wicked India—that many a faithful soldier, falling with his armor on, has gone straight thither, and others are waiting to follow, animated with like precious hopes.

LETTERS FROM MR. WILDER IN REGARD TO NEWASE.

Efforts have been made repeatedly, for two or three years past, by the Ahmednuggur mission, to procure a house for the residence of a native assistant at Newase. All these efforts have been rendered unsuccessful until recently, by decided opposition on the part of many of the people, headed by some influential brahmins. A house has finally been purchased, and Mr. Wilder, in several letters received recently, has given a pretty full account of circumstances at that place. The extracts given below, from these different letters, will present a connected narrative of the most important of these circumstances.

The house having been purchased, Mr. Wilder did not consider it safe, in view of the excited state of feeling among the people, to send the native assistant (Ramkrishna) to take possession of it in the first instance, and therefore went himself and took possession. But he found evidence of bitter hatred and determined opposition. A large crowd gathered around in the morning of the first day he was in the house, (Saturday, February 9th,) and he had some apprehensions of a mob; and subsequently learned that the two leading opposing brahmins had actually planned to bring a mob upon him. By a little quiet precaution, however, he prevented many from crowding into the yard at once, and no violence was offered. But the brahmins had other plots, and, in a letter dated Newase, February 11th, he sends the following account of what he terms

An Unpleasant Incident.

Saturday evening, after the toil of the day, I walked out by the river-side for a breath of fresh air. Men, women and children passed me, in large numbers, the women, for the most part, as usual, bearing their vessels of water. I walked slowly, enjoying the purer air, and advanced near the river. A young woman, bearing her vessel of water, came within three or four yards of me, when on a sudden, she raised a frightful scream, and turned and ran five or six yards, to a small temple. Three men sat there, and others were near. They all reproved the girl and attempted to quiet her fears, as I also did myself; but she refused to be quieted and continued crying. I was grieved to see her so alarmed, and at first thought to give her some trifling present, to divert her mind and help convince her that she had nothing to fear from a poor missionary. A second thought, however, suggested that the alarm might not be genuine, and that if a plot had been devised against me, my wisdom was to pay no attention to it. The people began to assemble and I contented myself with expressing my regret that the poor girl had been so alarmed, walked quietly on, and soon returned to my quarters by another route. Whether the alarm was genuine, or a crafty plot had been devised, I have no positive means of knowing. The whole village was soon in a ferment. The girl belonged to the family of Pandoorung, the leader in all the mischief. His apparent rage knew no bounds. A petition was forthwith prepared and sent in to the Mamletdar, (the highest officer,) accusing the missionary Sahab of violently as-

saulting the said girl and attempting to rob her of her costly ornaments. The Mamletdar hastened to the Munsif and the Munsif to me—all in great excitement. I explained the circumstances, and the Munsif went and explained them to the Mamletdar. Fortunately, in compliance with a petition from Ramkrishna some three weeks since, the Collector of Ahmednuggur had sent a very stringent order to this Mamletdar not to molest the Christians here in any way whatever. This helped to keep him in check. I felt troubled; but the house we have purchased, and in which are my temporary lodgings, is built after the native fashion, being enclosed by a massive brick wall, some fifteen feet high, the entrance to which is very strong and protected with heavy bolts. Assault in the night would be quite impracticable, except to the most desperate. I retired at my usual hour, and being very weary with the labors of the day, my cares were at once forgotten.

He was, however, soon disturbed. A professedly friendly native rapped at the door, and informed him that the whole village was excited and all the brahmins were in council, conspiring against the missionary. "The poor fellow seemed to fear something terrible. I assured him that my trust was in God—that I was sorry he had disturbed me, and only wished he would go home and go to sleep." Judging from former experience, Mr. Wilder thought it best to exhibit no alarm, and "in a few minutes," he says, "I was asleep again, and awoke much refreshed for the Sabbath."

First Sabbath at Newase.

I was anxious to commence our first Sabbath here with regular service, and thus add one to the small number of places in India, where the Sabbath is honored and the word of God made known. I had given notice, the previous day, that there would be religious service at nine o'clock. Eight, and half past eight o'clock came and went, and not one of the villagers came in. At nine, however, two or three came in and I commenced the service. Others came and the number soon increased to twenty. I took for my subject, the gospel law of love to our neighbor, and had a far more interesting occasion than I had anticipated. The remainder of the day was occupied in familiar conversation with small bands of five and ten, who continued to come until the time of our evening prayers.

The plottings of the brahmins continued through the day, but in the evening two new orders were received from the Collector, one to the Mamletdar and one to Pandoorung. The latter circumstance, being something new, excited much curiosity and talk. "The contents," Mr. Wilder says, "have not yet transpired, but Pandoorung has suddenly left the place," perhaps to obey a summons to the Collector. The conduct of the two brahmins who were leaders in the opposition had been reported to the Collector by the missionaries, with a request that he would remove them to some other place. "His kindness in issuing the previous order to the Mamletdar encourages us to infer that these orders bring to these mischief-makers no welcome tidings."

A Great Point Gained.

From the above sketch you will perceive that there is a good deal of excitement here, which forbids all hope of any great opening for the truth just at present. We can hardly expect to establish schools, or gain many hearers. Time will be necessary to correct false views, and months and years may pass away before any saving impression shall appear in the hearts and conduct of this people. Still, you will see a very desirable point has been gained. The brahmins are shrewd enough to perceive that their maddest efforts are not able to prevent our ultimate success; that native Christians have civil rights, which the highest in authority among them must regard; and they will most likely, hereafter, be more cautious in their opposition. They will no doubt continue to visit suspected offenders with the severest penalties. The brahmin who has sold us this house, will very likely be made to rue the day on which he did so vile an act. He lives at Poona, but owns other houses and lands near here. The brahmins of this place are writing to Ahmednuggur and Poona to get a general council and put the poor fellow out of caste. They are even plotting to deprive him of his property and rights, and it would not be at all strange if they should succeed. But while the great adversary is thus raging, as though he knew his time was short, he does not understand that he is working his own defeat. Every such expulsion from caste—every such excitement as has prevailed here, (accompanied by such ultimate results,) serves wonderfully to break down caste-prejudice and open the eyes of the people. Thus God causes the wrath of man to praise him, and the

remainder will he restrain. To him be all the praise.

On the 22d of February Mr. Wilder wrote again.

You will be glad to hear more in regard to Newase. Events are taking place which must perceptibly advance or retard the cause of Christ in this field. Since my last, of the 11th inst. it has become quite evident that the "unpleasant incident" at Newase would more properly have been called a *brahmin plot.* The brahmins dare not assail me with open violence, and therefore devised that means to bring an accusation against me. They immediately forwarded a complaint to the chief Magistrate, and it came to me in due form last Tuesday. It gave me the trouble of calling on the Magistrate, and sending in a written reply to the charge. The result has not yet transpired, but probably their wicked device will only injure their cause, and bring upon them more severe punishment.

The order of the Collector, which came so timely and held them in check, soon became public. It removed one of the leaders to a distant Zalooka, and demanded an account of themselves from two others. Still the brahmins are persevering in their opposition, and are now preparing a memorial to the general government, to petition the removal of the station from among them.

Under date March 4th, Mr. Wilder adds:

I have just made another visit to Newase. All there is quiet. The brahmins have sent in their memorial to the Governor in council, praying that the padre station may be removed from among them. The result will help us to infer our standing in the estimation of the English Government. The brahmins have also resolved to put out of caste any one who shall come to our school in Newase. Of course no brahmin boys come, but eight Koonbe and Mussulman boys have commenced coming, and the prospect of a school is quite as encouraging as we could expect.

Malice of Opposers.

In demonstration of the bitter malice of our opposers at Newase, I might mention, that after our getting possession of the house on the morning of the 9th ult. the brahmins were so deeply mortified and enraged, that they resolved to avenge themselves on the man who had sold us the house. Finding he had left, they posted off horsemen on two different routes to intercept and bring him back. Very fortunately for the poor man, he had quietly ensconced himself in a small village, some four miles distant, waiting a message from me, and the pursuers passed him. They afterwards fell in with him, at a large village some fifteen miles from Newase; but here police officers were at hand and he obtained protection.

Prospects Improving.

On the 26th of March Mr. Wilder wrote again, from Newase.

You will be glad to hear that we are able to continue favorable reports of this out-station. Our enemies have desisted from all direct opposition. Of the memorial which they forwarded to the general government, praying for our removal, we as yet hear nothing, and very likely it will secure no attention whatever. Our chief opposer here has become entangled in the net of his own iniquities. He has enriched himself by taking bribes, and a recent case has come to the notice of government. We are assured that he will be degraded and removed from this place, or dismissed from the service altogether.

I reached here yesterday, in the course of another tour among these villages. I find the school has increased to twenty-two in number, and the state of feeling toward us is evidently changing very rapidly. Ramkrishna has fixed his hour for morning prayers at ten o'clock, for the sake of strangers, who usually come in about that time. This morning there were eighteen strangers present, some of them from villages twelve and fifteen miles distant—strong, intelligent men, earnest defenders of their false faith, and yet here brought in direct contact with the truth and made to feel its power.

A few days later, having left Newase, Mr. Wilder wrote again, on the same sheet, from Wudaley.

My visit at Newase has been of the most gratifying character. I formed the acquaintance of the assistant Collector, Mr. Leighton, now encamped there in tents, and secured his attention to the case of the persecuted Christian family at Toka.* He very kindly consented to

* This case is spoken of in one of the letters from which these extracts in regard to Newase are taken, but no account of it has been published.

re-examine the case, and gave me good reason to hope he would reverse his decision.

The case of bribery which had come to his notice, has brought all the corrupt native officials of Newase at our feet. The servile flattery of the natives, at such times, is quite disgusting. They come to beg our interference with government, not from any good will to us, for they cannot but know that Ramkrishna has been a principal agent in bringing their iniquity to light. He felt constrained to do it in self-defence. The sudden change in public feeling towards us there, is truly wonderful. A month since, Ramkrishna felt lonely and unhappy, and I was obliged to tax invention to devise work and means to occupy and interest him there. Now, he is pressed with labor to the extent of his ability. Then, as he walked the streets, he felt himself regarded by all as a *vile thing*. Now, his house is thronged with visitors, and he could not desire more marked respect. This state of things may prove temporary. We expect it will, in part. Still, the interposition of Providence there has been so marked, that we feel bound to acknowledge it with devout gratitude. I feel the influence of the movement there in every village I visit. On my way here, three men, whom I had never seen before, avowed their faith in Christ, and begged me to baptize them. Four more, from a distant village, have come to me here with the same request. Of course they are not fit for baptism. "They know not what they ask." Still, this state of feeling is most encouraging. Men's minds are roused, thought is busy, the fallow ground is broken up, and the present seems a most favorable time to cast in the good seed, which we may hope will "bring forth fruit unto everlasting life." Providence has given us a vantage ground here, and my heart aches that we cannot avail ourselves of it more fully. It will be impossible for me to visit this region again for months. My duties in Ahmednuggur press hard for more attention.

Having thus given extracts from different letters, presenting a connected account of circumstances at Newase, a few extracts from one of the same letters, relating to other matters, will be published.

Baptism of Yasooba.

Some notice of this case will be found in Mr. Burgess' report of the Ahmednuggur station, on a preceding page.

In my communications of December 13 and January 14, I spoke of Yasooba. He lives at Pimplegaw, a small village some ten miles from Newase. He has long professed sincere faith, and been anxious to receive baptism. There seemed no reason for farther delay, and last Sabbath he was baptized at his own village. The occasion was one of deep and solemn interest. His family connections are very numerous in this region, and having had due notice of his purpose, a large number of them came together to dissuade him from it. The trial was evidently more severe than he had anticipated, still he remained firm. When the relatives found their efforts unavailing with the father, they attempted to dissuade the children from receiving baptism. But in this they were equally unsuccessful. The children were much affected, but resolved to cleave to their father. The oldest, an intelligent lad of some ten years, replied, "I am with father wherever he goes," though at the same time he was struggling manfully to repress the gushing tears.

The occasion excited much interest, and a large audience assembled from five or six neighboring villages, and witnessed the solemn and impressive ordinances of our holy faith. At the morning service Yasooba was baptized, and in the afternoon eight children, four of Yasooba and four of another Christian brother from a neigboring village, were baptized, and the sacrament administered to the little band of Christians present. Our large tent was crowded, and all listened with fixed attention through both long services. All the Christians seemed to feel that Christ himself was present. The mission have consented to establish a school at Pimplegaw, and we hope the present will prove but the earnest of more blessed and glorious results. God permits and encourages us to exercise "great faith;" to labor for, and expect, great things, in connection with his kingdom and glory.

Encouragement at Wudaley.

Under date Wudaley, April 1st, Mr. Wilder makes the following interesting statements in regard to this out-station.

I reached this place some three days since, and have been closely occupied in giving instruction to the Christians and the heathen who have come to see me, some of the latter from a distance of ten and twelve miles. The little church here is evidently manifesting

...ness and courage. Four individuals, connected with Canton families, are waiting for admission into the church. Of six of these I entertain favorable hopes, and in regard to three of them we do intend to do so except for a better acquaintance and examination, by the church in Ashmunggur. This whole field for the last two years has been much neglected. Brother Parkhurst's health and strength were expended with a wife family, and he could not labor more. The little increased attention we have given to the past cold season, is developing precious results. I only regret that we cannot follow up our efforts more vigorously.

Canton.

LETTER FROM MR. BRIDGMAN, MARCH 16, 1850.

Changes within Twenty Years.

Mr. Bridgman, writing from Shanghai, has made a voyage and journey in China, in the spring of this year.

More than twenty years have now passed since the first messengers from the churches in America reached the land of Sinim. When the beloved Abeel and myself arrived here, there was, in all this wide field, only one Protestant missionary, and only twelve converts to the gospel at that post. To propagate Christianity, on the part of the foreigner, and to embrace and practice it, on the part of the native, was then alike, in either case, a capital crime. In these twenty years what changes have we seen! Morrison and Abeel have gone to their rest; and many others, who came subsequently to China, are also gone; yet nearly a hundred laborers, men and women, preachers and teachers of Jehovah's blessed gospel, are now in the field; and we have free access to millions of the people. The first fruits of a great and glorious harvest begin to appear. All this is a token for good. He who has done so much will do still more. All the inhabitants of Sinim shall come to the Lord, even to Jesus our Savior.

Use of Opium—Famine.

There is abroad in the land, at this moment, a good deal of distress;—distress caused partly by famine and partly by the intemperate use of opium. Of this drug, there are coming to China, this year, seventy thousand chests, of one hundred and thirty pounds each, and to be sold to the people at a cost total of not less than thirty-five millions of dollars. Thousands, day and night, are falling by the power, more than the Bonum Opus. Almost every day, as I pass through the city, I see victims dying or dead in the streets. Most of these are men, between the ages of twenty and thirty-five. In some of the neighboring towns and cities many, and a few in Shanghai, are dying of hunger. The crops of grain, over all the plains of Kiang-nan, were much injured, last year, by inundations. In the northern provinces too, there was but a poor harvest of bread stuffs, and the winter has been long and severe. There is probably grain enough in the empire to supply all, could it be equally distributed. But the means of transportation are inadequate. The number of poor, who are now suffering in the district of Shanghai, is said to be two hundred thousand. To these the public granaries are being opened, and large contributions are made for food. Only a few rods from our own door, there are collected, in one group, two thousand children, all under the age of ten years, and furnished with food by the government. Five gates are contributing generously to aid in these charities.

Eclipse of the Sun—Death of the Emperor.

An eclipse of the sun is an ominous event in China, and much dreaded by the people. Such an event, this year, was to happen on their New Year's day, February 12th, according to our calendar. To prevent such an occurrence on such a day, an imperial decree was issued, directing that the following day (February 13th) should be made the first day of the current year! At this the people demurred; the proclamations were torn down; but the day being rainy, the eclipse passed unnoticed, and business went on as usual. A rumor, however, had gone abroad, that there was death in the imperial family. After some days the fact transpired that the Emperor's mother expired on the 12th moon, January 23d. Proclamations have since been issued, requiring the whole nation to go into mourning. Her age was about seventy-three; but she was not the Emperor's own mother, he being himself in his seventieth year, the twenty-ninth of

his reign. In the midst of this unusual mourning another stroke has fallen upon the nation. Two days ago, on the 14th inst., a dispatch arrived here from Peking, announcing the demise of the Emperor *Táukwáng;* and the succession to the throne, by the father's will, of his fourth son, (the eldest living,) who was born in the summer of 1831. All was said to be quiet in the capital. Three years' mourning are appointed, and the rules for the same, and for the great sacrifices, &c., will be promulgated in a few days.

Progress in Revising the Scriptures.

But to turn from these affairs to work in hand; in revision we have reached the third chapter of John's Revelation, progressing about twenty verses daily. It will probably be about the middle of April before we reach the end of the book. We shall then have to turn back to the commencement of Paul's Epistle to the Romans, and carefully reconsider the whole of this last half of the New Testament; which probably will occupy all our time till midsummer, say July 15th. Then, after all this, the whole, from Matthew to Revelation, must be subjected to a *final reading*, carefully correcting our respective copies, as we compare them one with the other, and these with the Greek text. This last work will be the most critical and the most important part of our whole labors, a part in which I feel an intense interest.

West Africa.

LETTER FROM MR. BUSHNELL, FEBRUARY 26, 1850.

Death of Mrs. Bushnell.

The friends of Mrs. Bushnell have been long prepared to hear that she has been called to her rest; her health having been such, for many months past, that her death, at almost any time, would hardly have been unexpected. "She fell asleep in Jesus, ten minutes before eleven o'clock," in the evening of Feb. 25th. "I had been anticipating this mournful event," says her husband, "and it had long been a subject of familiar conversation with us. I thought I was prepared for it, but alas! how little did I know of the bitterness of the cup which my Heavenly Father was preparing for me to drink. But, thanks to his name, he mingled it with sweet consolations."

Mrs. Bushnell was born at Salem, West Chester co., N. Y., January 20th, 1811. In early life, while a member of a Sabbath school, a deep interest was awakened in her mind in behalf of the heathen world, by the perusal of the memoir of Africaner. In 1837, she was appointed a missionary teacher of the Methodist Episcopal Board, and sailed for West Africa in June of that year. In 1839 she was married to Rev. W. Stocker, of the Methodist Episcopal mission in Liberia, but was soon left a widow. Her connection was transferred to the mission of the American Board at Gaboon, in 1842, and in 1845 she was united in marriage with Mr. Bushnell. She was a most devoted laborer in the missionary field, and on her dying bed, bequeathed the sum of fifty dollars, which she had deposited in a savings bank in New York, with the interest due on the same, to the American Board of Commissioners for Foreign Missions, "as a dying thank-offering for having had the *privilege* of laboring thirteen years, (including two years spent on a visit to the United States, on account of health,) on the shores of Western Africa." As was to be expected, she met death in perfect peace, and with the full assurance of hope. The following is an extract from Mr. Bushnell's letter.

She had very humble views of herself, and often said she had never done any thing to recommend herself to the favor of God—that she had no merit, but the merits of Christ were infinite. His righteousness was perfect, and in Him centered all her hopes of heaven. She was often affected to tears when speaking of the distinguishing goodness of God, which had safely conducted her through life and now gave her so sweet a hope of heaven. She regarded her missionary life in Africa as an exalted privilege which had been conferred upon her; and wondered that others were so unwilling to avail themselves of the privilege, and to regard the solemn duty, of obeying the last command of their Savior. She said, with tears, "Tell young Christians in America, that my dying testimony is, that the missionary work is a blessed work, even in Africa. I have found Christ's service here, easy and pleasant, and now I find it good to suffer his will." The last week of her life she was nearly helpless and able to converse but little. But during her waking and dozing moments, her mind was dwelling upon Christ and heaven. "Blessed Jesus," "Sweet heaven," "I shall soon be there and see the King in his glory," and similar remarks were frequently falling from her lips. At one time, when a little revived, she called me to her bed-side and gave me her dying charge to the Mpongwe people,

wishing me to assure them of her love to them, and her earnest desire and prayer for their salvation. She also requested me to urge the young converts to live near to Christ, and spend their lives in his service. One or two nights before her departure, after a little sleep, she complained of feeling strangely, and as I was examining her pulse, she looked up with a sweet smile and said, "Perhaps my Heavenly Father is coming to release me. If so, praise Him, O praise him! and if not, praise him too. Blessed Heavenly Father, dear Savior, art thou coming? Welcome Jesus, take me to thyself." And then, turning her eyes upon me, she added, "Beloved, be thou faithful unto death, and thou shalt receive a crown of life." A few hours later, after gazing for some time upwards, she broke forth in an ecstasy of joy, saying, "Jesus is precious, O how precious! I have got a glimpse of him this morning—such a view as I have long been desiring. He says I am his and he is mine. Now let those pains return and I can bear them, for Jesus is with me." Never after this did she manifest the least impatience but bore the last struggle without a murmur, and with hardly a groan.

The following morning, at half past ten o'clock, her funeral was attended in the chapel. Brethren Wilson and Walker officiated, and a large and solemn audience listened with attention. Her mortal remains were then deposited in our mission burying-ground, in the rear of our dwelling; there, I trust, to repose in peace till the resurrection morn. "And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Health of the New Missionaries.

When Mr. Bushnell wrote, Mr. Best, and the missionaries of the General Assembly's Board who went with him to Africa, had all been sick with the coast fever, but were all doing well and likely to be soon perfectly recovered.

Choctaws.

LETTER FROM MR. COPELAND, MAY 14, 1850.

Mr. Copeland's station is Mount Pleasant; and he gives the following encouraging view of the state of things at that place and the vicinity.

There is an interesting state of things in the bounds of this church at present. Prayer-meetings are well attended twice a week, and we hope some are ready to cast in their lot with the people of God. The new congregation, between this and Boggy Depot, calls for more attention than I had expected. It promises to be an important preaching station. Five have taken the anxious seat and are desirous to be received into the church. I have appointed the last Sabbath in June as a time for a big meeting there. One was received into the Chickasaw church last Sabbath, and three at Bennington on the Sabbath before. I am expecting two or three will be received here on the last Sabbath of May.

Saturday and Sabbath schools are springing up all around us, and they are an important auxiliary to our work of preaching the gospel. Wherever a school of this kind is established, there we are called to go and preach. This is almost as certain as cause and effect. There is one thing in regard to these schools that is very pleasing—the people are contributing of such as they have, to sustain them. In the new congregation noticed above, the people met, a few days since, and contributed eighty dollars in property for the support of their school. Not knowing this fact, our congregation, at an evening prayer-meeting, subscribed fifty-eight dollars in property for the same school; but, as it is not needed there, it will be bestowed elsewhere. These facts are very encouraging, and lead us to hope for better things for this people in future. I might add that similar contributions have been made at other places, and that the people have not given of their abundance, for many of them are poor.

Wednesday eve, May 15th. I have just returned from an appointment at the school between here and the Depot. I found four new persons there who were anxious for the salvation of their souls. Many tears were shed in that log schoolhouse to-day, and the leading man told me, as I was coming away, that there were still others anxious, who had not as yet come forward. It has been a weary day for me;—a ride of fifteen miles, a meeting of two and a half hours, and home again. But I delight in such a day's work; only this poor body often is weary. I had no interpreter to-day. I long for the time when I can dispense altogether with such an encumbrance.

The Lord is truly a God "doing wonders." If I had never before been con-

vinced of his power and goodness, I should be compelled to acknowledge both on witnessing his care of these destitute churches, and the blessing bestowed on a little labor.

Dakotas.

The mission to this tribe of Indians has heretofore been called the Sioux mission, though the name Dakota has been often used to designate the people, their language, &c. Both names have been in common use, but it is now stated that, "Dakota is the name most used in the territory of Minesota, and the one which will be remembered when the other is forgotten." It is also most English in its aspect and of easier pronunciation, and, in accordance with a suggestion from one of the missionaries, it will hereafter be used instead of Sioux, in the publications of the Board.

LETTER FROM MR. RIGGS, APRIL 29, 1850.

Dakota Lexicon.

Writing from Lac-qui-parle, Mr. Riggs makes the following remarks in regard to the Dakota Lexicon upon which he has been engaged, and the difficulty of acquiring a perfect knowledge of the language.

A few days ago I completed a new edition of my Dakota Lexicon. It now contains upwards of fifteen thousand words, which is more than I once supposed belonged to the language. In this winter's work I had the assistance of Henok ———, which I found to be very valuable, 1st, in fixing the accent, 2d, in correcting and enlarging definitions, and 3d, in adding new words.

Although I have found it quite a laborious work, having copied twice, for the sake of correcting and adding, yet I have myself reaped great advantage from the labor, in correcting and enlarging my ideas of the meaning and power of many words, and becoming more familiar with the various changes which the pronouns and prepositions introduced make in verbs.

I find that in preaching in Dakota I am tempted to rest satisfied with the use of but a very small part of the language. I once thought that in ten years I should be able to acquire the entire language, but it is now almost thirteen years since we came into the country, and I have not reached the goal. Indeed it seems to me now that we shall none of us be able to use the Dakota language in all its power. But we have one consolation—and it is a consolation—that is, that our message is not dependent for its power on words of man's wisdom, but on the influences of the Holy Spirit. But resting upon this fact is not inconsistent with an effort to search out acceptable words.

LETTER FROM MR. ADAMS, MAY 18, 1850.

Sending a brief statement in regard to the Dakota school at Lac-qui-parle, for the quarter which closed March 31st, Mr. Adams adds a few remarks which, like so large a part of all intelligence in regard to the influence of white men upon the Indians, and in regard to the condition and prospects, in most cases, of the remnants of different Indian tribes still left upon this continent, are calculated to make the heart sad. Some tribes have been brought, to a happy extent, under the influence of the gospel; elevating them in this life, as well as opening before many of them, bright prospects for the life to come; but others seem to be as yet, in most cases, hardened against this influence.

Many causes combined render it exceedingly difficult to keep up a school among this people for any considerable length of time.

You are aware of the fact that there is a standing, and sometimes a prevailing opposition to education, as well as the preached gospel, among the Dakotas. This opposition manifested itself to the great detriment of the school during the last winter. It, however, did not prevail to any very great extent until after the return of some of the natives, who were, by the authority of the United States government, called down to Fort Snelling, and who, while loitering about there and the region of Prairieville, were evidently influenced, not a little, by that class of men who are not only opposed to the cause of education, but to all the great interests of the mission among the Dakotas—men who, by their own confessions, for the sake of worldly gain and the lust of other things, seem willing to sink their own interests, as well as the great interests of this people, for time and eternity.

It is not strange that Indians, who have come in contact with such men, and been subjected to such baneful influences, should, on their return home, bring something of the kind with them; and that it should manifest itself against our operations here, for the evangelization of this heathen people.

The unsettled state of this people, in

anticipation of a treaty with the United States government, operates unfavorably, for the present, to the prosecution of missionary work among them.

Other obstacles I might mention, but with most of them you are doubtless familiar. I would, however, here add, that subsequent to the return of the natives from their visit below, the removal of some of the families connected with our school, and the prevailing opposition, so diminished the number of pupils that we deemed it expedient, for the time, to suspend regular instruction in school.

When we shall be able to recommence regular instruction of the native children and youth, is quite uncertain. The scarcity of food here, and the increasing pressure of poverty up to the growth of the ensuing crop of corn, will no doubt affect, more or less, our operations, as is usual during the summer season.

Many of the natives will be obliged to strike their tents and seek the means of subsistence elsewhere. Could they be induced to plant more largely, and to segregate themselves, so that each man, with his family, might enjoy the product of his own labor; with a moderate share of industry and economy, and even the providence of the emmet, they might secure for themselves all the necessaries, and many of the comforts of life.

The soil here is fertile, and although the summer season is usually short, corn, potatoes, turnips, and most of the common vegetables, may be produced here. Some of these yield abundantly, and, as to their quality, are not inferior, perhaps, to any raised in the United States. Oh when will this poor, ignorant, and degraded people come to the knowledge and practice of the things that pertain to their present as well as eternal well-being? As a mass, they seem unwilling to receive instruction except at the mouth of their false prophets. May God make them willing in the day of his power, to turn away from their abominations, receive the gospel, and become, through sanctification of the truth, a holy and a happy people, whose God is the Lord.

Proceedings of other Societies.

Foreign.

ENGLISH BAPTIST MISSIONARY SOCIETY.

THE annual meeting of this society was held at Exeter Hall, London, Thursday, April 25,—Alderman Callender, of Manchester, presiding. The chairman, in his opening address, expressed his regret that the funds of the institution were in a very low state, considering the importance of the work in which they were engaged, and the pressing demands made in all parts of the world where their agents were laboring. The society had been obliged to refuse the applications of no less than seven individuals, every way qualified for the missionary work, for want of funds to support them.

The missions of the society are in Asia, Western Africa, France, and "the islands of the Western sea." From the report of statements made at the meeting, it would seem that the society has 48 male and 57 female laborers, sent from England, besides a large number of native assistants. Under the care of these missionaries and the native pastors, there are 108 churches. The number of communicants in India and Ceylon, is 1,962; in Africa and the West Indies, 3,007. The increase during the year has been 188.

The total amount of receipts for the year was £19,736, and of expenditures, £19,632; the balance against the society, which was, at the commencement of the year, £6,501, being, at its close, £6,357. But in order to keep the expenditure within the income, it had been necessary to make large reductions in their appropriations to different missions, amounting in all to more than £4,000.

CHURCH MISSIONARY SOCIETY.

THE fifty-first anniversary of this society was held at Exeter Hall, London, April 30, the Earl of Chichester in the chair. After prayer, and an address by the chairman, an abstract of the report was read.

The receipts for "the general fund," during the year, had amounted to £92,259 2*s.* 2*d.*; the contributions for "special funds," to £2,141 8*s.* 9*d.*; and the local funds, raised and expended in the missions, to £9,872 15*s.* 11*d.*; making a total of £104,273 6*s.* 10*d.* This was an increase over the gross income of the previous year of

about £3,270. Nearly the whole of this increase was from legacies.

During the year 2 missionaries of the society had died, and 7 had retired from the service; 13 additional clergymen had been sent out, and 3 had been ordained in the missions. The number of clergymen engaged in the missions is—English, 87; from the continent, 47; native clergymen, 13; total, 147. European catechists, printers, &c., 27. The attendants on Christian worship in the society's missions is estimated at 107,000; communicants, 13,551; children under Christian instruction, 40,000. The report dwells upon missions in West and East Africa, North and South India, Bombay, Ceylon, China, New Zealand, and North West America, and also the Mediterranean mission.

BRITISH AND FOREIGN BIBLE SOCIETY.

The forty-sixth anniversary of this society was held at Exeter Hall, London, May 1, the Earl of Harrowby in the chair.

The entire receipts of the year ending March 30, 1850, amounted to £91,634 12*s.* 7*d.* The receipts applicable to the general purposes of the society had amounted to £45,449 11*s.* 1*d.*, including £31,413 1*s.* 7*d.*, free contributions from auxiliary societies, and £1,314 8*s.* 2*d.* additional subscriptions to the special fund in aid of the extended circulation of the Scriptures on the Continent.

The amount received for Bibles and Testaments was £46,135 1*s.* 6*d.*, being an increase of £2,826 9*s* 8*d.* on this item.

The issues of the society for the year were as follow—From the depot at home, 783,203; from depots abroad, 353,492; total, 1,136,695 copies.

The total issues of the society amounted to 23,110,050 copies.

The expenditure, during the past year, had amounted to £97,246 2*s.*, being £8,415 0*s.* 10*d.* over the previous year.

The society was under engagements to the extent of £63,555 18*s.* 2*d.*

WESLEYAN MISSIONARY SOCIETY.

This society held its anniversary at Exeter Hall, London, April 29, the Right Hon. Fox Maule in the chair. The financial statement was made by Rev Elijah Hoole. The total amount of income, from all sources, for 1849, was £111,685 13*s.* 6*d.*; and the expenditure, £109,-163 10*s.* 7*d.* The present debt of the society is about £10,841. On account of the embarrassed condition of the treasury the committee had felt constrained to guard and restrict expenditures with great care, declining to send a supply to stations where vacancies had occurred, and also to enter new and very interesting openings; but they hoped that this restrictive system would not need to be much longer continued.

The following is a general summary of all the Wesleyan Missions :—

Central or principal stations, called circuits, occupied by the society in various parts of the world,	324
Chapels and other preaching places in connection with the above-mentioned central or principal stations, as far as ascertained,	2,992
Missionaries and assistant missionaries, including fourteen supernumeraries,	427
Other paid agents, as catechists, interpreters, day-school teachers, &c.,	781
Unpaid agents, as Sab. school teachers, &c.	8,087
Full and accredited church members (including Ireland),	105,392
On trial for church membership, as far as ascertained,	4,830
Scholars, deducting for those who attend both the day and Sabbath schools,	78,548
Printing establishments,	8

LONDON MISSIONARY SOCIETY.

The annual meeting of this society was held at Exeter Hall, May 9, Sir E. N. Buxton, M. P., in the chair.

The Rev. Dr. Tidman, the foreign secretary, read an abstract of the annual report, which commenced with congratulations at the satisfactory state of all the society's missions, and the success which had attended the labors of their missionaries. Of one hundred and seventy missionaries, one only had died during the year, one of the missionaries at Shanghai; two had relinquished the work, from family or other causes; but the places of all had been supplied by fully qualified and zealous persons. During the year there had been an increase in the number of native agents. The report then proceeded to review the progress of the mission at the various stations—Polynesia, the New Hebrides, Tahiti (where the interference of the French had occasioned much difficulty), Southern Africa, (one of the society's earliest fields of labor, as it had been one of the most successful, and where the geographical discoveries of Mr. Livingstone would doubtless open up new fields of useful exertion); China, where the Scriptures had been translated, and would be sold in the Chinese language at the price of 3d. sterling each copy; and India, the social and moral aspect of which was daily improving, and where events had lately come to pass which, twenty years ago, would have been thought impossible—especially the proposed removal of those barriers to the spread of the gospel—the Government support of Juggernaut, and the abolition of the Hindoo law, which punished the conversion of a native to Christianity with forfeiture of property. The whole of those stations were reported to be proceeding in a most satisfactory manner.

At the conclusion of the report the financial statement was read, from which it appeared that the society's income for the past year amounted to £62,545 0*s.* 11*d*, and its expenditure to £64,489 9*s* 5*d.*

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

ABEIH.—In a letter dated May 22d, Dr. Van Dyck remarks: "Our seminary continues to prosper, and we are not without tokens of a work of grace begun in the hearts of some of the pupils. Our whole field is enlarging, and becoming daily more and more encouraging."

BOMBAY.—In a letter dated April 12, Mr. Hume makes some remarks which are of interest, in regard to the encouragement for tract operations in Western India.

Judging from the reports I have seen from the various foreign fields, it seems to me that in none of them are there greater facilities for extensive tract operations, or greater encouragements to activity in this department of labor, than in Western India. The number of intelligent readers is probably greater here than in most missionary fields. There is an increasing desire for books, and an increasing ability to profit by them. And the readiness to *purchase* Christian tracts and books, judging from all the statements I have seen, is without a parallel in any part of the heathen world. This may possibly be owing, at least in part, to the experiment not being fairly tried in other heathen countries. However this may be, the fact that we have, in a single year, sold nine thousand Christian books to the heathen around us, is full of encouragement. Our brethren at Ahmednuggur also have sold a large number, in addition to those gratuitously distributed. And something has been done, in the same way, by the other missions in this part of India. This certainly should be a stimulus to increased effort, and to fervent prayer that the divine blessing may attend the perusal of the books thus put into circulation.

MADURA.—From this mission an urgent appeal for more laborers has been received, dated April 10, 1850. Of more than thirty places where they think missionaries should at once be placed, if the men and the means could be had, the missionaries select eight, the claims of which are particularly presented, and for each of which they ask for one missionary. In regard to the field around one of these places they say:

In the thirty villages near to this place, lately visited, the desire for a missionary was often and urgently expressed. The people would frequently say, "Swamy (Lord), it is certainly a very great charity for you to come up here, among the mountains, this hot weather, to see such poor ignorant people as we are, and we thank you for it much. Yet unless you live near us, where you could come often, or we could go to you, we fear it will do but little good. You tell us that Meenarchy and Candaswamy and Socalingam are not gods, and that we should not worship them; and we say, can there be any doubt of that? We know that they are nothing but stone, and that the true God is one; but where he is, and how we are to find and worship him, we know no more than the cattle. By what you say we just see the darkness in which we live, and that there is a light; but when you go away all becomes dark as before. Do come and teach us this good way. How can we ever know it, if you do not?"

This was often spoken with an air of sadness and sincerity which seemed to show that the people had really some realizing sense of the dreadful situation in which they are placed.

Home Proceedings.

EMBARKATION.

HENRY A. FORD, M. D., sailed from New York, June 20th, in the brig Lowder, Captain Brown, for West Africa. Doct. Ford is from Hudson, N. Y., and received his medical education at New York city. He goes to join the mission at Gaboon.

DONATIONS,

RECEIVED IN JUNE.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.		
Auburn, Cong. ch. m. c.	10 00	
Durham, Rev. J. F.	1 00	
Falmouth, 1st ch. m. c.	15 00	
Gorham, m. c.	56 58	
Gray, s. s. for hea. chil.	1 00	
Lewiston Falls, Cong. ch. 83; la. 8; juv. asso. for ed. hea. chil. 4,86;	95 86	
Mechanic Falls, Coll. 6,60; m. c. 3,40;	10 00	
N. Yarmouth, Gent. 9,37; la. 25; m. c. 6,52; chil. 42c.;	41 31	
Otisfield, N. K.	1 00	
Patten, J. C.	1 00	232 75
Kennebec co. Conf. of chs. B. Nason, Tr.		
Winthrop, A. S.		2 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.		
Alna, Cong. ch.	7 00	
Bath, Winter-st. cong. so. m. c.	20 00	
New Castle, Damariscotta cong. ch. 22; m. c. 10;	32 00	59 00
Penobscot co Aux. So. J. S. Wheelwright, Tr.		
Bangor, 1st par. 21,09; Hammond-st. ch. 39,78;	60 87	
Cherryfield,	7 00	
Frankfort Mills,	3 50	71 37
Somerset co. Aux. So. C. Selden, Tr.		
Bingham, m. c.	3 50	
Bloomfield, m. c.	11 00	14 50
York co. Conf. of chs. Rev. G. W. Cressey, Tr.		
Alfred, Cong. ch. and so.	25 00	
Limerick, do. m. c.	44 42	
Sanford, J. F.	5 00	74 42
		454 04
Bethel, 2d cong. ch. and so. 5; Bucksport, m. c. 30; Castine, gent. 57,50; la. 37,39; m. c. 16, (of wh. to cons. MRS. DOROTHY LITTLE an H. M. 100;) Dixfield, cong. ch. m. c. 2,36; Fryeburg, Rev. W. Clark and fam. 50; Hebron, J. B. 1; Machias, cong. ch. m. c. 15; E. par. 10,80; Temple, cong. ch. m. c. 3;		228 05
		682 09

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.		
Alstead, Paper Mill Village ch. m. c.	6 00	
Dublin, Trin. cong. so.	10 75	
Gilsum, Ch. and so.	8 06	
Hinsdale, do.	27 35	

Keene, m. c. 23 49
New Alstead, Ch. 12 00
Swanzey, Ch. and so. m. c. 16 69
Troy, Mrs. H. G. 1 00—105 34

Grafton co. Aux. So. W. W. Russell, Tr.
Haverhill, 1st cong. ch. and so. 23 24

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Antrim, Gent. 16,49; la. (of wh. for Abby M. Whiton, Ceylon, 20,) 21,80; 38 29
Bennington, Cong. ch. 16; Rev. A. M. 2; 18 00
Hollis, Benev. asso. 20 88
Manchester, 1st cong. ch. m. c. 25 00
Pelham, J. Tyler, to cons. Miss Eunah Adams, of Newbury, an H. M. 100 00
Temple, Gent. 31,50; la. 14,85; m. c. 3,34; 49 69—251 86

Rockingham co. Conf. of chs. Francis Grant, Tr.
Brentwood, Coll. 48,97; m. c. 11,78; 60 75
Exeter, 1st and 2d cong. chs. m. c. 16 32
Greenland, La. miss. so. 20 50
Hampstead, Cong. ch. and so. 24 60
Stratham, Mrs. E. A. C. L. 10 00—131 57

Strafford co. Conf. of chs. E. J. Lane, Tr.
Sanbornton, Cong. ch. and so. 15 00

527 01

VERMONT.

Orange co. Aux. So.
W. Randolph, Cong. ch. and so. ask. in Feb. Her. as fr. Mass. 38,30.

Orleans co. Aux. So. H. Hastings, Tr.
Coventry, m. c. 1 50
Irasburg, m. c. 3 00
Morgan, Cong. ch. and so. 5 00—9 50

Windham co. Aux. So. F. Tyler, Tr.
E. Westminster, Benev. so 22,89; s. s. for Morissa, fem. sem. Oroomiah, 20; 42 89

Windsor co. Aux. So. J. Steele, Tr.
Bethel, Cong. ch. and so. 8 00
Norwich, N. cong. so. 10 00
Weathersfield, A friend, 10 00
Weston, Cong. ch. and so. 6 00
Windsor, Cong. s. s. 1 00
Woodstock, Cong. ch. and so. 24,62; S. Woodward and fam. 15,25; m. c. 11,38; 51 25—86 25

138 64

Morristown, Cong. ch. 15 00

153 61

Legacies.—Burlington, Samuel Hickok, by James W. Hickok, Ex'r, 500 00

653 64

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Falmouth, Mr. Hooker's so. 174,12; s. s. (of wh. for sup. of a hea. boy in Ceylon, 85c.) 8,66; wh. cons. Rev. Lyman B. Peet and Mrs. Rebecca C. Peet H. M. 182 78

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Hinsdale, Cong. ch. and so. 133,88; m. c. 46,40; C. H. P. 40; wh. cons. Oliver P. Colt and George McElwain H. M. 220 28
Monterey, m. c. 12,02; gent. 5,57; la. 10,41; 28 00
N. Marlboro', S. par. 5 00
Peru, 32,74
S. Egremont, Ch. and cong. 16,29; m. c. 1,71; Josiah Bacon, wh. and prev. dona. cons. him. an H. M. 50; 68 00
W. Stockbridge Centre, 7 15—361 17

Boston, S. A. Danforth, Agent, (Of wh. fr. S. and T. for debt, 1,000; a friend, 2;) 1,485 22

Essex co. North, Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury Mills, Cong. so. fem. so. 17 00
Belleville, m. c. 19 00
W. Amesbury, Coll. 74,56; m. c. 55; to cons. Mrs. Sarah S. Payne an H. M. 129 56—165 56

Essex co. South, Aux. So. C. M. Richardson, Tr.
Marblehead, A friend, 37
Salem, S. ch. (of wh. to cons. Rev. Israel E. Dwinell an H. M. 50,) 296,30; a mem. of Tab. ch. 1; 297 30—297 67

Hampshire co. Aux. So. J. D. Whitney, Tr.
Hadley, 1st relig. so. m. c. 50 00

Harmony Conf. of chs. W. C. Capron, Tr.
Upton, Cong. ch. 22 94

Old Colony Aux. So. H. Coggeshall, Tr.
Fairhaven, 1st cong. so. s. s. for a sch. in Ceylon, 25 00
New Bedford, N. cong. so. wh. cons. Mrs. Joseph Gibbs an H. M. 181 00
S. Dartmouth, Cong. ch. and so. 22; Mrs. C. C. Bailey, wh. and $20 prev. rec'd for *Rowland C. Bailey*, Ceylon, 5; 27 00
Wareham, An indiv. 3 75—236 75

Middlesex South Conf. of chs.
Berlin, Cong. so. m. c. 45 00
Saxonville, Edwards ch. and so. wh. and prev. dona. cons. Ebenezer Stone an H. M. 65 43—110 43

Norfolk co. Aux. So. Rev. S. Harding, Tr.
Dedham, Dr. Burgess's ch. and so. 81 78
Dorchester, 2d cong. ch. and so. 173,22; la. miss. asso. wh. cons. Miss Catharine Sherburne an H. M. 180; 353 22
Franklin, 20,50; C. F. and fam. 11; 31 50
Medway, E. par. wh cons. Abijah R. Wheeler and Matthew Brown H. M. 226,05; W. par. 109; 335 05
Medway Village, Ch. and so. 63,87; Mr. and Mrs. Hurd, to cons. William R. Hurd an H. M. 100; 163 87
Roxbury, Eliot ch. and so. gent. 40; la. 15; m. c. 18,93; 73 93—1,039 35

Palestine Miss. So. E. Alden, Tr.
Abington, 1st par. gent. 59,25; la. 45,42; m. c. 25,33; E. par. gent. 25,10; la. 22,25; 177 35
Braintree, S. par. coll. 24 00
Braintree and Weymouth, United so. gent. la. and m. c. 65 15
Bridgewater, Trin. cong. ch. and so. m. c. 46 35
E. Middleboro', m. c. 7 00
N. Bridgewater, Porter evan. ch. and so. 47,36; m. c. 4,45; S. par. gent. and la. 93; 144 81
Randolph, 1st par. gent. 88,71; la. 40,75; E. par. gent. 43,28; la. 55,37; m. c. 26,26; young la. sew. so. 9,48; juv. s. s. miss. so. 4,36; 268 21
Scituate, Trin. cong. ch. and so. 7 31—740 18

Pilgrim Aux. So. J. Robbins, Tr.
Halifax, m. c. 4 42
Kingston, Evan. cong. ch. m. c. 3 75
Plymouth, 3d ch. and so. m. c. 160; la. 38; indiv. 2; wh. cons. Mrs. Charles S. Porter and Mrs. T. Gordon H. M. 200 00—208 17

Taunton and vic. Aux. So.
Raynham, Cong. ch. and so. 50 00

Worcester co. Central Asso. A. D. Foster, Tr.
Northboro', A lady, for *Anna Brigham*, Ceylon, 20 00

Worcester co. North, Aux. So. B. Hawkes, Tr.
Athol, Mrs. H. Sweetser, 30 00

5,000 22

A friend, 5; do. 2; Mrs. E. of E. M. 10; Andover, 10; teachers and students of Phillips acad. 64; W. par. 20,25; la. 35; Bedford, 4rin. cong. ch. and so. m. c. 25,08; Carlisle, evan. so. m. c. 13,31; Charlestown, Winthrop ch. and so. 549,34; 1st cong. so. juv. miss. so. to ed. a girl in Mrs. Bridgman's sch. China, 25; Chelsea, Winnisimmet ch. and so. m. c. 37.74; E. Cambridge, evan. cong. ch. and so. m. c. 8,33; Hingham, cong ch. and so. m. c 10,70; Reading, S. par. B. Y. 10; R. P. 10; Stoneham, cong ch. and so. wh. cons. Rev. William C. Whitcomb an H. M. 50; Tewksbury, m. c. 9,04; 894 79

5,895 01

CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.
Greenwich, 2d cong. ch. s. s. miss. so. for ed. in China, 30 40
Ridgefield, 1st cong. ch. s. s. to ed. a boy at Gaboon miss. 15 00——45 40
Hartford co. Aux. So. A. W. Butler, Tr.
E. Hartford, m. c. 18 73
W. Hartford, M. Gridley, 15 00——33 73
Middlesex Asso S. Silliman, Tr.
E. Hampton, Cong. ch. and so. 57 00
New Haven City, Aux. So. A. H. Maltby, Agent.
New Haven, m. c. 4,47; union do. 26,68; 31 15
New Haven co. East, Aux. So. A. H. Maltby, Ag't.
Northford, Gent. 2 47
North Haven, m. c. 3 22——5 69

172 97

Legacies.—Hartford, Ruth and Mary Patten, for Ceylon and Sandw. Isls. miss. by F. Parsons, Ex'r, 200 00

372 97

RHODE ISLAND.

Woonsocket, Cong. ch. m. c. 60 00

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Auburn and vic. T. M. Hunt, Agent.
Auburn, m. c. in theol. sem. 12 00
Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
A friend, 300 00
Astoria, R. D. ch. m. c. 66 22
Cato, do. 5 00
Coxsackie, Mrs. A. B. 10 00
Farmerville, R. D. ch. m. c. 20 00
Flatbush, R. D. ch. m. c. 69; a lady, 3; 72 00
Ghent, 2d R. D. ch. 20 00
Gilboa, R. D. ch. m. c. 24 00
Jamaica, do. do. 15 31
Kingston, do. do. 114 53
Leeds, do. la. miss. asso. 4 85
Marbletown, R. D. ch. m. c. 41,60; a friend, 50; Rev. C. L. Van Dyck, 10; 101 60
Montgomery, R. D. ch. m. c. 136 24
New York Collegiate R. D. ch. 260,25; m. c. 90,45; Ninth-st. do. 234,87; North ch. (of wh. and prev. dona. fr. J. Sturgis, to cons. ZILPAH F. STORM an H. M. 50,) 263; Washington-square R. D. ch. m. c. 125,92; Market-st. do. m. c. 125,53; 1,100 62
Sandbeach, R. D. ch. 5 00
Schuylerville, do. 64 21
Staten Island, do. 70 00
Tarrytown, do. m. c. 27; R. Varick, 15; 42 00
Union Village, R. D. ch. m. c. 23 00
Warwick, do. miss. so. 10 44
Wolcott, do. 5 00

2,209 42
Ded. for printing, 5 00—2,204 42
Chatauque co. Aux. So. S. H. Hungerford, Tr.
Westfield, 1st pres. ch. 51,27; Mrs. R. L. 10, ack. in June Her. 54 27
Monroe co. and vic. E. Ely, Tr.
N. Bergen, Pres. ch. 8 00
Rochester, Brick pres. ch. 100; Washington st do m. c. 74,24; 174 24—182 24
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. a friend, 200: Central pres. ch. A. R. Wetmore, 100; Brainerd pres. ch. 107,40; Bleecker-st. pres. ch. 116,51; C. N. Talbot, to cons. WILLIAM R. TALBOT and RICHMOND TALBOT H. M. 250; ch. of the Puritans, to rebuild the miss. church at Kohala, Sandw. Isls. 656,89; of wh fr. a friend, 100; Rev. G. B. Cheever, 50; S. Wetmore, Jr. 30; J. A. McGaw, 25; O. E. Wood, wh cons. DANIEL BONTECO, of Springfield, Ms an H. M. 100; Rev. R. S. Cook, 50; Brooklyn, S. pres. ch. m. c. 87,21;) 2,083 75
Oneida co. Aux. So. J. Dana, Tr.
Holland Patent, Pres. ch. 41 00
St. Lawrence co. Aux. So. H. D. Smith, Tr.
Canton, Pres. cong. Mrs. J. L. R. 10 00

4,587 68
Albany, 4th pres. ch. wh. cons. JOHN O. COLE an H. M. 100; Black Rock, J. S. H. 10; Flushing, s. s. miss. so. for schs. at Madras, 20; Hammond. pres. ch. session, 10; Hornellsville, pres. ch. 16; Hudson, a few friends for Gaboon miss. 11,50; Jamaica, pres. ch. m. c. 13,15; Kingsboro', Mrs. Amelia Potter, wh. cons. Mrs. RUTH B. THOMPSON an H. M. 100; Mrs. L. G. 10; Ex'r of G. Parsons, dec'd, 3; Northville, fem. miss. so. for *John Wells*, Ceylon, 20; Ontario, cong. ch. 5; Troy, 2d pres. ch. miss. asso. 85; 403 63

4,991 33
Legacies.—Elmira, Miss Rebecca M. Gregg, by S. L. Gillet, Ex'r. 1,000; less disc. 7,50; New Lebanon, Roswell Woodworth, by B. Peabody, Ex'r. (prev. rec'd, 134,27,) 397,22; 1,389 72

6,381 05

NEW JERSEY.

Board of For. Miss. in Ref. D. ch. C. S. Little, New York, Tr.
Bergen, R. D. ch. m. c. 75; s. s. m. box, 8,50; 83 50
Freehold, R. D. ch. 55 00
Griggstown, do. to cons. Rev. JOHN A. TODD an H. M. 50 00
Mount Pleasant, R. D. ch. 6 00
Van Vorst, do. 21 66

216 16
Ded. disc. 65—215 51
Boonton, pres. ch. coll. and m. c. 50,15; Newark, Mrs N. W. Sanford, for *Nathaniel W. Sanford*, Ceylon, 20; 3d pres. ch. s. s. a bro. and sis. 1; Wantage, pres. ch. 45; 116 15

331 66

PENNSYLVANIA.

Darby, pres. ch. 17; Harbor Creek, do. 1; Philadelphia, (of wh. for ed. a child at Mrs. Wilson's sch. Gaboon, 15.) 20; fem. so. for ed. hea. youth, for girls' boarding-sch. Ahmednuggur, 150; Clinton-st pres. ch. Mrs. F. 10; Wattsburgh, pres. ch. for African miss. 5; 203 00
Legacies.—Carbondale, Samuel T. Hopkins, by C. T. Pierson, Ex'r. wh. cons. C. T. PIERSON, of New York city, an H. M. 300; ded. taxes, 15: Danville, Daniel Montgomery, by Samuel Yorks, Adm'r, (prev. rec'd, 400,) 764,03; dis. 3,82; 1,045 21

1,248 21

DELAWARE.

Newark, P. C. 10; Port Penn and Drawyers, fem. mite so. for *George Foot*, Ceylon, 20; 30 00

VIRGINIA.

Wythe and Pulaski Co's Gent. miss. so. and fem. tract so. 30 00

NORTH CAROLINA.

Salisbury, Mrs. M. Adams, for *Thomas Adams*, Ceylon, 45 00

SOUTH CAROLINA.

Charleston, A friend, 50; Mrs. W. 1; Miss S. D. 1; 52 00

GEORGIA.

Greenfield, Pres. ch. m. c. 8 00

OHIO.

Western For. Miss. So. G. L. Weed, Tr.
Barlow, 19,22; Bedford, 1; Centre, 5,20; Chester, 23,27; Cheviot, Mr. H.'s boys, 6,25; Cincinnati, 1st ortho. cong. ch. s. s. for ed. at Mt. Lebanon, Syria, 20; do. 6; m. c. 10; 2d pres. ch. 20,10; m. c. 27,82; Z. B. 1; Rev. W. T. W. 5; 3d do. 6,81; Vine-st. ch. 2,50; Walnut Hills, Lane sem. pres. ch. 154,20; m. c. 15; Prof. A.'s chil. for Mr. Chandler, Madura, 6; Colville, 21,12; Dayton, manuf. and mech's s. s. 11; Graham's Station, 9,68; Harmar, cong. ch. 97,89; Hebron, 10,35; Horse Cave, 8,94; Jackson, 3; Johnstown, ch. 11,75; juv. so. 1,25; Logan, 17; Marietta, ch. 48,08; so. of inq. 2,60; a friend, for Mr. Preston, W. Africa, 13; Stockade s. s. for do. 32c.; juv. miss. sew. cir. for do. 5,28; cong. ch. m. c. 19,84; la. miss. sew. cir. 19,85; la. for the elevation of hea. mothers, 10; mater. asso. juv. miss. so. 20,09; Marion, Mrs. E. for Mr. Dwight, 1; McConnellsville, ch. 20; s. s. 10,39; Mt. Pleasant, pres. ch. 30; Newark, fem. miss. so. 34; Newport, 2,50; North Bend, Col. F.'s fam. for Gaboon miss. 4,09; Mrs. A. H. 1; North Fork, 40; Oxford, 2d pres. ch. m. c. 14; Pine Grove, 59,72; Pisgah, Mrs. S. C. 9; chil. 1,30; Putnam, ch. 116,63; s. s. for Dr. Scudder, to ed. a boy at Madras, 20; Rainbow, 50c.; Rutland, 13,75; Salem and Fearing, 8,47; Sandy Spring and Rome, 30,15; Southport, 9,87; Union and Greenland, 1,50; Warren, ch. 31; juv. miss. so. for Dr. Scudder, 15; Watertown, village ch. 18,50; 1,152 78

Western Reserve Aux. So. Rev. H. Coe, Agt. Bazette, 5; Brecksville, 6,68; s. s. for schs. at Gaboon miss. 15; Chatham, 2; Greenfield, 5; Hudson, Wes. Res. coll 3; L. S. dec'd, 1; Kirtland, la. benev. so. 5; Maumee City, 28,96; Perrysburg, coll. 3,86; m. c. 8,62; Ruggles, 5,12; Toledo, 22,47; J. H. W. 10; 121 71

By T. P. Handy, Agent.
Cleveland, 1st pres. ch. 216,75; 2d do. 160,15; m. c. 22,57; s. s. for *Truman P. Handy*, Ceylon, 20; for *Mary H. Severance*, do. 20; Bethel, s. s. for hea. chil. 13; la. miss. so. for fem. sch. in Ceylon, 30; do. for two girls in Bombay, 24; Conneaut, pres. ch. 23; J. A. L. 10; Dover, 2d cong. ch. L. G. P. 15; Whiteford, cong. ch. 5; ded. disc. 4,05; 555 42

1,829 91

Columbus, 2d pres. ch. 68; A. P. S. 12; H. N. H. 10; J. S. H. 10; 100 00

1,929 91

Legacies.—Cleveland, P. M. Weddell, by T. P. Handy, (prev. rec'd, 300,) 260 00

2,189 91

INDIANA.

By G. L. Weed, Tr.
Covington, Pres. ch. s. s. to ed. a child, 20; Danville, pres. ch. m. c. 17,75; Frankland, W. H. M. 2,50; Greenwood, Rev. P. S. C. 5; Monticello, pres. ch. m. c. 24,35; 69 60

Fort Wayne, 2d pres. ch. 20; Lafayette, N. N. 1; Lima, juv. cir. of ind. 7,42; 28 42

98 02

ILLINOIS.

By G. L. Weed, Tr.
Collinsville, Mrs. E. G. 10 00

Chicago, Mrs. M. G. 3; Deckers Prairie, m. c. 5; Groveland, J. B. 1; Jacksonville, pres. ch. s. s. miss asso. for *John Adams*, *D. R. Ayres* and *Joseph Duncan*, Ceylon, 61,85; ack. in July Her. Jericho s. s. juv. asso. 2; Quincy, juv sew. so. for sch. at Mt. Lebanon, Syria, 20; Rockport, ch. 40; Springfield, 2d pres. ch. 30; 101 00

111 00

MICHIGAN.

Ann Arbor, 1st pres. ch. m. c. 10; Battle Creek, a friend, 50c.; Bennett's Corner, H. F. 1; Marshall, pres. ch. 100; 111 50

WISCONSIN.

Beloit, Cong. ch. m. c. 40; Milwaukie, cong. ch. 65,33; 105 33

IOWA.

Belleview, Rev. W. L. C. 50

MISSOURI.

Troy, F. Parker, 15 00

LOUISIANA.

New Orleans, 1st pres. ch. 149,50; m. c. 18,50; 168 00

TENNESSEE.

Columbia, 119,25; Elk Ridge, 10; Fayetteville, 52,45; Hopewell, pres. ch. 11; Murfreesboro', 30; New Market, pres. ch. 9; Ridge ch. 15; Spring Hill, 28,80; Rev. FREDERICK A. THOMPSON, wh. cons. him an H. M. 50; ded. disc. 3,81; 321 69

MISSISSIPPI.

Holly Springs, Indiv. 7 00

IN FOREIGN LANDS, &c.

Doaksville, Choc. na. m. c. 7; do. coll. for African miss. 1; Pine Ridge, m. c. 8; 16 00

Madras, Rev. J. W. Dulles, wh. cons. Rev. SAMUEL H. WILLEY, of California, an H. M. 50 00

Syria, Evan. native ch. 26,50; Tripoli, Rev. HORACE FOOT, wh. cons. him an H. M. 100; 126 50

192 50

Donations received in June, (of which for debt $1,000; prev. rec'd, $48,310,08;) $16,242 16

Legacies, $3,394 93

$19,637 09

☞ TOTAL from August 1st to June 30th, $227,514 77

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in June, $330 35

DONATIONS IN CLOTHING, &c.

Amer. and For. Sab. Union, 200 Seventh Annual Report.

Good Water, Choc. na. A cow and calf, fr. miss. so. for Mt. Pleasant, 10 00

Greenwich, Ms. A keg of butter, fr. la. for Mr. Schauffler, Constantinople.

Mantua, O. Clothing, fr. Mrs. H. 2 00

New Haven, Ct. A box, for Mr. Hastings, Ceylon.

Niagara Falls, A box, from la. for Mr. Coan, Sandw. Isls. 30 00

Putney, Vt. Æolian, fr. cong. ch. and Isaac Grout, for Rev. E. E. Bliss, Trebizond, 40 00

Sullivan, N. H. Clothing, fr. la. cir. of ind. 12 27

Westminster, Ct. A box, fr. la. sew. cir. for Mr. Tyler, S. Africa, 14 00

Worthington, O. Compre. Commentary, fr. R. Comstock, for a native pastor in Turkey.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLVI. SEPTEMBER, 1850. No. 9.

American Board of Commissioners for Foreign Missions.

Amoy.

LETTER FROM MR. DOTY, MARCH 20, 1850.

It is known to the readers of the Herald, that for more than a year Mr. and Mrs. Doty have been alone at Amoy; the sudden death of Mr. Pohlman, and the necessary return of Mr. Talmage, with Miss Pohlman, to the United States, having thrown all the labors of the mission, which had been shared by three missionaries, into the hands of one. The labors and cares of Mr. Doty were thus rendered very arduous, and his case was one which called, peculiarly, for sympathy, and for prayer in his behalf. The following letter from him seems to show, that in his case the declaration has been very happily fulfilled, "As thy days, so shall thy strength be."

It is now within four days of a full year since brother Talmage left us. Then the burden and care of the mission, which, in order to advance, was needing an amount of labor sufficient to give full employment to several sound heads, warm hearts and willing hands, did seem too much to be borne. Still, I felt a comforting assurance that He who had caused the burden to devolve upon me would give grace according to my need. That assurance I have abundantly realized. The Master has been with me, and I am not aware of having passed an hour of depression of mind, from discouragement, on account of my loneliness or labors. Depending upon the aid of divine grace, it was my purpose to sustain the various branches of our mission operations, as far as possible with an economical regard to health and strength. The Lord be praised for the success, even beyond what could have been expected, with which he has crowned these feeble efforts. We still live, and so does our mission. All our prominent plans of labor have been sustained, although it has been impossible to prosecute every one with all the attention and vigor needful.

The regular Sabbath services in our church have been attended, with scarcely an omission. When, last autumn, for a few Sabbaths, I was unable to meet ordinary duties, the brethren of the London Society willingly gave me their aid; and one of these has regularly relieved me of one service every alternate Sabbath. Our semi-weekly Bible-class is in full operation, and I trust our investigations of the sacred Scriptures have not been in vain. The aid of the evangelist has been important. Besides conducting a service on the Sabbath, his chief employment has been the distribution of tracts, and holding meetings for conversation and the discussion of Christian doctrines. Thus there has been a wider dissemination of heavenly truth, and a wider scattering of seed which may produce fruit to the praise of rich grace, than could have been without this agency.

The prospects of the school too, at the opening of the Chinese year, [Feb. 12th.] were never more encouraging. Thus you will perceive that the chief features of our operations are the same as have heretofore been reported to you.

Help and Comfort from the Native Christians.

The few church members continue to afford me much comfort. In their walk and conversation, nothing has occurred to weaken my hope that they are truly members of the spiritual body of Christ. Most of them manifest a growing love for the word of the gospel, and an earnest desire to have that gospel diffused, and to have others become interested in it. Much oftener, from these praying ones, do I hear the petition, "Lord, the harvest is great and the laborers few, do thou bring forth laborers," than it has been my privilege to hear a like petition from Christians in Christian America. For near two months the evangelist has been absent on a visit to his family and friends, in the interior of the Canton province. He took with him as many tracts and portions of the Scriptures as he could, considering the difficulties of the road over which he had to travel. Now I am daily expecting his return. The services he conducted have necessarily been in a great measure suspended during his absence, but not entirely. The younger brother of those baptized in July last, possesses no ordinary conversational talent, and seems to delight to make known his own experience of the riches of Christ. It would have warmed your heart to have seen him, as I did, on the morning of the Chinese new year, recently passed. I had occasion to pass the church and was much surprised to find it open, nor was I less so, on entering, unobserved, to find this young man surrounded by a large company of Chinese, in holiday dress, to whom he was engaged in distributing our sheet calendar of the Sabbath and other fixed services for the ensuing year. So deeply was he engaged in conversation that he knew not of my visit. The family have just returned from a visit to their native place, about forty miles in the interior. Previous to going they applied for a supply of tracts, to distribute among their former friends and acquaintances, whom they had not visited since their professed attachment to Christ. The old mother has brought home with her a sister, whom she says, in the simplicity of her heart, she wishes to have hear the "true doctrine."

I am sorry, however, to see so little of one of the two old men, the first fruits of Amoy admitted to church fellowship. His home is about twenty-five miles from this, where, for more than a year past, on account of family circumstances, he has passed most of his time. He usually comes to Amoy at communion seasons, and spends several days, sometimes two or three weeks. He appears to have a keen relish for the gospel and the ordinances of the house of God, and seems to be a very humble, tender-hearted Christian. But he needs much pastoral care and encouragement, of which he is necessarily deprived at his distant home. He is of a rather melancholy cast of mind, and finds, I fear, too much aliment to foster this spirit in the family of his son; who has shown himself a bitter enemy to the gospel, and is a source, on this and other accounts, of much grief to his aged parent. This aged Christian's foes are those of his own house.

Death of a Professed Believer.

Since I last wrote you death has removed an old man from us, who has been an attentive hearer, and an avowed believer in the gospel, for years. Upon our arrival here, in 1844, we found him a beneficiary on a poor fund, which our late brother Abeel had raised, by contributions of English military officers. The old man has always continued with us, receiving a small monthly allowance from this fund, except when otherwise provided for. Being an intelligent reader, he spent much of his time, so far as his nearly blind eyes enabled him to do so, in reading the Scriptures; and he professedly believed and loved their doctrines. He, however, never manifested any desire to receive baptism, and thus confess his faith in Christ. It may be that I have erred in not more directly urging this duty upon him. It is now forever too late. He began to fail in strength about the first of January, without any marked disease, but continued here until about a month since. He then returned to his native village, some eight or ten miles distant, where he had a wife and relatives. Here he lingered only a few days. But death did not come unexpectedly to him. He seems faithfully to have exhorted his wife to forsake her idolatry and believe in Jesus; and, judging from her conversation, he must have imparted to her much instruc-

tion. She informs me that he seemed to have much peace in the prospect of death, trusting only in Jesus as his Savior; and gave particular directions that no idolatrous ceremonies should be performed at his burial. Of the fundamental doctrines of the gospel he certainly had much knowledge, and so far as relates to external conduct, there was nothing inconsistent with his profession of faith in Christ; except it be in his not manifesting a desire to become a partaker of church privileges. He was not, however, one of those who secretly indulge the hope of an interest in Christ but studiously avoid having the fact known. His opinions he openly avowed. Though, on earth, not formally acknowledged as a member of the body of Christ, I do feel that there is ground to hope he had chosen the good part, which, if he had chosen it, he is now enjoying in his Savior's presence.

An Inquirer — Attendance on Preaching.

At present there is one inquirer who appears well, and is anxious to be received into church fellowship. He is the person who was contractor for building our church edifice. For his benefit and that of two or three others, whose minds, if not their hearts, appear interested in divine truth, as well as for the benefit of the church members, I have recently established an evening prayer and conference meeting. I find this truly profitable to myself, and I trust it is productive of soul benefit to the others. One incidental advantage, of no small moment, is the cultivation, by this means, of the habit of social and public prayer.

The usual attendance on the means of grace continues much as heretofore. A good deal of divine truth is, I trust, being lodged in many minds. There are those too, who in listening to the messages of salvation, at times seem to be deeply interested, as is indicated by the glistening and fixed eye resting on the preacher, and by expressions of countenance, as if the whole soul were absorbed in the theme. This may be the effect of mere momentary excitement and result in nothing permanent. But the weapon we employ is the sword of the Spirit, and although we wield it at a venture, that Spirit may direct it to the heart, and produce death to sin and life to righteousness. We need, above all else, this Spirit's life-giving power in our midst. O for such a visitation as has been enjoyed by the Nestorians the past year. Then would even Amoy, though now almost entirely desert, bud and blossom as the rose. Will not our patrons and friends help us, by earnest, unceasing prayer, that we, and these heathen hearers of the gospel, may soon be thus visited? This is our *first great* need. The second is *men, men, men;* and these full of faith and of the Holy Ghost.

Ceylon.

LETTER FROM MR. SCUDDER, APRIL, 1850.

Mr. Scudder now has charge of the station at Manepy, and in this letter he gives a general account of the condition of his field. In the introduction of his letter he says,—"It gives me great pleasure to acknowledge the goodness of God in sparing my life and health. I never enjoyed better health than now; and I am able to pursue my studies and labors with scarcely a day's interruption."

State of the Church.—Death of Members.

As to the state of the church at Manepy, I have nothing either of a very encouraging or discouraging nature to communicate. One suspended member has been restored to the communion of the church during the last six months; and another member has been suspended for open Sabbath-breaking. I have been encouraged by the good attention given by the congregation to the preaching of God's word, and I cannot but hope that some may be made wise unto salvation. Some eight or ten persons are asking to be admitted to the privileges of the church, but I do not yet feel sufficiently satisfied that they possess those qualities which would warrant me in acceding to their wishes. I hold a meeting with them immediately after service on Sabbath morning, for the purpose of ascertaining, as far as I am able, the true state of their religious feelings, and of impressing upon their minds the great importance of a thorough self-examination, before they enter upon so solemn a duty as uniting themselves with the church of Christ.

Three members of this church have been removed by death, during the last two months. One, Ansel D. Eddy, died of fever on the 3d of March. As he was delirious most of the time after he was dangerously ill, we cannot know what were his feelings at the approach of death. The other two died of cholera at Navaly.

One was named Moses; the other was Naomi, the wife of Samuel. I visited her during her illness, and endeavored to ascertain the state of her mind. She was, however, so much under the power of the disease, that she could do no more than answer my questions in monosyllables. She has been very regular in her attendance upon divine worship, and from conversations which I have had with her, I cannot but hope that she now is a pure spirit in those mansions prepared for the followers of the Lamb. She was soon followed by her youngest child, and in a few days her husband came to inform me that his last child lay a corpse in his house. The poor man seemed much cast down in view of his great afflictions. Within a few short days his whole family had been swept away by this awful scourge of Asia. I endeavored to comfort him by telling him that God often afflicts those whom he most tenderly loves; and referred to the history of Job as illustrative of this truth. His answer affected me much; "God knows that I have not the faith of Job." I hope these providences may be blessed to him and to this church. The cholera has been among us more than a month. Although it has been singularly fatal in the cases of those attacked, its progress has been limited. We still hear of a few cases daily.

Schools—Preaching—Visiting.

The schools at this station are in a good condition; and I am endeavoring, as fast as I can judiciously, to place them under the tuition of those who have received a thorough Christian education. Since the appearance of the cholera several of the schools have been greatly reduced in numbers, and but few children, comparatively, attend the services on the Sabbath.

In speaking of his labors as a preacher, Mr. Scudder remarks that he has made it one of his regular duties to go out into the villages around him; visiting from house to house, and preaching the gospel, in the houses and in the streets, as he finds those who are willing to hear. The station congregation is composed, almost entirely, of church members, school children, and those who are in the employment of the missionary; and the congregations at the school bungalows, are made up in great measure of the schools and of friends of the teachers, or those who are under their influence. Important as it is to maintain regular services at these places, the great body of the people are not thus reached. Mr. S. therefore strives, as other missionaries do, to bring the truth before the minds of the people in their houses and by the wayside. In regard to the importance of this kind of labor he makes the following remarks:

It seems to me that too much importance cannot be attached to this form of preaching in the present state of progress among us. A whole generation have grown up since Christian schools were established among this people; and the land is filled with those who have, in youth, committed to memory the great truths of the Christian religion. Many of these have reached manhood; have settled down in different villages of our parishes, and are rearing families about them. Although these persons have been educated in our schools, they do not, so far as my observation extends, discover any particular disposition to attend at our places of worship, or to inquire more diligently after the truth as it is in Jesus. Still, from the fact that they have been instructed in the doctrines of the Bible, and from the fact that the Spirit operates through the truth, they seem to be the most hopeful subjects for the saving power of God's grace. They must be reached, or the great object of those who labored to instruct them is lost; and I feel convinced that the way to reach the great body of them, is to go from village to village, and from house to house, with the gospel message. It is with the hope of meeting with these, as well as with the object of preaching to others, that I have determined to devote much attention to this form of labor, and have directed the helpers under my charge to do the same. It is, to me, a most trying work. My faith often fails me when those whom I address reject with scorn the message of mercy, and I exclaim, "Who hath believed our report? and to whom is the arm of the Lord revealed?" Still, I feel that it is the work which God, in his providence, is urging me to perform; and my constant prayer is that he will increase my faith, and enable me more diligently to do my duty. I meet with much opposition among the people. Every boy of sixteen years old is acquainted with the common objections to Christianity, as well as with the popular arguments urged in support of their own system Being naturally fond of debate, the people are, so far as my experience extends, always ready to enter upon a discussion. They, however, usually treat me with politeness, and I generally secure an attentive hearing of my message before I leave them.

Mr. S. has three catechists under his care; whose chief duty is, to go from house to house, preaching the gospel and distributing tracts "They seem," he says, "to be interested in their work; and I cannot but feel that their labors will not be in vain."

Heathen Festival—Cases of Apostacy.

The annual festival of the temple opposite our church has just closed. It continued for twenty-two days, and the people seemed to take particular pains to disturb us in our public worship. When the mission was established, this temple was a mere shed, in which a few ceremonies were performed. The owner of the temple, on one occasion, gave its timbers to Mr. Woodward to build a prayer-room. This greatly offended the people of the village, and the man who officiated at the temple. The case was carried by them to the court; and it was decided that the temple might be rebuilt, even against the wishes of the owner of the property. This decision gave reputation to the temple, and from that small beginning it has become one of the most influential temples in the land. It is much resorted to from all parts of the country.

It is a melancholy fact that Isaac Newton, who was formerly a member of this church, paid one day's expenses of the festival this year. Edward Warren 2d, who was a long time connected with this mission, and who for many years sustained a good character, was seen making his offerings at this temple during the recent festival. You may imagine that such things are most painfully trying to us. These persons know the entire folly of idolatry, and yet, by their example, they exert a powerful influence to uphold heathenism, and to rivet the chains of superstition by which this people are bound. May God bring them to repentance, before the punishment in reserve for apostates falls with all its crushing weight upon them.

As I had never before witnessed the drawing of a heathen car, I looked down upon the ceremony from the tower of the church. As the car was drawn round the temple, more than a hundred men rolled after it, in performance of vows which they had made. The car would stop at short intervals, when certain ceremonies were performed before the idol. When they had drawn it to the middle of the road, in front of the church, it stopped, while a blacksmith, according to his usual custom, broke a thousand cocoa-nuts. It is said that he fasts two days before doing this; and the people think that he could never perform so great a feat, after so long a fast, unless aided by miraculous power. I have had them appeal to this as a proof of the truth of their religion. This was evidently the great "sight" of the day, and multitudes left as soon as it was over. It is truly heart-sickening to witness these proofs of the abiding nature of Hindooism; and that too at the very door of the sanctuary. Perhaps the Lord permits this temple to stand, and increase in influence, in order that we may be stirred up to more active efforts for the overthrow of Satan's kingdom, and for the ushering in of that glorious day, when Christ alone shall reign in this land.

LETTER FROM MR. HOWLAND, APRIL 10, 1850.

In this letter Mr. Howland relates some incidents, in which, he says, "we are interested," and "which relieve the monotony of ordinary missionary toil" The reader will be interested also; and such "incidents" would "relieve the monotony" of many a pastor's toil in the United States; and would cheer and strengthen. Possibly some of the members of our churches, as they read, and are thus reminded of what is done by some and might be done by others, both in heathen and in Christian lands, will be led to think of their own neglected duties, and to be more faithful for the future. Such "incidents" have in them, as the preachers of a former generation might have said, "a use of wisdom."

Desire of a Native Helper to do Good.

About four months since, I received the following note from Cotton Mather, teacher of my English School. He graduated from Batticotta seminary in 1835, and has since been engaged principally in teaching; part of the time at Madura, but for many years past in connection with our mission.

Rev. and Dear Sir:—I humbly beg leave to state that I am greatly concerned about the duties which I must perform in reference to my countrymen. I feel that I have done, hitherto, much less than I ought to do. When I heard of the holy zeal of Mr. Cary to preach the gospel to the heathens, in the midst of persecutions, I felt that I have been a great sinner, in that I was rather indifferent for the precious souls around me. Mr. Cary was to leave his country, and with the difficulty to learn the language of the heathens before he was enabled to preach to them. But I have greater privileges in

this respect than he possessed, and I have thought whether I should not use these talents for the glory of my Lord and Master. Under these thoughts I have made up my mind to communicate to the heathens around me the glad tidings of salvation. In doing so, I wish to communicate to such of the heathens as have never heard them before, and are sitting in the darkness and shadow of death. As Mr. Cary devoted his leisure hours for this work, why should not I also use Saturday afternoons for this purpose? If I can be allowed to continue my labor throughout the Sabbaths, I will feel glad to do so; and then I can go to some parts of the Islands. I have thought it advisable to communicate my feelings and hear your advice on this subject.

I felt bound to do all I could towards encouraging such desires, and having lately received a Spanish dollar from a female friend in America to devote to some object in connection with our work, I determined to devote it to paying his expenses, for food and boat-hire, in visiting the islands. When, as he was about leaving for his first tour, I told him from what source the money came, he seemed much interested, and wished to unite in prayer again, that he might pray especially for the lady who gave the money. He continued these tours for some time, leaving immediately after the close of his school on Saturday morning, and returning before nine o'clock on Monday. He visited several of the islands, and some places in our immediate vicinity, where but little light has shone. He continued much interested in this work, and the accounts which he gave, from time to time, of his reception among the people, were encouraging.

After two or three months, as we were in want of some one to go as a catechist to Pongertive, one of the most distant islands, I asked him if he was ready to go. He gave me no direct answer at the time, but a few days afterwards he expressed his willingness to go, with his family, and the great desire which he had to labor for those, especially, who had not heard the gospel. Accordingly, at our next mission meeting, arrangements were made to supply his place in the school and to locate him, as catechist, at Pongertive. He has spent much of his time there for a month or two past, but has not yet been able to find a house for his family. He meets with discouragements, but he appears to meet them with a commendable spirit. He must have many trials there, but he seems to put his trust in the right source, and expresses a strong hope that the Lord has a chosen people in that island. Pongertive is one of the largest of the islands on our coast, containing about four thousand inhabitants. We hope and pray that he may be made very useful there, though we have many fears that his health will not allow him to reside there permanently, as he is not a very healthy man.

Religious Interest in Velany.

Some account of the giving up of Velany to the occupancy of the Native Evangelical Society, and of the renewed organization and increased efficiency of that society, will be found in the Herald for March, 1849, page 88. It is truly gratifying to learn that the catechists of the society seem to be laboring by no means in vain.

About two months since, J. Ropes, successor to J. Gregorie, as catechist of the Native Evangelical Society on the island of Velany, called upon me, saying there were four heathen men in Velany who were much interested in the salvation of their souls, and he wished to know how he should instruct them. He seemed quite stirred up; and so accustomed are our catechists to preach to those who care not for what they hear, that when some were found who had real anxiety to hear and know the way of salvation, he was apparently at a loss what to say and how to instruct them. I gave him such direction as I was able, and expressed the desire to see the men myself. A few days afterwards they came, and I was quite encouraged, and strengthened in faith, by my interview with them. It seems that about four years since, a native Christian from Jaffna town, who owned land in Velany and was frequently there to superintend its cultivation, was observed, by one of these four individuals, to pray, and read his Bible and other books. His curiosity was excited and he asked the man what books he was reading. Some tracts were given him, and after reading these he obtained more. Since that time he has been reading, as he could obtain books from catechists and teachers who have been there; and he is now convinced of the error of heathenism and the truth of Christianity, and, with three of his neighbors, one of whom is a relative, comes, apparently an earnest inquirer after the true way. Thus the Lord seems to have been preparing the way, these four years, for the labors of our native brethren, and when the time came he stirred up their hearts to care

for the destitute, and directed them to Velany rather than the other places which were thought of as favorable fields for their operations.

The number of inquirers has gradually increased, and there are now seven or eight. Our hopes are so often disappointed, in regard to appearances of interest, that we should not be greatly surprised if all our bright visions in connection with this event should not be realized. Still I thought it might be well to mention it, more particularly for the sake of speaking of its effect upon our native brethren. Some of them can scarcely contain their joy. It seems to be just the thing they needed to strengthen their faith in God, and to melt them together, in one common interest for the salvation of souls. It is a thing so strange here to see an uneducated heathen come and seek salvation through Christ, that Christians were almost ready to doubt the possibility of such a thing; and when they heard of the Lord's doing in other countries, they were ready to look at the differences between the people there and the people here. Now, there is such a desire to go and see for themselves what the Lord is doing, that I am obliged to check them, lest they go too often and too many at a time. Those who go doubting, come back feeling that it is the Lord's work. Two weeks since, one of my older helpers went over to spend the Sabbath. When he returned, I asked him if he had a pleasant visit. "Very pleasant indeed." "What is your impression?" Hesitating a moment, he remarked, "It is my impression that there is a supernatural power at work there." In giving an account of his visit, he said, "In the evening there was a meeting appointed at the house of the catechist. Ten came; and recollecting what you said about setting a Christian example, we all sat down upon the same mat without any distinction; and thinking it better to take the Bible rather than trust to our own wisdom, we took up Christ's sermon on the mount. None seemed willing to stop, and we continued our meeting four hours, without any weariness on our part or on theirs, we were all so much interested." I may add, in this connection, that the Society have commenced building a place of worship, and we cannot but hope that there may be a church of Christ there. We feel anxious that those who love to pray, should pray especially for the Native Evangelical Society, and for the work in Velany.

Another Native Missionary.

The following Mr. Howland gives as "No. 3" of his incidents; but though last in order, it is far from being least in interest. Such cases lead the Christian to feel that grace may triumph over all the fickleness, and the want of energy, of the native character in India; and that, though we may be often disappointed, and may labor long before we see many faithful and energetic native laborers, to take the place of missionaries from abroad; yet God may, in his own good time, raise up, even from among the Hindoos, a people, and laborers, to his praise.

It is our custom to give a vacation to our free schools during a part of the months of February and March, while the people are gathering their harvest. During this last vacation, one of my teachers, Robert Crossett, came to Valvertty, where I was spending a few weeks, saying he had heard it said that the schools at Valvertty were better than any others, and he had come to visit them and see in what their excellency consisted. Before leaving, he said he met a man, a few days before, from one of the islands, who had never heard of Christ. It was an affecting thought that there were people so near, who had not heard even the name of Christ, and it had pressed upon his mind. As he was occupied the whole of his time in the school except this vacation, he felt anxious to improve this opportunity to go to the islands and tell of Jesus. I encouraged his desire and he went. He returned much interested and encouraged, and has been once or twice since and spent the Sabbath, returning in season for his school on Monday.

On the evening of the first of this month, after returning from our monthly prayer-meeting, Crossett came to the door and said he wished to see me. I was startled by the tremulous agitation of his voice, and fearing something serious had happened, went immediately out upon the verandah. He began by saying that he had something resting upon his mind which he wished to tell me, and seek advice. Ever since he went to the islands during vacation, he had had a great desire to proclaim the gospel to those so ignorant of it. A sermon by Mr. Spaulding, two weeks previous, on the text, "The love of Christ constraineth us," had increased his desire; and when listening, at the monthly concert, the day before, to the account of the earnestness and self-denial of Judson, Mills and others, even before there was

any way for going to the heathen, a voice seemed to say to him, "You should go. You are strong and healthy—you do not have to go to distant countries and learn difficult languages—you should go." He tried to suppress it, but could not. He went home but did not sleep. He felt that the Lord was calling him to go to the islands, and he wished me to advise him. I could only tell him that he must seek direction from his heavenly Father, who would guide him. I requested him to make it the subject of much prayer and come again the next day.

He came, said he had prayed over the subject, and it still seemed that God was calling him to go. He had, accordingly, called together his relatives and friends, and told them his feelings. They tried to discourage and oppose him, telling him he was very foolish to go off among a strange people and expose himself to danger on the water. "But," said he, "I told them I had done all I could for their salvation, as well as for their temporal good. I had got my sister into Oodooville school, and I could do no more for them, but must go: and now I want, Sir, that you should pray for me, that neither devils nor wicked men may stop me." This was all said with an earnestness and solemnity that was affecting. I asked him what could be done with his school. He replied, "I have been talking and praying for several years with those boys, and I have no real evidence that any have been truly converted; whereas when I went to the islands, and spoke with those three men I told you about, the Spirit of God seemed to be with them." I suggested that the weather was then very hot, so that he would expose his health by traveling, and perhaps he had better wait a few weeks, till the regular monsoon should commence. "But," said he, "if I wait I may die before I have told them of Jesus." "But what will you do for the means?" He replied, "Those missionaries were ready to go to distant lands when only money sufficient for half a year was collected, and the Lord brought in the money before they left; and so now, I think, if he is calling me he will furnish the means." "But," said I, "do you think you are fitted to teach those people?" "No, I am not; but the Spirit of God will go with me and then I shall be able." After more conversation of this kind and prayer, I felt that I ought not to hold him back; though I felt as some parents do in America, who say, "Let missionaries go, but don't take my child;" as I would rather spare any two of my other school teachers than him. I laid the matter before the church, and they were interested in doing all they were able to meet his expenses.

He has gone, and I feel that the Spirit of God will be with him. He left last Monday. We had a season of prayer before he left; and it was indeed with a full heart that he plead for the boys of his school, and for the teacher who was to take his place. He took tracts and portions of Scripture, and designed to go first to Analative, an island where there is no catechist or Christian school; and was desirous to go to Delft, one of the most distant islands; he having met a man from there who seemed interested in hearing about Christ. He carries our hearts with him, for we all loved him.

Mr. Howland then mentions, that on the same day that Crossett left for his missionary work, another teacher, also a member of the church, left for a very different cause; having been led, by his father, to marry a heathen wife. Another teacher also had fallen into the same sin recently, of whom he says, "He was a very faithful and valuable teacher, but was placed in circumstances of peculiar temptation." In view of these cases, Mr. Howland remarks:

It is impossible for us fully to sympathize with our native brethren in their trials from their heathen friends. Their friends keep on good terms with them for the sake of their assistance; but they torment and tempt them to sin, in numberless ways, and often with an artfulness and malignity worthy of evil spirits themselves. While, therefore, we do not wonder, or yield to discouragement, because some are entangled, we rejoice and give thanks for all that escape.

LETTER FROM MR. MEIGS, APRIL 10, 1850.

IN the introduction of this letter Mr. Meigs remarks, "*Thirty-four years* have passed since the brig Dryade arrived at Columbo, with the first company of American missionaries for Ceylon. Of that company of nine, four have gone to their rest, and five, I have reason to believe, still remain in health, engaged in the service of their Lord and Master. How solemn the thought that a whole generation has passed into eternity since we came to this province." After some reflections upon the changes that have occurred, both in Ceylon and in his native land, during the time that he has thus been engaged in the mis-

sionary work, he gives some account of his labors for the last six months, and of the circumstances of his station (Tillipally.)

Schools—Knowledge Diffused.

The following table will show the number of children at present in connection with this station.

		Child.
10 Native Free schools at Tillipally containing		650
1 English school at the station	"	47
1 Select Government Girls' school	"	50
4 Native Free schools at Atchoovaly	"	226
7 Native Free schools at Oodoopitty	"	250
2 English schools	"	50
		1273

These schools are generally in a prosperous condition. They have not been interrupted by the cholera during the last six months. I find, however, that as the industry of the people increases, the demand for the services of the larger children, of both sexes, is very great. The result is that the children do not continue their studies so long a time as they formerly did. We have, however, much better teachers and much better books than formerly. The scriptural studies which the children pursue, and the preaching and catechetical lectures which they hear, are well calculated to give to all of them, but especially to the elder children, a knowledge of the great truths of the Bible. This knowledge is being rapidly diffused among the people. Of the truth of this remark I find abundant evidence in my intercourse with them.

Multitudes of the people have sufficient knowledge of the gospel to lead them to Christ and to heaven. But, alas! they are most of them wedded to their idols. They love their iniquities; and especially the license that is given them, by their system, to pursue their sinful pleasures. Their great objection to Christianity is, that it is too strict for their observance. How much then do we need the outpouring of the Spirit of God, to render the preaching of the Word effectual! The world will not be converted to Christ till Christians can be made to feel the burden of eight hundred millions of immortal souls resting upon them. As soon as they do feel this, they will cry mightily to God, and he will send deliverance.

Preaching—Better Attention.

I have continued, I think with increasing interest, to preach the gospel, not only on the Sabbath, but on other days of the week, wherever I can find the people. My most interesting meetings are in the evening, at the school bungalows and at the houses of respectable natives in the villages. At these meetings the people usually hear very attentively. I now very seldom meet with cavilers and revilers, even though I preach against their system of idolatry. Formerly I was often interrupted by opposers; now this seldom happens. I have had occasion to notice this in two of the most heathenish villages in Tillipally.

In Mavirttapooram, one of the villages referred to, about six months ago the people erected a large circular bungalow, in a central place, as a playhouse or theatre, where they might act their comedies. I went to see it, and told the people that I should like to use it as a preaching bungalow, not supposing they would consent to its being used for that purpose. But to my surprise they made no objections to my proposal, and I have repeatedly been there, with my native assistants, and held evening meetings. Some of the people bring mats and lights to render it pleasant and comfortable. Besides a large school, there have been upwards of fifty adults at the meetings. This seems like wounding the adversary with his own weapons.

Though the people will come to hear the gospel in their own neighborhood, they seem not much disposed to attend, in great numbers, at our churches on the Sabbath. Our audiences then, are principally composed of our schools and schoolmasters, native assistants, servants, church-members and their families. These form a very interesting and important congregation, to whom the gospel must be preached; but we long to see the day when the people generally shall flock in crowds to hear the ambassadors of Christ, and show that they are hungering for the bread of life.

New Village Church.

The village church which has been mentioned in former communications from this station, as being erected under the superintendence of Mr. Moses Welch, is advancing towards completion. When finished, with a small tower for the bell, it will cost about two hundred and fifty dollars. Mr. Poor informs me that he has procured a bell for it, through the kindness of some friends in America; otherwise the cost would be greater. Though small, it is a very good and substantial building, and an ornament to the

village. It is already covered with a strong tiled roof, so that there will be no danger from fire. This is a matter of great importance, when we remember that the church at the station was burned down in 1833, through the malice of some enemy. Some of the stout heathen, in that neighborhood, manifest much opposition, in various ways, to the erection of this building. According to their superstition it is *too high*. Moreover it stands directly south of Welch's house. On this account they are constantly predicting that it will destroy the health and the lives of Welch's family. Candan, a brother-in-law of Timothy Dwight, formerly a member of our church, is now sick of fever. His house is near the church, and his friends have removed him to another house at considerable distance, lest the bad influence of a Christian church should destroy his life. Since they removed him he has begun to recover his health; and they feel quite sure that their inference is correct when they say that his restoration is in consequence of his removal. Again, in the providence of God, Maria Peabody, Welch's wife, is in feeble health, and his neighbors are constantly telling him that it is a judgment upon him from the gods, in consequence of his agency in erecting the village church. Thus they are trying, like Sanballat of old, to put him in fear, and to weaken his hands, that the work may cease.

Visit of the Governor—His Notice of the Mission.

The following paragraph will be read with much interest and will awaken many pleasing reflections. Who can doubt that Christian missions will do much to cause that, hereafter, not only between Old and New England, but between Christian nations generally, the only rivalry shall be "a generous rivalry in the cause of knowledge and of truth."

Lord Torrington, the Governor of this island, with his Secretary, recently paid a visit to this province. He visited several of our stations and expressed himself highly gratified with what he saw, as also with the appearance of the province generally. He was very affable and polite to all who called upon him. On his return to Colombo, he published the following notice of his visit.

"His Excellency cannot omit to dwell, with peculiar satisfaction, on the pleasure afforded him by his personal inspection of the great educational establishments which are the distinguishing characteristic of the northern province. To those noble volunteers in the cause of Christianity and education, the gentlemen of the American mission, who by their generous self-devotion in a foreign, and distant land, have produced so marked an improvement in the scene of their labors, His Excellency feels that he should pay a special tribute of grateful acknowledgment. He is glad to hail, in this dedication of American enterprise and American charity to the work of civilizing and enlightening a distant dependency of the British crown, one more tie of kindred with the great nation that sends them forth —one more pledge that between the Old and the New England, there can henceforth be only a generous rivalry in the cause of knowledge and truth."

New Version of the Tamil Scriptures.

Before closing I cannot omit to mention the fair prospect we now have of soon possessing the new version of the whole Tamil Scriptures, beautifully printed at Madras in one royal octavo volume. The whole Bible is expected to be finished in October next. The edition has been prepared with great labor and care, by committees both in Jaffna and Madras. I have read more than one hundred and fifty chapters in it. I find it very exactly conformed to the Hebrew, as well as to our English translation, while it is also pure and idiomatic Tamil. I greatly rejoice in the prospect of living to see the day when I may have, for myself and those around me, the whole Bible in Tamil, thus correctly translated and beautifully printed. I shall take great pleasure in reading it both in public and in private, and also in quoting it in my sermons. Not that I think it a perfect translation. But it is very far in advance of any we have hitherto possessed, and if the next edition is revised with the assistance of all the missionaries in the Tamil field, it will become a standard version for many years to come. In many respects I prefer it to our English translation, as more clear and precise in its meaning. It will, I have no doubt, prove a great blessing to the whole Tamil people, and many thousands will bless God for the labors of those who have prepared it. Our friends, both in England and America, who have so liberally assisted us in preparing the work and in carrying it through the press, will greatly rejoice in the prospect of its being so speedily published.

MR. SPAULDING'S REPORT TO THE JAFFNA BIBLE SOCIETY.

In connection with the above remarks of Mr. Meigs respecting the new version of the Tamil Scriptures, some extracts may properly be given from Mr. Spaulding's report to the Jaffna Auxiliary Bible Society, relating to the same subject. For more than two years Mr. Spaulding has been much occupied as one of the joint committee of the Madras and Jaffna Bible societies, in revising this translation of the Scriptures. Mr. Winslow of Madras, and Mr. Percival of the English Wesleyan Methodist mission in Jaffna district, Ceylon, were also members of the joint committee. Lovers of the Bible will always rejoice to see evidence of great care to secure accuracy, when the Word of God is given, in their own language, to nations who have not heretofore possessed it. Mr. Spaulding says, in his report:

The joint committee of the Madras and Jaffna Bible societies finished reading the New Translation of the Old Testament, in Tamil, on the 27th of November, 1849. We were in session every day in the week, (Sabbath excepted,) from 10 A. M. to 3 P. M., while some of our number were engaged constantly, before and after session, on various parts of the manuscript. Our work was both delightful and profitable to me, and in all our criticisms and remarks on the original manuscript, or on suggested improvements, (and they were neither few nor sparing,) I do not recollect that one unhappy or unkind word passed across the table. The alterations of idiom at Madras have been very few indeed; still the translation has received important improvements by the valuable assistance of our Madras associates.

"The committee on variations from our English version" at Madras, cheerfully contribute their help, so that the work will secure as great an amount of critical attention as can be commanded.

To secure uniformity and accuracy in the spelling of proper names, Mr. Percival has made out the Hebrew and Tamil alphabets in parallel columns, giving the quantity or power of the one by the other as far as practicable, (adding the Sanscrit letters when the Tamil is defective,) so that, with some few exceptions, (where use, or some very obvious reason demands a variation,) the orthography of all the proper names in the Bible conforms to the same rule.

* * * * * * *

The simple fact that this translation is *the united effort of the Madras and Jaffna Bible societies*—that the present committee have had the advice and united labors of such men as the Rev. Messrs. Rhenius and Knight in their day,—and have secured the help of the best Tamil Moonshees and Anglo-Tamil scholars, should be some guarantee for the correctness of the version. * * * In view of the version I am prepared to speak very favorably. I read it most carefully, verse by verse, from Genesis to Malachi, and compared it word for word, with our English version, (*including* marginal readings, and *excluding* words in italics,) before it went into the joint committee of the two societies.

In that committee, it has been revised with both the Hebrew and English in hand, and with the best helps of kindred languages and books of reference; and I have no hesitation in saying that the version is as close to the original Hebrew as the English is, that the idea is more clearly expressed, and that the Tamil is more idiomatic than our English version is at the present day. This last remark will not appear strange to any one who knows that the Tamil language approaches much nearer than the English to the Hebrew idiom.

REPORT OF OODOOVILLE STATION.

Mr. Spaulding sends a report of this station, dated April, 1850, from which the following extracts are published.

Schools—Religious Interest.

The station at Oodooville has continued much as in former years. Our village schools are eight in number. The average attendance of children on the Sabbaths and Fridays has been about 350, (boys 230 and girls 120.) Nearly three-fourths of all these children are such as New England fathers and mothers send to the village school mistress in the summer, for the double object of education for the children and freedom for themselves. Their standard of attainment is below what it formerly was, when they remained longer in the schools. I account for this from the fact that, within a few years, the cultivation of tobacco and dry grain has greatly increased in this parish, and every parent is desirous of securing the labors of every child who is large enough to draw water, to turn its streams to the plants, or to watch the fields. Thus the increase of industry and wealth works against the cause of education. I mention this as a fact, not as a discouragement.

The children in these schools are formed into classes as in former years, and attend at the church twice a week. They form about one-half of our congregation on the Sabbath; and on Fridays, after reciting their lessons, they are addressed familiarly, for twenty or thirty minutes, on some plain and practical truth. In these schools there are at present ten teach-

ers; seven men and three women. The women were formerly pupils in our female boarding-school; now two of them are young widows. Of the men, four are not members of our church, but three of them would be glad to become such if I thought them prepared.

The two English schools belonging to the station are said to be prosperous, numbering more than fifty lads as constant attendants. Village preaching, visiting from house to house, and tract distribution, have been attended to as in former years. But the most interesting part of the report has reference to some cases of deep interest in spiritual things.

In January, Susannah Houston, a pupil in our female boarding-school, and a member of our church, died at her mother's house. She was a very consistent Christian, and before she was sick expressed the conviction that she might not live long. Her death seemed to make considerable impression on the minds of the pupils in the boarding-school. Many were inclined to pray more earnestly, and one especially, of the older girls, spent the most of many nights, as well as days, in prayer. For about a fortnight before our eighteen days' vacation, in March and first of April, a number of these pupils seemed uncommonly anxious about their souls. Meetings late at night and early in the morning, were held in their dormitories, for prayer and reading the Bible; and the voice of prayer, in their little prayer rooms, could be heard at all times during the day, excepting in school hours. For two days the studies were partially suspended. Thus closed the term, and we felt anxious lest their heathen friends and enemies should efface these good impressions. On their return, however, I was glad to find that many of them had even gained strength by conversation with their parents, brothers and sisters. The feeling still continues to increase, and at present a few rejoice, while some ten or fifteen are anxious, and more are serious. Results we must leave, though our prayer is "abide with us."

Additional Particulars.

To the report Mr. Spaulding appends some account, prepared, he says, by another hand, of the religious interest which had existed, a part of which is given here. Mention is first made of the consistent walk and the death of Susannah Houston, whose case is referred to above, and the narrative then proceeds as follows:

On the 26th of February, a young man (a member of the senior class in Batticotta seminary) was called away from his Master's service on earth to engage in the more exalted employments of heaven. He also, according to his request, was buried in our church-yard. This happy death caused quite a sensation in the heathen community, as well as among his Christian friends. Many of the latter were led to ask "Why was Chickering taken and I spared?"

Again, on the third day of March, another call was heard. Ansel D. Eddy had entered upon the unseen realities of eternity. We trust he found redemption through the blood of the Lamb. His remains were brought quietly into the church at Oodooville, during the forenoon service. The sermon, from the text "For the love of Christ constraineth us," &c. had made a very visible impression, which was deepened by the funeral ceremonies.

That same evening, at a meeting in the school-room, great attention was given to the exhortations of Mr. Niles, and much feeling was manifested. The next day was the season of our monthly concert. Great seriousness was apparent in all the meetings. The following day a request came from the pupils to be permitted to spend the day in religious exercises, which was granted. On the ensuing Saturday a similar request was made and granted. During that week unusual stillness pervaded the premises. Every one appeared to feel that the Spirit was in our midst, and on entering the school-compound, a sensation prevailed "just as though you could feel God."

The following week there was not the same death-like stillness, but evidence was given that the Spirit had not forsaken us. Some two or three bore testimony that they had found the Savior. I should not omit to mention the faithful labors of one of the elder girls in the school. Ever since she has borne the Christian name she has been distinguished for her conscientious deportment; and the throne of grace has been to her a favorite resort. As God's way of answering the Christian's prayer for an increase of patience, experience, hope and love, is usually to put him into the furnace of affliction, so has our heavenly Father seen fit to purify this "little one." For four years past, wave upon wave has rolled over her. Occasionally reason has fled, but even then the holy spark within shone conspicuously. All who attended her at

such seasons were surprised at her appropriate selections of hymns, psalms, and portions of the Scriptures. It is now more than a year since the prominent desire of her heart has been that the Lord would pour out his Spirit on this school. Day and night the prayer, "Breathe upon these slain that they may live," has been reiterated. By her that remark of Cecil's, "A Christian will find his parenthesis for prayer ever through his busiest hours," has been exemplified.

On Monday, March 18th, the girls went home for eighteen days. They returned on the 6th of April. Many fears were entertained that their serious impressions would be stifled by coming in contact with so much heathenism, but there is reason to believe that the enemy has not gained the advantage to the extent we feared. Many appear in earnest to obtain the pearl of great price. May the Lord strengthen them to persevere.

Madura.

LETTER FROM MR. TRACY, APRIL 6, 1850.

Pleasant Condition of the Seminary.

In this letter Mr. Tracy gives the following very gratifying account of the state of things in the seminary, with which he is connected.

Another seminary year has just closed, and though there has been but little to break in upon the ordinary routine of duties, it has been a year richly fraught with mercies. Scarcely a single case requiring discipline, or even reproof, has occurred during the whole time, and the diligence of the students has been as commendable as their moral conduct.

The course of study has been the same as formerly. The change in the course of study for the seminary, which has recently been adopted by the mission, will require some time to be put thoroughly into practice, and a still longer time before its effects can be known; but we hope it will be better adapted to supply the various wants of the mission than the plan heretofore pursued.

A class, four in number, has just graduated, and another class will be admitted at the close of the vacation.

In my letter of September last, I mentioned that the Lord had visited the seminary with an out-pouring of his Spirit. Several were at that time indulging the hope that they had been born of God, and others were still under conviction of sin, and anxiously seeking the salvation of their souls. Early in December I had the pleasure of admitting nine of the students to the privileges of the church; and at our last communion season, which occurred a few weeks ago, seven more were received into the fold of Christ. I trust they have truly forsaken their sins and chosen the Lord as their portion. Only two are now left in the seminary who are not members of the church; and at the close of the term, a few days since, one of these was inquiring what he should do to be saved. His intercourse with heathen friends, during the vacation, may dissipate his serious feelings, but the Lord is able to keep him from this danger and I trust will do so.

I am more and more convinced, every day, that the work which has been accomplished in the seminary, has been of God and not of man. We have held no protracted meetings, and have endeavored to avoid every thing which seemed to have a tendency to produce mere animal excitement. The instrumentality blessed of God, has been the ordinary preaching of the truth, and earnest private conversation with those who were out of Christ. In these labors I have been greatly aided by the teachers and pious students, by whose prayers and efforts for the good of others my own spirit has been often refreshed. Private conversation and prayer with single individuals, has, apparently, been much blessed as a means of grace. During the recent season of refreshing, much of my leisure time has been occupied in this way; and I can look back upon no part of my labors with more satisfaction than upon the hours I have spent in this manner.

The gracious visitation with which the seminary has been favored, is, I trust, but an earnest of what the Lord is waiting to do for the whole of this benighted people. I do not forget that our students are still Hindoos, born and educated in a heathen land, and possessing all the natural defects of Hindoo character; but with all their weakness, if they are truly converted, as I trust they are, and if they go out among the people filled with the Holy Spirit, who can tell what great things God may accomplish even through these weak instruments.

Labors among the People.

Although most of the time, both of teachers and students, has been, as a matter of course, occupied with their

duties in the seminary, they have been able to do something for the good of the people in their leisure hours. In this way they have frequently visited most of the villages within the distance of two or three miles, for the purpose of conversing with the people and distributing books. During the last year, ending November 30th, they distributed nearly 7,000 tracts, besides many portions of Scripture, and since that time, they have distributed about 4,000 tracts and 500 portions of Scripture.

As large numbers of people come from all parts of the district to attend the festivals in this neighborhood, a wide field of usefulness is opened at our very door. Ten or twelve thousand people are thus brought together, every month, within a mile of our house; and once a year the number assembled does not fall short of 50,000 or 60,000. Books are given, at the close of the feast, to those who can read, and they are received with great eagerness; and, I trust, in some cases, are read with profit. At any rate the Word of God, with the blessing of the Holy Spirit, is able to make wise unto salvation; and we rest with unshaken faith on the promise of God, that "his word shall not return unto Him void."

LETTER FROM MR. MUZZY, APRIL 25, 1850.

IN this letter Mr. Muzzy has attempted to give such an account of the state of the missionary work at Madura, and in the congregations connected with that station, as would enable the reader to form a tolerably correct opinion of its general progress. The letter is long, and the extracts published embrace only those portions which are of most interest to the general reader.

Village Congregations.

Although our hopes in regard to an increased number of congregations have been, from various appearances, somewhat less sanguine than formerly, yet we are encouraged by the expectation that those who do come to us will do so from better motives, and be more likely to receive benefit. The people are very ignorant and superstitious, and are much influenced by their Roman Catholic priests, and heathen neighbors and friends; and we are obliged to use great caution in receiving them under Christian instruction, lest we defeat the object we have in view, and render their case more hopeless than it now is. The people are accustomed to think that they do us a great favor by permitting us to teach them and labor for their salvation; and they are often disposed to try to make as much out of us, on account of this, as they can. In some cases, where the people have made up their minds to come to us, with as good motives as such poor ignorant people can be expected to have, they do, we have reason to believe, defer the execution of their plans for some time, to see if the padre will not give them something for coming. Yet this evil will, we doubt not, yield to the influence of the Spirit, and increased light and knowledge. We much need our Heavenly Father's kind direction at every step. Shall we not have your prayers that we may have it.

There are now connected with this station, including the out-stations at Maloor and Solavandan, eleven congregations, in seven of which there are schools, and most of them are in a flourishing state. In two other villages, one of which is only about a mile from here, small congregations have signed the usual agreement, yet, as they are not forward to learn, I do not reckon them among the congregations. This we make an indispensable condition of taking them under our care. Unless the people learn the catechism and verses of Scripture, and attend prayers every day, we do not think it best to have a school among them.

Having made these general remarks, Mr. Muzzy proceeds to speak particularly of the circumstances of different congregations, giving, generally, an encouraging view of their state and prospects. This portion of the letter is mostly omitted, for want of room.

A Christian Wife—Government Action.

The woman who had united with the church at Solavandan, having previously experienced so much persecution and abuse from her husband, continues to appear well and grow in grace. Her husband, after his abuse, left her to care for herself and child as she best could, and came and lived in Madura. A few months since he was taken sick, and suffered very much. His wife, in the spirit of the gospel, forgetting his vile conduct to her, came all the way on foot to Madura, a distance of thirteen miles, bringing her child in her arms. She remained with and took care of him, and did all she could for his comfort, and when he

was able to go she took him home, and conversed with him in regard to his spiritual interests in such a manner that he has given up his opposition to us and united with the congregation. He attends the meetings when able, and recites his lessons; and this, we hope, is the beginning only of the good work which God will do in his heart, by means of his wife.

Through the opposition of the head man of that village, our title to a small piece of land in it, where our school and catechist's houses are, has been recognized by Government, which I consider an advantage. He thought, that by a display of force and the destruction of our fence, by the injury of the catechist's house and beating the catechist, he should frighten us away from the place. But the Government brought him up, and obliged him to repair all the damage he had done, even to the putting up the hedge around the land; and made him promise not to molest us for the future. This has given our people respect and importance in the eyes of the heathen around, which they did not possess before. I am enabled to visit this and the neighboring villages nearly every month, and am much encouraged at the progress in Christian knowledge which the people appear to be making.

The Seed not Lost.

Speaking of the first congregation which came to the mission in our portion of the field, Mr. Muzzy says:

It at first numbered only two families, of about ten souls. After a year or so one family left, and the only surviving head of the other died. Yet the children, three in number, and their aged grandmother, have kept mostly together and remained firm to their parent's engagement, and this in the face of much injustice and persecution. One of the sons is one of the most promising members of my preparandi class. From these and other similar facts, I am encouraged to believe that although some congregations have become very small, and others have left us altogether, yet good has been accomplished even in these. The truth which the people have heard, when watered by the Holy Spirit, will spring up and bear fruit. And a few, we have reason to believe, even from the congregations which have left us, have felt the precious effects of the Savior's pardoning love, and are even now among those who are clothed in white robes, in heaven. One of these, just before his death, said to me, "Now I am not afraid to die. I used to be much afraid of death, but since I have learned about the Savior in the lessons, and tried to trust entirely in him, the fear of death does not come, and I can die in peace, for I believe he will accept *even me.*" This was spoken with such a subdued, confiding spirit, that I cannot doubt its entire sincerity. Others, in these places, have given similar evidence of a preparation for their last change.

Schools—Their Good Effects.

The English school is still flourishing as usual, the number of pupils being about the same as last year, notwithstanding it has been somewhat reduced by the additional prominence given to the study of the Scriptures. The teacher who taught English has left, having obtained a situation under the Government; and yet the East Indian children continue to attend as regularly as before. The studies are the same as last year with the exception of a slight change in the study of the Bible. Instead of attending to it at different times in the day in the different classes, the whole school now study it together, for an hour and three-quarters in the morning; a part of which time I am with them when at home, and the season is one of great interest to me. The amount of biblical knowledge which the scholars are acquiring is quite considerable, and I am anxiously expecting the day when the showers of the Spirit will descend upon this "incorruptible seed," and cause it to spring up and bear a rich harvest to the praise of God. The attendance upon Sabbath services and the Bible class is regular. The English residents have continued to take an interest in the school, and subscribe regularly thirty rupees per month for its support. The whole amount of these subscriptions, for the past and present years, is 390 rupees.

They are now assisting us to get up a female department, in which the East Indian girls shall receive instruction. This is very much needed, as no means have been provided for their instruction in this part of the country. If we succeed in our efforts, Mrs. Muzzy expects to take charge of this department. The day school for Tamil girls, of which Mrs. M. now has the care, numbers twenty-six pupils; thirteen of whom have learned to read in the Testament, and all attend, very regularly, upon services on the Sab-

bath; and also upon prayers every morning, at which each one recites a verse of Scripture and listens to its explanation.

The free schools continue much the same as last year. The number is only six, but the pupils are acquiring rather more scriptural knowledge than formerly. Besides the Tamil studies, catechisms, Scripture compend, &c., which they formerly studied, they now attend divine service twice, and Sabbath school once, each Sabbath; and recite portions of Scripture, and listen to their explanation, once during the week. Thus are they brought in contact with the missionary three and often four times a week; and the benefit is beginning to appear. Some are much more conversant with the Scriptures than they were, and show their approbation of their sacred injunctions; and when the Holy Spirit is poured out upon them, we shall expect to see the word springing up and bearing fruit. I often meet, in my excursions for preaching, young men who have studied in these schools formerly; and they uniformly, as far as I know, not only understand the most of what we say and approve of it, but actually stand up for the truth and argue in its defence with those who oppose it. And many of those who have been any time under instruction, and have afterwards obtained employment, either under Government or rich natives, have a name for probity and uprightness which was not known in others who occupied the same places before them. The heathen notice this, and speak of it as the "fruit of the padres' schools."

The meetings, on the Sabbath and week days, are stated to be much as they were last year. The chapel, finished last year, is becoming too small for the audience. "Since I last wrote," Mr. M. says, "three persons have been received to the church here, one by profession and two by letter. Two or three others are expecting to unite with us soon."

Tours—More Laborers Wanted.

Touring for preaching, &c. during the past six months, has been much as usual. I am enabled to visit part of the congregations every month, and all of them once in three or four months. I wish much to accomplish this oftener, but the distance from one extreme of these to the other is sixty miles, and it has not been found practicable to be absent from home more than half of the time. We much need more missionaries.

I have felt, for some time, the importance of carrying the gospel to all who live in the field assigned to my care, and am now endeavoring to carry out the design, formed the latter part of the last year, of visiting personally every village in my field. But as the field is about eighty miles long and twenty-five wide, making an area of 2,000 square miles, and the villages are between 200 and 300 in number, some time must elapse before it can be all accomplished, especially as the other parts of the work must not be neglected. The number of villages visited since the latter part of December last is 106, and the number of miles traveled for that purpose is 412. In some of these tours Mrs. Muzzy has acacompanied me. This has afforded us both better access to the people of all classes than we could have otherwise enjoyed.

The practice of walking and talking with the companies which throng the thoroughfares leading to the city each morning, and of preaching to the people and examining the children of the free schools on the sermons they hear each Sabbath afternoon, is still kept up. In this way many of the people, not only of the city, but those living in almost all parts of the country, hear something of the gospel.

A New and Large Field Open.

Mr. Muzzy next gives some account of a journey which he made to Madras in August, 1849, that he may thus direct attention to the region over which he passed, as a field calling for missionary laborers.

My principal object in mentioning this journey, after so long a time has elapsed, is to call your attention to the region lying between Madras and Trichinopoly, as a field for missionary operations. As most if not all the mission stations now established are on, or in the immediate vicinity of, the Cavari river, below Trichinopoly, the whole country from there to Madras, a distance of nearly 200 miles, and extending from the sea to the mountains, nearly 100 miles; embracing the collectorates of Chingleput and South Arcot, and a part of those of Trichinopoly and Salem, are, with the above-mentioned exceptions, as far as I can learn, without a single missionary.

The Free Scotch brethren have had an English school in Chingleput, thirty-five miles from Madras, but no missionary. This vast country, containing, I think, one or two millions of people, is a

beautiful country, and the people are even more accessible than were those of any of the occupied fields at the time of their being first occupied.

The people in the towns through which we passed, evinced much desire for books and schools, and, in some places, they asked earnestly for a missionary to come and live among them. Even in the French city of Pondicherry this desire was manifested by the Roman Catholics, more strongly than at any other place. The people thronged the rest-house, for the Scriptures and instruction, nearly all of the two days we were there. Thirty or forty of them attended a service we held on the Sabbath, and said they had actually signed an agreement to become Protestants. Since writing the above, the Missionary Magazine and Chronicle for July, 1849, a London Society's publication, has come to hand, in which is mentioned the visit of Mr. Drew, of Madras, to this place. It is a very interesting and cheering account, and his most sanguine expectations would, I have no doubt, be fully realized, could that Society send a man there. But it is sad to see that they are unable to do so, for the present at least.

Five places, besides Pondicherry, are then mentioned, in regard to which it is said,

These are all large, and central, and important places for mission stations, where missionaries are much needed and might, with advantage, be at once located. I do not, in speaking of this large and unoccupied field, forget the low state of the funds of the Board, but would not such an object as the occupation of this field presents, be calculated to excite the churches who support the Board to make efforts which they would not probably otherwise make?

Madras.

THE MADRAS MISSIONARY CONFERENCE ON CASTE.

A PRINTED document has been forwarded by Mr. Winslow, which is important as a part of the history of the opinions and the action of missionaries on the subject of Caste in India. It is the "Minute of the Madras Missionary Conference on the subject of Caste," and is published here with the names attached to it. Mr. Winslow says, "There are still several missionaries to be heard from, who will probably give in their adhesion. The Church Missionaries, and those belonging to the Gospel Propagation Society, about fifty-five in this Presidency, have signed a similar declaration regarding caste, to which also Bishop Dealtry has affixed his seal. The Missionary Conference in Calcutta fraternizes with the views of the Madras Conference." There are missionaries in India whose views are different; but it is gratifying to know that so many missionaries, from different Christian countries, and of different denominations, substantially agree in their views upon a subject, the treatment of which must be hereafter, as it has been heretofore, of great importance in connection with missionary operations. Union, here, will be strength. If there could be entire agreement in the views adopted and the course pursued, upon this subject, by all Christian teachers and all churches in India, the hands of all would be much strengthened; and the native prejudices in regard to caste would be likely much more readily to yield, and would be much more speedily eradicated by the increasing influence of Christianity. The Minute of the Conference is as follows:

Caste is one of the greatest obstacles to the progress of the gospel in India. It meets and thwarts the missionary, not only in bearing the unsearchable riches of Christ to the unconverted Hindoos, but in building up the native church in faith and love. This has been painfully felt in Southern India, wherever natives, at their baptism, have been permitted to retain it. In such cases experience has shown, for more than a century, that this evil, so far from melting away under the genial influences of the gospel, possesses the most inveterate tendency to perpetuate itself; thereby stunting the growth of congregations, and enfeebling the aggressive energies of the native church.

Of late years, the evils of caste have been better understood than formerly, and largely exposed. The eyes of Christians in India have been opened to discern much of its true nature; and the conviction is constantly deepening in their minds, that to tolerate it, in any form, is to oppose the law of Christ. Practical cases, of a very painful nature, have arisen at Madras and in the South—cases which have constrained the Madras Missionary Conference to turn their attention to the consideration of this subject: and so fully has this Conference been impressed by the developments of the system, that they feel it to be their duty to lift up their united testimony against it. In doing this they desire with devout gratitude to praise the great Head of the church for the unanimity of sentiment, on this subject, which He has been pleased to give to his servants of so many different denominations as are represented in this Conference. They feel encouraged to hope that the time is not far distant, when every missionary of the cross will become so impressed with the

heathenish nature of the evil as no longer to give the least toleration to it.

With the views and feelings which have now been expressed, the Madras Missionary Conference, after mature and prayerful deliberation, have unanimously resolved to publish the following document, as an expression of their united sentiments on this subject.

I. *Caste, which is a distinction among the Hindoos, founded upon supposed* BIRTH-PURITY OR IMPURITY, *is in its nature, essentially a religious institution, and not a mere civil distinction.*

The Institutes of Manu and other Shasters, regard the division of this people into four castes, as of divine appointment. We find also stringent laws enacted for upholding this important part of the Hindoo religion. Future rewards are decreed to those who retain it, and future punishments to those who violate it. The Hindoos of the present day, believe that the preservation or loss of caste deeply affects their future destiny. In the Madras Memorial to the Supreme Government, dated April 2, 1845, they declare, "That the loss of caste is connected with the vitality of the Hindoo religion."

On the scale of caste, wealth, talents, industry and moral character, confer no elevation; and the absence of these imposes no degradation. It is ceremonial pollution alone, which destroys it. This may be conveyed to a person of high caste, through the sight, the taste, or the touch, of one of an inferior grade. Such an institution, therefore, can never be called *a mere civil* distinction; for, whatever it may have been in its origin, it is now adopted as an essential part of the Hindoo religion.

1. *Caste is directly opposed to the word of God.*

This will appear from the following quotations.

"God hath made of one blood all nations of men, for to dwell on all the face of the earth." Acts xvii. 26.

"Behold I was shapen in iniquity, and in sin did my mother conceive me." Ps. li. 5.

"I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself." Rom. xiv. 14.

The idea of *birth-purity*, which caste distinctions uphold, proclaims a difference which the passages now quoted expressly deny. When Cornelius and his Gentile friends were admitted to equal privileges with the Jews, in the primitive church, Peter was moved, by the Spirit of God, to condemn all false notions about birth-purity or national pollution, in these remarkable words, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation; but God hath showed me that I should not call any man common or unclean." Acts x. 28. If the ceremonial distinctions of the Jewish law—distinctions which separated man from man, though originally appointed by God—were done away, at the introduction of the Christian dispensation, how diametrically opposed to the spirit of the New Testament must be the unnatural and anti-social usages of caste!

Numerous usages, arising out of caste-notions of *birth-purity* or *impurity*, have been retained in native Christian churches. A member, for example, will refuse to admit a fellow-member of a lower caste into his house, or to eat with him; and some will even refuse to drink promiscuously with those of lower grades from the same cup, at the celebration of the Lord's Supper. As these and similar usages are, in their nature and origin, heathenish, they must be discountenanced and abandoned by every follower of the Redeemer.

While this Conference are thus free in giving expression to their sentiments, they desire to state, that they have no wish to dictate to native Christians, regarding what they shall eat, what they shall wear, with whom they shall habitually associate, or whom they shall make their chosen friends. At the same time, however, they feel it to be their duty to state, that a Christian's refusing to receive a brother Christian into his house—especially to receive a catechist or preacher,—to eat with him—to listen to his instructions—to join with him in prayer—or to receive the Lord's supper from a native minister on account of caste,—can proceed only from the heathenish idea of *birth-purity* or *pollution*, and ought not to be tolerated in the church of Christ. "In Christ Jesus, there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free." How utterly inconsistent, then, to recognize caste-distinctions in that body of which Christ is the Head, and where all are members one of another!

To uphold caste, is to foster the pride of the human heart; to despise, insult, and dishonor those whom God has honored by making them his children, and to grieve the Holy Spirit, who dwells in them: it honors heathenish distinctions more than the image of Christ. The institution is pre-eminently anti-christian. It breaks "the unity of the Spirit," deadens the energy of divine love in the souls of believers, preys on the *vitals* of Christianity, and dries up the streams of affection in every native church, where it is allowed to exist.

Again. *The retention of caste tends to keep up an intercourse with the heathen*, which is contrary to the plain apostolic command, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." 2 Cor. vi. 17. A worldly spirit is thus gratified; dissimulation is practically promoted, and the road to apostacy is kept open. The dissimulation now alluded to has been marked among caste-keeping Christians, by their observance of this usage in their intercourse with the heathen, at the very time when they declared to their pastors that they had renounced it.

II. Such being the sentiments of the Madras Missionary Conference on the subject of caste, they would proceed to state what measures ought, in their view, to be

adopted to keep this evil out of the Christian church.

1. Candidates for baptism, from the heathen, should be well instructed regarding the sinful nature and subterfuges of caste; and, before receiving this ordinance, should be required to declare that they renounce caste-usages, for ever, both in principle and practice.

2. The renunciation of caste ought also to be demanded of all native Christians, before their coming, for the first time, to the communion; and this occasion ought to be improved with a special view to the rooting out of caste-feelings and habits from the whole church.

3. While habitual efforts ought to be put forth to cultivate among native Christians mutual kindness and brotherly love, constant vigilance should be exercised, and, in some cases, special means employed, to see that the professions, respecting the renunciation of caste, made at baptism and on other occasions, are fully and faithfully carried into practice. Among the special means now alluded to, one, which the Conference would recommend, is a "love feast;" at which all the members of the church, including their pastor and teachers, shall partake of a simple and suitable repast. To secure the same end, native Christians should not in any case, on the ground of caste, be allowed to reject the ministrations or visits of any catechist appointed by their own pastor. There ought also to be a friendly interchange of visits in cases of sickness and distress. When invited, they ought not to refuse to give their attendance at the marriages and funerals connected with the members of their own church, on the ground of caste.

The expressions of Christian kindness now alluded to, are required by the precepts of Christianity. "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. xii. 10. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." James ii. 1. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Matt. xx. 26, 27. The example of our blessed Lord, who ate with publicans and sinners, and washed his disciples' feet, bears most forcibly, also, on this point.

4. Missionaries and evangelists, together with the faithful preaching of man's corruption, the unspeakable condescension and love of Christ, and the necessity of regeneration by the Holy Spirit, should seek to exemplify, in themselves, those graces of the Spirit to which caste is directly opposed, namely, humility and love; for, without much lowliness and affection, as well as faithfulness, this deep-seated evil can never be removed from the native church.

III. The Madras Missionary Conference would most gladly dismiss the subject which has now been before them, were it not for the painful circumstance that some, even of their missionary brethren in India, are to be found still tolerating caste in their churches. To these brethren they feel it to be their solemn duty, in faithfulness and love, to declare their entire disapproval of such a course of procedure, and that for the following reasons:

1. Because, by the toleration of caste in their churches, they are openly upholding the system, and building up a caste-keeping church.

2. Because their position directly supports caste in the eyes of native Christians of other denominations (thus strengthening what other Protestant missionaries are laboring to destroy); promotes insubordination; and leads those who are dissatisfied on account of caste, to forsake their own pastors and unite with caste-churches, to the great injury of Scriptural discipline and of Christian principle and affection.

3. Because the members of such churches practically hold in contempt those native Christians who have openly abandoned all caste-usages;—this contempt showing itself, *generally*, by their unwillingness to tender to them those civilities which the gospel requires; and, *practically*, by their refusing to admit into their houses, and to listen to the preaching, of those who have been set apart as Christian catechists and evangelists.

4. Because it is the deliberate opinion of the most experienced missionaries in the Bengal, Bombay and Madras Presidencies, that those great and good men, Ziegenbalg, Schwartz, and their coadjutors and successors, in allowing caste (however much they may have been opposed to it in theory) to enter the native church and continue in it, committed a fatal mistake, and unwittingly tolerated half the evils of Hindooism.

5. Because they deem it to be unwise in those missionaries who uphold caste, to disregard and set aside the judgment of their brethren of the many different branches of the Christian church who are endeavoring to destroy it;—experience having shown that caste painfully embarrasses missionary operations, and retards the overthrow of Satan's kingdom, in India.

6. Because, however strongly some missionaries may condemn caste in theory, and whatever profession of its renunciation some native Christians may make, the Conference are bound to judge of both parties by their position and conduct, according to our Lord's infallible rule,—"By their fruits ye shall know them." Matt. vii. 20.

P. BACHELOR, *Wesleyan Mission.*
JOHN BRAIDWOOD, *Free Church of Scotland.*
T. BROTHERTON, *Church of England, S. P. G. F. P.*
W. H. DREW, *London Missionary Society.*
JOHN W. DULLES, *American Missionary.*
WILLIAM GRANT, *Church of Scotland's Mission.*
R. D. GRIFFITH, *Wesleyan Missionary.*
SAMUEL HARDEY, *Wesleyan Missionary*
THOMAS HASWELL, *Wesleyan Methodist Missionary.*
E. E. JENKINS, *Wesleyan Missionary.*
ROBERT JOHNSTON, *Free Church of Scotland.*
JOSEPH LITTLE, *Wesleyan Missionary.*
JAS. R. MACFARLANE, *Offt. Senior P. Chaplain.*
T. COLLINS PAGE, *Baptist Missionary.*
W. PORTER, *London Missionary Society.*
H. M. SCUDDER, *American Missionary.*
JOHN SCUDDER, *American Missionary.*
M. WINSLOW, *American Missionary.*

Madras, February, 1850.

We the undersigned concur in the views

expressed in the foregoing "Minute of the Madras Conference on the subject of Caste."

WILLIAM BOWDEN, *Missionary, Palcole.*
COLIN CAMPBELL, *London Mission, Mysore.*
JOHN E. CHANDLER, *American Mission, Madura.*
THOMAS CRYER, *Wesleyan Missionary, Bangalore.*
S. S. DAY, *American Baptist Mission, Nellore.*
GEORGE FORD, *American Mission, Madura.*
JOHN GARRETT, *Wesleyan Missionary, Bangalore.*
T. B. GLANVILLE, *Wesleyan Missionary, Mysore.*
W. GUNN, *Amer. Evan. Lutheran Mission, Guntoor.*
E. J. HARDEY, *Wesleyan Missionary, Bangalore.*
S. HISLOP, *Free Church of Scotland, Nagpore.*
R. HUNTER, *Free Church of Scotland, Nagpore.*
LYMAN JEWETT, *American Baptist Mission, Nellore.*
G. J. MARTZ, *Amer. Evan. Lutheran Mission, Guntoor.*
JOSEPH MORRIS, *Wesleyan Missionary, Coonghul.*
JOHN RENDALL, *American Mission, Madura.*
BENJAMIN RICE, *London Mission, Bangalore.*
EDWARD J. ROBINSON, *Wesleyan Missionary, Ceylon.*
D. SANDERSON, *Wesleyan Missionary, Mysore.*
W. W. SCUDDER, *American Mission, Jaffna.*
JAMES SEWELL, *London Mission, Bangalore.*
CHARLES S. SHELTON, *American Mission, Madura.*
J. C. SMITH, *American Mission, Jaffna.*
JOHN SUGDEN, *London Mission, Bangalore.*
H. S. TAYLOR, *American Mission, Madura.*

Bombay.

THE following communication is from Mr. Allen, of the Bombay mission. It relates, however, not to that mission specially, but to a matter of great interest to all the missions in India, and to all friends of missions,—to one of those movements of civil governments (of which the history of the world, for the last few years, has exhibited so many) which are of peculiar interest to those who feel an interest in the leadings of the providence of God among the nations tending to the furtherance of the gospel, and love to notice the increasing influence of great principles relating to religious liberty and the rights of conscience, and to see obstacles, one after another, giving way before the spreading light of Christian truth.

A NEW ERA OF RELIGIOUS LIBERTY IN INDIA.

There is nothing which so much distinguishes Hindooism from all other systems of religion, ancient and modern, as the division of the whole population into different castes. This division, as well as the rites and usages which pertain to each class, are contained in the Hindoo sacred books; and so are believed to be of divine origin and of unalterable obligation. These rules of caste are so unjust, so unreasonable, so repugnant to all natural justice, as well as to what is commonly regarded as the common sense of mankind, that if it were not a historical fact it would appear incredible that they should be the recognized laws of any government, or the usages of any civilized community. And yet, the Hindoo sacred books inculcate these rules of caste on all kings as well as on subjects; and all Hindoo history unites in describing those sovereigns as the greatest and best, who have enforced a strict observance of the rules of the different castes, and inflicted the prescribed penalties upon all transgressions.

When any Hindoo is known, or reported, to have violated any of the rules of his caste, a meeting of his caste-people is called, and inquiry is made into his conduct. If it is determined that he is guilty, and the offence is of such a nature that no penance or expiation can restore him, he is formally expelled, or excommunicated. From this time he is regarded as civilly, socially and religiously, *dead;* his family and friends are to know him no more; his property all belongs to the legal and natural heirs, and a kind of funeral rites are performed for him.

The East India Company, in obtaining possession of India, acted on the general principle that a change in the governing power of a country does not change the statute or organic laws,—that the laws previously in force continue to be the laws of the people till superseded by new and express enactments. Previous to becoming subject to the English, India was divided between Mohammedan and Hindoo rulers. Where the governing power was Mohammedan, as in Bengal, the administration of justice was generally according to Mohammedan laws, with little regard to the religious laws or usages of the Hindoos. And where the governing power was Hindoo, as it was in Western India, the administration of justice was according to Hindoo laws, with little regard, generally, to the religious principles of the Mohammedans. The English at once introduced one important change—important as giving satisfaction to the people—viz., that the Mohammedans should have their own laws, and the Hindoos should have theirs. All the high judicial situations were filled by Europeans, whose instruction or duty it was, to administer the Mohammedan laws among the Mohammedans and the Hindoo laws among the Hindoos. Under this system, if a Mohammedan became a convert to Christianity, he was treated, not as a Christian, but as an apostate Mohammedan; and the Mohammedan laws concerning such cases were applied to him. And if a Hindoo became a convert to Christianity, he was not treated as a Christian, but as an out-caste Hindoo, and the laws of the Hindoo code concerning out-castes were applied to him. This was a strange system for Christian magistrates to administer over converts from Mohammedanism and heathenism to

Christianity. And yet such has been the system of law generally in force in British India till since the present year commenced.

It must be obvious that laws which inflicted such penalties on a change of religious faith must have been a great obstacle to the progress of Christianity. Many and long continued have been the efforts of missionaries, and others interested in the introduction and progress of Christianity, to effect a change in a system so unreasonable and unjust. This great object has been at length obtained. The legislative council of India published the draft of a contemplated act, last October, which was intended to secure liberty of conscience, in the free exercise and choice of religion to all classes. This draft has since become an act. It was passed by the Governor General of India, in council, on the 11th of last month, April. The act is as follows:

"So much of any law or usage, now in force within the territories subject to the government of the East India Company, as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from the communion of any religion, or being deprived of caste, shall cease to be enforced as law in the courts of the East India Company, and in the courts established by royal charter within the said territories."

This act, short as it is, yet contains a great principle. It is far the most important law ever yet enacted in British India. As might be naturally expected, the native population, especially in Bengal and Madras, have manifested much opposition to the act, believing that it removed what they have hitherto regarded as the great bulwark against Christianity. In this opinion they have not been mistaken; but the bulwark, as a law, has been demolished. It now remains to carry out this great principle in practice, through all India subject to British authority. The removal of what has hitherto been so great an obstacle to the introduction and progress of Christianity in this great country, calls for gratitude and thankfulness to Him who controls the hearts of all according to his sovereign will. It is a great encouragement to missionary societies to enlarge their operations, and to urge on the cause with increasing zeal and vigor. Are missionary societies prepared to occupy the ground which God, in his providence, is opening before them?

Nestorians.

LETTER FROM MR. STOCKING, APRIL 22, 1850.

MR. STOCKING remarks that nothing of any special interest, connected with the state of religious feeling, has occurred since the previous monthly letter, written by Mr. Perkins, was sent. In this letter, he gives a view of the state of things in several of the villages which are often mentioned in communications from the mission, and of the means which are employed for the good of the people in these different places; and also presents, briefly, the general aspect of the field at large, with its openings, its promise, and its wants. The letter contains much valuable information, and some parts of it will be read with peculiar interest.

General Influence of Truth—Geog Tapa.

Preaching is regularly maintained by members of the mission and native helpers, at five stations, viz., the city, Seir, Degala, Geog Tapa, and Ardeshai. There are also as many other places where less formal religious services are acceptably performed, by the teachers of our village schools and students of the male seminary. Occasional meetings are also held in numerous other villages, according as we are able to supply them. The number of regular attendants, in all these places, has in no previous year been so great as during the present season. The leaven of divine truth is affecting the mass of the people, just in proportion as we are able faithfully and constantly to diffuse it among them, by the regular preaching of the gospel. This is amply illustrated in Geog Tapa. In no other village have we so many able and devoted helpers, and there is no place where our labors have been equally blessed. Among our coadjutors are Mar Elias the bishop, Priest Abraham, (now in Ardeshai,) and more recently John, who does the work of a native pastor and evangelist, and three or four teachers in our seminaries; besides numerous pupils, male and female, a number of printers, and other teachers of village schools. These numerous instrumentalities, enlightened and sanctified by divine grace, and operating on the whole population of the village, and the repeated outpourings of the Spirit, have wrought a great moral transformation here, and placed this village greatly in advance of other villages in respect to the progress of evangelical doctrines

and piety. The people have not only correct theoretical views of the cardinal doctrines of free grace, but there is such a general conviction of their *truth*, that all controversy in regard to them has ceased, even among the worldly and irreligious class.

This village has been blessed, the past season, with the refreshing dews of divine grace. The people have been affected, not, as in former years, with the overwhelming convictions of the law, and great outward excitement, but with a deep and intelligent conviction of the claims of truth, and of what constitutes the Christian life and character. There is much more consistency and principle, and laying hold of the practical duties of life among Christians, than in previous years. Their piety appears to acquire strength and stability, according to their experience and knowledge in the divine life.

John—His Study and Library.

John, as a spiritual watchman, is unwearied in his labors, often preaching three times a day during the week, and performing other arduous and self-denying duties; going from house to house for religious conversation, visiting the sick, and speaking the word at funerals. We are often constrained to admire the grace of God as developed in his devoted piety, discreet zeal, and indomitable perseverance; and wonder at his ability, even physically, to endure the arduous labors of his office. Beside the daily religious services in the church, he meets, several evenings in a week, Christians unable to read, and holds a Bible class with them. After reading and explaining a portion of Scripture, he asks them questions on the doctrines, duties or facts, contained in the portion read. In this way his audience is kept wakeful and much interested, and their piety and knowledge are greatly invigorated and strengthened. His spirit and practice may be inferred from his language in public on one occasion, as follows: "Meet the truth like men, for we shall not cease to pursue you, wherever you are, with the sword of the Spirit. If you come to church, you will meet it here. If you stay in your houses, we shall reach you there. If you go to your fields, we shall go after you there. If we find you in the streets, there we shall address you, and if you are in your stables, thither also shall we go to reclaim you to God. Since then there is no escape for you, meet the truth and yield yourselves to God." His study is a small chamber, about five feet by eight, entered by a ladder, built of mud and plastered on the inside with the same material mixed with straw, and having two small windows, covered with paper instead of glass, to let in the light. On the floor is one coarse woollen rug, with no chair, as yet, to sit in. His library is neatly arranged on a rude elevated shelf, extending from one side to the other, being protected from the loose earth and dust which would otherwise fall from above, by sheets of paper pasted under the roof; and consists of a copy of the Syriac, Hebrew and English Bible, with a few volumes of Barnes's Notes, the Comprehensive Commentary, the Scripture Manual, a dictionary, and a few other choice books, lent to him, or given him by friends in America. Through these books and the English language, which he has acquired, he derives much valuable assistance in his preparations for his pastoral duties. It having become known to his friends in the village that a table was needed to complete the furniture of the study, there was a voluntary and prompt response to contribute the means to procure one. This is the first study of the first Nestorian pastor, and is likely to introduce a new and striking idea into the minds of Nestorian ecclesiastics in regard to their appropriate calling.

Seir.

Seir, in proportion to its population, may be regarded as next to Geog Tapa in respect to the extent of religious influence which pervades it. The establishment of mission families and of the male seminary there, and the consequent secular and religious intercourse with the people, have brought them quite within the reach of the daily means of grace, and a goodly number of them, we trust, have thus been savingly benefited. A deacon, who has long been employed as a copyist, has recently been ordained a priest, and one of the most promising young men in the seminary has been made a deacon, to officiate in their church.

The City.

At the city, the congregations on the Sabbath are very large, embracing attendants from the two Nestorian quarters of the city, and from the adjacent villages of Degala, Charbash, and Dizza; and also occasional hearers from numerous remoter villages. Some part of the con-

gregation have usually been obliged to retire, the place of worship being too small to accommodate all. The Nestorians living in the immediate vicinity of our premises, have all the immoral habits which characterize a city population, and which render them less docile and accessible than in some of the villages. But here the truth is making a sure and steady advance, in overcoming the ignorance, superstition and errors of the people. The consistent Christian lives of individuals, connected with nine or ten separate families, and the daily evening meetings held in private houses, are shedding their salutary influence over a population of four or five hundred souls.

In another quarter of the city, composed of Nestorians, Armenians and Papists, an unusual religious interest has been awakened among them all, through the instrumentality of Deacon Jeremiah, of Mosul. This intelligent and Christian man was invited by Mr. Ronge, the French papal missionary residing there, to come to his house. Several Nestorians from the neighborhood were allowed to be present at the interview. Mr. Ronge, having expressed his personal regard for the deacon, and his deep regret that he had renounced the faith of the Roman Catholic church, presuming it arose from some personal grievance which could be healed, requested him to state the occasion, or reasons, which induced him to leave them. This presented the desired opportunity for enumerating and exposing, in their order, the errors of the papal religion; which he admirably portrayed and contrasted with the only standard of truth, to the great confusion of the papists, and the delight of the orthodox Nestorians present. The report of this conference and discussion, was immediately spread through the neighborhood, and much interest and inquiry were awakened in regard to the truth. The result is, that Deacon Jeremiah has been frequently invited to preach there, and to hold private interviews with proselyted Nestorians. Much light and truth have thus been circulated among all classes, and the number also of our Sabbath hearers has been much increased. A few here indulge the hope that they have been born again, and by their Christian walk and conversation exert a happy influence over the community. One of them is a carpenter by trade, an intelligent man, and much respected by his neighbors. For some years he has been an attentive hearer in our meetings on the Sabbath. At first he came from curiosity, hoping to find additional arguments to use in disputing with his papal friends. But his intelligent countenance, and serious, fixed attention, gave evidence, in due time, that he was acquiring new views of himself as a sinner, and of the way of salvation by Christ. Such is his eagerness for knowledge, and his desire to impart it to others, that he has learned to read his own language, and has established a school in his house, which is taught by a pious young man. Here also, religious meetings for prayer and preaching are held, attended by many of his neighbors, in which, with characteristic fervor, he takes a part, to the instruction and edification of all. This is but one case from among a number, in different villages, of illiterate persons embracing the truth, learning to read, and by their consistent piety and zeal becoming efficient helpers, to the promotion of evangelical piety.

Degala.

In Degala there are a few faithful ones, mostly females, who mourn over the moral desolations around them, and whose Christian example is a daily reproof to their ungodly neighbors. Here the gospel is faithfully preached, and listened to by many regular hearers. The past winter, a young man, hopefully pious, teacher of a free school, was made priest of the village by Mar Gabriel. He was ordained at the request of the people, with a view to supersede an older man, with whom the people had become dissatisfied. He is now quite a youth, but we hope he may prove worthy of the responsible place he holds as a religious teacher.

In this, as in most of the villages, ignorance and superstition have a strong hold on the great majority of the people, notwithstanding all our past efforts to enlighten them. The boldness with which evangelical doctrines are here maintained, and the open disregard of many of their idle and erroneous customs, have excited, of late, very decided hostility from some influential and virulent enemies of the gospel. A katkhoda, or head man of the village, has just returned from Tabreez, whither he had gone to enter a complaint against our mission. He carried with him some old papers, prepared during the former controversy with Mar Shimon, and also a letter from Mr. Ronge, commending his cause to the Russian Consul, whose protection all French subjects in this prov-

ince now enjoy. But the petition and papers were all referred to Mr. Stevens, the English Consul, who reproved the man for his officious conduct, and gave him such advice as to render him quite satisfied to be on terms of peace and good will. The immediate occasion of his complaining of us, was his maltreatment of one of our printers, on religious grounds, and his being required to give security for keeping the peace in future. Being a proud and quarrelsome man, and greatly mortified at his position, to avenge himself, he, with a number of his friends, went to the French missionary and requested a papal priest and school teacher to be sent to his village. After a few days' acquaintance the priest went away, and the school, for want of scholars, was dismissed. His mission to Tabreez having failed, he and his party have returned to the Nestorian church, and outward order is again restored in the village.

Ardeshai—Priest Abraham.

Since the settlement of Priest Abraham in Ardeshai, a large village containing upwards of a thousand souls, and since the more regular preaching of the gospel there, the religious condition of the place is much more promising than in past years. During the past winter, daily meetings have been well attended, in the house of Priest Abraham; and on the Sabbath, congregations of from four to six hundred have assembled in the church. More important, and we trust more permanent results, have followed from his labors in preaching publicly and from house to house, during the few months he has been there, than were seen in all the previous years of occasional visits. Three or four females give pleasing evidence of a change, not only from darkness to light, but from death to life. They evidently love the truth, and bless God for sending a spiritual teacher to show them the way of salvation. We trust they are but the first fruits of a more abundant harvest yet to be gathered from among the people there. Great opposition was at first made to his residence there, by a few of the leading papists, who justly anticipated much injury to their cause from the presence and labors of such a man. Mar Gabriel, the bishop, does not outwardly oppose the priest, though his example and life are any thing but what a Christian bishop's should be. A wish to be considered on friendly terms with the mission, and, in case of an emergency, to receive its aid, is doubtless among the motives which induce him to be quiet.

Much yet to be done—More Laborers needed.

The establishment of competent native helpers in the larger villages of the plain, as also in the mountains, is doubtless the only way by which we can effectually reach the people as a whole, and exert a permanent religious influence among them. Beside the regular preaching stations before enumerated, there are upwards of forty villages accessible, immediately around us, in only a part of which, as yet, a few rays of light have fallen, in connection with our village schools and the occasional preaching of the gospel.

The great majority of the Nestorian clergy are men of a worldly character, who do little more than officially perform the services assigned them, in burying the dead and administering the sacraments of their church. There are much needed, in various quarters, able men, whose time shall be entirely at their command, to preach the gospel in public and private, and at all times; and who shall be known as the spiritual guides and teachers of the people. Men of piety, discretion and zeal, would find constant employment, in taking the spiritual oversight of several villages in the vicinity of each other, and in superintending the village schools in those places. While we desire, immediately, to locate native helpers in the diocese of Mar Yohannan and other districts, and while the bishop would give his hearty approval and support to such a measure, we are not able, at present, to take from other departments the proper persons for such important places.

Compared with the necessities of our field, and the extent of the harvest yet before us, the laborers are few. A great preparatory work has indeed been begun, by preaching, education and the press; but a still greater work remains to be accomplished through these instrumentalities. And while the refreshing showers of divine grace have repeatedly descended on this garden of the Lord, rejoicing and encouraging the sower and the reaper, in the hopeful conversion of many scores of souls, yet not one in a hundred of the whole Nestorian population, in the view of scriptural charity, can be considered as a new creature in Christ Jesus.

Labor in the Mountains Called for.

The Nestorians of the mountains, though no longer beyond our reach on account of Koordish violence, or other civil obstacles, as in past years, are still waiting for the missionary, the native helper and the village school. And they must wait still longer while the means for educating our helpers in the seminaries are cut down, instead of being increased to meet their present demands, and to enable them to continue in session during the full term. The longer we delay to give them the gospel in the mountains, the stronger and more determined opposition must we expect to meet whenever it is introduced. The rapid spread of evangelical views among the people of the plain, and their return, in practice, to the primitive simplicity and purity of the gospel, are already beginning to alarm their brethren in the mountains, and to array their prejudices strongly against us and our work. But recently, one of our helpers, himself a mountaineer, went to Marbeshoo and Eel, two large villages within the limits of Turkey, to spend a few weeks in preaching the gospel. But after remaining a few days, he thought it best, for want of hearers and other more significant tokens of dislike to his doctrines and labors, to leave them and return. Similar opposition will doubtless be encountered in many other places, further in the interior, where the excessive ignorance, superstition, and blind obedience to Mar Shimon, give to his mandates, in the view of the people, almost the authority of a divine command. The cherished opposition of the Patriarch and his family to our labors, and his unsuccessful efforts to arrest them on the plain, will doubtless lead him to exert all his influence, in every possible way, among the mountaineers, to hinder the spread of the truth there. But notwithstanding this, the field is now open and ready for cultivation, and laborers should be sent to occupy it with the least possible delay.

Schools.

The supervision of the village schools has been, of late, mostly in the hands of Mr. Coan aided by Dea. Moses. This young man was, for some years, the second teacher in the male seminary; but possessing, apparently, the requisite qualifications for superintending schools, in connection with preaching, he has been assigned, for the present, to this department of labor. His place in the seminary has been supplied by Dea. Yonan, of Ada.

The schools are thirty-two in number, embracing five hundred and ninety-eight pupils, of whom four hundred and seventy-three are males, and one hundred and twenty-five females. Twelve of the teachers are priests, and about half of the whole number are hopefully pious. The efficiency and value of these schools depend much on a close and careful superintendence. This has been given them the past year, to the extent that was practicable. In one of the villages, where there has been much opposition to our labors from the ignorance and prejudices of the people, we have established an experienced teacher and his wife, formerly members of the male and female seminaries, and both hopeful subjects of the revival four years ago. At our request they removed from Geog Tapa to Saralon, where they now reside. There being no ecclesiastics in the village, meetings are held in their house; and they thus become the spiritual instructors of the people as well as teachers of the school. We hope to supply other villages in the same way, when we find suitable candidates and openings for them.

Our free schools we regard as one of the most important auxiliaries to the ultimate and permanent success of our missionary work among this people. They undermine the foundations of superstition and ignorance while the mind is in its most susceptible state, and are the great support and defence of all our other operations. This is illustrated in the case of hundreds, instructed in our schools and seminaries. They are a generation far in advance of their fathers, and more readily admit and yield to the claims of the gospel when it is preached to them. They are not slow to discriminate between truth and error, and the essentials and non-essentials of religion; nor do they hesitate to espouse the truth, even when it has not made a saving impression on their hearts. Each school, with the Bible, the Sabbath-school, and a pious teacher, is a beacon light in the spiritual darkness that surrounds them. Such a school has all the elements of a reformation and a pure Christianity within itself. It is the nucleus and centre from which radiate light and the knowledge of salvation for an entire village.

The seminaries are briefly mentioned in the first part of the letter. "They are," Mr. S. says, "both full; and the pupils are prosecuting their studies with diligence and success. The rich spiritual blessings bestowed on them the past season, have naturally awakened the latent energies of

their minds, and given them a new impulse in their pursuit after knowledge. To a pleasing extent they are diligent in business and fervent in spirit, serving the Lord; attainments rarely found united in the same person among oriental Christians."

Mosul.

JOURNAL OF MR. FORD.

IT will be remembered that Mr. Ford, of the station at Aleppo, went to Mosul in the autumn of 1849, to help forward the work which seemed to be begun in that city, and thus more fully to prepare the way for locating missionaries there. In a letter from Mr. Marsh, now stationed at Mosul, published in the August Herald, he refers to a more full description of the state of the work there which would be furnished by Mr. Ford. Having returned to Aleppo, Mr. Ford has forwarded extracts from his journal kept at Mosul, a considerable part of which is here published. It is already known that the expectations which he and others entertained, when he first arrived at Mosul, have not been fully realized. Referring to the hope which he had expressed, (in a letter published in the Herald for April last,) "of the evangelization of the Jacobite community, with the consent and co-operation of the ecclesiastics and people," he says, "There was ground for this hope in the enlightened views and friendly disposition of the Bishop of Mosul, and a large number of his church; but probably a missionary of larger experience, and deeper knowledge of human nature, as it is developed in the priesthood of these countries, would have been less sanguine in this expectation." "I was led to seek, long and patiently, the accomplishment of an object so desirable in itself, and so important in its consequences. At the same time I endeavored to follow the leadings of Providence, and not to push forward any plan of my own in opposition to them. What the will of God was, and how he vindicated his own sovereignty in opposition to human foresight, will be seen by a few extracts from a journal kept during the winter."

Arrival at Mosul.

November 22. Before nine o'clock we came in sight of Mosul and the opposite village of Nebbi Yunus, and an hour afterwards crossed the bridge of boats and entered the city. We proceeded to the house of Mr. Rassam, the English vice-consul, and were cordially welcomed by him and his lady. Letters from Aleppo were handed to us, and after sitting some time Priest Michael came and conducted us to his house, whither our baggage had already been sent, no house having been yet secured for our occupation. A large room was allotted us, where we spent the remainder of the day. We were soon permitted to welcome our dear and faithful brother Mikha. Several other persons called during the day and evening, who seemed deeply interested in the gospel. Towards evening I called on the Jacobite Bishop Behuam, whom I of course was anxious to see and know. He received us rather coldly and said but little, and that mostly in answer to questions. He is a man somewhat above middle age, of fine appearance and dignified manners, but bearing in his very countenance the impress of his besetting sin, self-esteem. Our visit was one of ceremony and we left soon, sad at the reflection that one capable of doing so much good should be held in bondage to that odious monster, pride. In the evening a few persons had assembled at our quarters, and in company with them we went to Mikha's house, where an hour or two was spent in profitable conversation, and after joining in prayer we separated.

On the 23d Mr. F. rented a small house for six months, and with some furniture borrowed from the brethren, made his quarters comfortable. The evangelical men seemed sincere, simple-minded and self-distrustful; and were very desirous to have a missionary among them and much disappointed to know that his stay was to be so short.

25. (Sabbath.) Early in the day, according to previous appointment, one of the brethren came to conduct us to the church. We followed him to the new Jacobite church, and on entering found a number of people assembled, listening to the service. We were conducted through the crowd, into the "temple," as it is called, near the altars, where we could have a near view of all that was done, and be ourselves unobserved. Soon the Bishop entered, dressed fantastically enough, and began to read the gospel. Near him was a group of dirty boys, who chanted at intervals, one of their number, at the same time, striking a large bell, which he held in his hand. The gospel was read in Arabic, the rest of the service was in Syriac. After the reading, the Bishop advanced toward the body of the church and delivered a sermon in Arabic, on "the necessity of a new heart." The sermon was scriptural, but very unconnected and unpointed. His preaching was very aptly described

by one of his flock, who said, "The Bishop feeds us with wheat, but not with bread." After the sermon, the ceremony of the mass was performed by the Bishop at the principal altar, and by three priests at smaller altars. The whole was a muttering of Syriac, with various bowings, crossings, &c., while the boys were some of them running about, some of them singing, some with censers, and some with lighted tallow candles, a number of the same being kept burning on each of the altars. Though sickened by such a mockery of worship, I remained till it was over, and went away with the people.

In the afternoon a number of persons gathered at my room and in the evening a still larger company, and on both occasions I read portions of Scripture with expositions and prayer. Good attention was given and the truth seemed to be well received.

The Bishop's Feelings—Mercenary Views.

26. In the evening, after our usual prayer-meeting, I went with Mikha to call upon the Bishop. He received me much as before, and after some preliminaries we came to the main points of discussion. He endeavored to clear himself of any share of the blame of my coming hither, and to give me a clear apprehension of his desire that my stay should be as short as possible. He was fully capable of preaching the gospel and enlightening the people, and would be jealous of the interference of a stranger, while my presence would deprive him of the credit of whatever good might be done, and expose him to suspicion and reproach as being "English." I did not see fit to dispute his capabilities, but simply announced my purpose to follow what seemed to be the call of duty, at the same time explaining fully the reasons of our past course with reference to Mosul, and the object of my present visit. As to schools, he gave me to understand that he was quite ready to receive and expend any sum of money we might put into his hands for that purpose. I replied that we should be happy to do what little we could for education, but that no school could be supported, by the funds of the Board, in which the children were instructed in the forms and ceremonies of the church. This condition he declared could not be complied with, and the matter was settled. After expressing my sincere desire for his prosperity, and the progress of his people in knowledge and holiness, I took leave of him.

28. It appears that the Bishop, jealous of my poor attempts to preach the gospel among this people, has appointed evening meetings at his house, where the Scripture is read and expounded without prayer. He uses every means in his power to induce all to turn away from our services, and attend his. Thus we are reminded of the case of Paul the apostle, Phil i. 15, and can say with him, 'What then! notwithstanding, every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice."

December 3. Saturday evening, and yesterday afternoon and evening, our audience numbered about twenty. Yesterday I commenced a Bible-class exercise, taking up for study the gospel of John. Those present seemed to enter upon the study with interest. In the evening, preached from the parable of the sower. To-day I learned that the Bishop was disposed to come to an understanding, and would consent to open schools upon the terms proposed by me. At his request I went to his house in the evening and had a free conversation with him.

Setting aside the question of schools, I endeavored to show him that his heart was still unrenewed, and that he was consequently unfit to preach the gospel; and that the first and most important step would be for him to seek regenerating grace. I told him that so long as he tried to please men he could not be the servant of Christ. He received my remarks in a kind spirit, making it plain, however, that he did not coincide with my opinion of himself. Still I felt encouraged by the general aspect of things and told him that I would make arrangements respecting schools.

6. Having concluded what could be done for schools, I sent Mikha to communicate my plans to the Bishop. But when the latter saw that I had not included in my estimates any salary for himself, he was no longer willing to enter into the arrangement. He had no support at present but from the rites and ceremonies of the church, and could not relinquish that dependence without the prospect of some other support. On this occasion, and in his subsequent conversations with Mikha, the Bishop fully disclosed his character, and the mercenary motives by which he was governed. I felt, that however desirable his co-operation might be, I could not, consistently

with the spirit of the gospel, hold out to him any such inducement, and as I had no employment for him I could give him no wages. Thus the matter rested for the present.

13. From what I learn of the present state of the Bishop, he still remains unwilling to join with us in the work of the gospel, though prevented by many reasons from an active opposition. He very often expresses his desire that we should aid him by money, but leave the field entirely to his cultivation. An excommunication against all who should visit us, was pronounced in the church in the other part of the city by a strange Bishop, but without the knowledge or consent of the proper Bishop of the diocese. There remains no other course for me to take than to proceed quietly with the work of instruction, and endeavor to lead souls to Christ, leaving the direction of all things to the Head of the church.

Subsequently to the above date, I opened a school for boys, and took measures also to secure instruction for females, very many of whom were anxious to learn. These measures proved a great annoyance to the Bishop, and he renewed intercourse with me once more, evidently hoping to waste my time in fruitless negotiations; but I went on my way with no interruption from this cause. An attempt was made to accommodate matters through the mediation of Mr. Rassam, to which I made no objection. But the Bishop had now gone too far in his opposition to return, even if he would; for a number of influential and mischievous persons, who had at first kept silent and made no opposition to our work, when they saw the course taken by their leader, began to bestir themselves zealously to resist the truth. This was especially the case in the quarter of the city opposite where I was, there being two distinct congregations in the different quarters.

Opposition Increasing.

January 15, 1850. The storm of opposition, raised in the other quarter of the city, has become still more violent. The enemies first persuaded the Bishop, or rather frightened him, into the plan of excommunicating the prominent friends of the gospel. This was to have been done last Sabbath but from some unknown cause the Bishop drew back. There was still a slight hope of a favorable change, when, yesterday, I was surprised by a summons to appear before the Pasha's council. The Jacobite opposers, with a part of the Papists, had conspired together, and coming upon the Bishop, forced him to go to the Pasha and complain of me. Waving my right to refer the Pasha to the English vice-consul, though still claiming his protection, I went to the council chamber. The complaint entered was that I was a corrupter of the people. I replied, that being an American citizen and under English protection, I was not bound to answer in person to such charges, but that I was still ready to meet them, and that I demanded proof of the charge. The Bishop merely repeated the falsehood, with the addition that I used bribes to draw men to me. He said, also, (which was not true) that the three Christian denominations had united in desiring my removal from the city. Just as I was about to reply to this strange charge, a summons came for the members of the council to wait upon the Pasha, and they immediately left; and thus the affair passed off, it having become evident to the accusers that they had no hope of gaining their point.

21. The opposers of the gospel seem still to have some hope of being able to drive me out of town, and keep up a sound of preparation, but of course accomplish nothing. The Moslem authorities have ways enough to evade the question, and will not attempt any thing so much to their discredit. Meanwhile, the affair of last week being noised abroad has awakened in many a curiosity to know more of this strange doctrine, and the result is an increase of our evening audiences and of the number of visitors, especially as the last three days have been feast days. Light appears to be spreading, and thus the wrath of man is made to praise the Lord.

Excommunication—Its Effects.

February 4. Yesterday, quite unexpectedly to all in this quarter of the city, the Bishop pronounced sentence of excommunication upon Mikha, and one other of the evangelical men, a deacon in the church. This step, so unreasonable, and evidently inconsiderate, did not at all tend to harmonize the conflicting elements in the church; but, on the contrary, raised such a storm against the Bishop that he soon found himself in a bad position and was anxious to draw back. Accordingly efforts were set on foot as early as last evening to effect a *reconciliation*, as it was termed, and they

have been kept up to-day chiefly by means of Mikha's wife's relatives, who are very much annoyed by the Bishop's course.

5. Early this morning, as Mikha went out to endeavor to put an end to the negotiations respecting himself, he fell into the trouble he was anxious to avoid, (being of a mild and yielding temper,) and was taken, almost by force, first to the house of his relatives mentioned above, and afterwards to the Bishop's. Here a sort of palaver took place, by which it was intended to be represented that Mikha had come to be reconciled to the Bishop, the latter being too proud to acknowledge the fault to be his own. In reality, however, Mikha did not compromise himself in any respect. Immediately an attempt was made to make capital out of this affair, and draw others into the snare spread for them; or, in other words, to induce them to acknowledge themselves offenders, and seek the forgiveness of the Bishop. But this roused the evangelical men to action, and they determined to call a meeting for consultation. The meeting was held in the evening, about twenty being present. The state of affairs was freely discussed, and a general understanding had of the course to be pursued. It was determined to make a united demand upon the Bishop for liberty of conscience, promising, at the same time, obedience to all his reasonable authority. A paper was drawn up to this effect, stipulating, in the main, that no hinderance should be placed in the way of their free intercourse with me or any other missionaries who may come hither.

6. The paper drawn up last night has been presented to the Bishop to-day, and his answer is awaited. The paper itself seems to have been faulty, as it contained a conditional promise, on the part of the brethren, that they would fulfill all the ceremonies of the church, which, if strictly held, they cannot perform. The earnest desire they have felt, all along, for the conversion of their spiritual guide, and their strong hope for him, have lead them to cling to him and seek to please him, more perhaps than even Christian charity would demand, or prudence permit.

7. To-day, it seems, a renewed attempt has been made to procure my banishment from the city. An officer was sent to my quarters to request me to appear before the Council. He was told to make known his errand to the English Consul. The Consul, when he heard the message, dismissed the man with a rather severe message for those who had sent him, and here the matter will probably end.

9. The effort of the brethren described above, to secure their rights, has proved unavailing, as I supposed it would. They, in fact, are rather injured by their approaches to their Bishop than benefited, or rewarded by seeing him benefited. He wishes to extort from them the fulfillment of their promise without granting the condition on which it was based; and I fear the consciences of some have been hurt by their being drawn partly into his snares. For a few days past they have been on friendly terms with him, and outwardly all has been quiet. But now they begin to understand his character, and their hopes of seeing any good from him have fallen, so that they are now disposed to withdraw from him, and stand by themselves, and claim their liberty as Christian men.

18. Our evening audiences have been somewhat diminished of late, in the midst of all the vicissitudes through which we have passed, and perhaps my attention has been too much occupied in efforts to secure the peaceable introduction of the truth and light of the gospel. But now this work is over, and I have only to labor in the direct and appropriate work of the missionary, preaching the gospel of salvation, and urging its claims upon dying men.

Arrival af Mr. Marsh—Important Movements.

Mr. Ford here closes his extracts from his journal and adds the following remarks:

Without occupying more time with these extracts, I will merely add, in a word, that after the last date noted above, I established two schools in the quarter of the city where I was, one for boys and one for girls. The latter, especially, was very promising, and showed early fruits. I found, indeed, among the females, old and young, a very remarkable anxiety for knowledge; and as many as thirty, some of them mothers, were under instruction before I left. The monthly concert for prayer was also established, and its object seemed to take strong hold of the minds of our hearers. I was gratified by hearing one or two of them inquire before I left whether they could not contribute something for the spread of the gospel.

On the 29th of March, Mr. Marsh arrived, after a very quick and prosperous journey. His coming was opportune,

and I was led to wonder and adore the divine goodness in keeping me in my place until his arrival, and not allowing the misfortune of having this little flock again left without a shepherd. It was delightful to witness the joy of the brethren, when they saw themselves provided with a teacher and guide, who was to *remain* among them, whom they could call *their own*. I remained twelve days after Br. M.'s arrival, and this brief period, so full of interest in many respects, was characterized by three important occurrences. The first was the final excommunication of the prominent friends of evangelical truth by the Bishop, an event which greatly relieved all affected by it, and left them more independent in their position as Bible Christians.

The second occurrence was the purchase of a house, which was intended to be the place of Protestant worship. The building was secured at a very small price, and alterations immediately begun. At first we were threatened with formidable opposition from the Mohammedans of the quarter, and betook ourselves to earnest prayer for the divine interposition. This interposition was granted, and in a moment, as it were, the clouds that looked so threatening were dispersed. The building has since been completed, and proves a very commodious chapel.

The third event of importance was the taking of preliminary steps for the formation of a separate Protestant community. A petition for their recognition as such was forwarded by the brethren to Constantinople. The result of this movement will soon be seen.

LETTER FROM MR. MARSH, APRIL 29, 1850.

THIS letter from Mr. Marsh appropriately follows the above extracts from Mr. Ford's journal.

It is now just a month since I reached Mosul, and I may safely say a month as full of the peace that passeth understanding as any I ever passed. I bless God that I am here; and I feel that it is even good discipline for my naturally too buoyant spirit to be so much alone.

I hope you have not indulged too sanguine expectations in regard to numbers. You doubtless are prepared, by long experience, for the changes which occur when novelty and excitement give place to principle; and if many went back and walked no more with our Savior, you will not perhaps think that God has deserted us if I call your attention to numbers diminishing. At the time of Mr. Perkins's visit, our brethren had the sympathy of the Bishop here, and were attracted by the authority of Bishop Mar Yohannan, as well as the influence of Messrs. Perkins and Stocking. They report as many as fifty at their largest meeting. When brother Ford first came he reported from twenty to thirty of an evening. A little while before I came the Bishop took the attitude of decided opposition; and when I came he finally excommunicated four persons, and has endeavored, by every art in his power, by threats and by flattery, by promises and lies as to his true position and what the word of God teaches, and by falsely imprisoning for taxes,—by all these arts he has endeavored to keep men from us. Is it strange that a simple people, but half informed of the truth, many of them unable to read even the word of God and judge for themselves, should hesitate, and that many should turn back?

Mr. Marsh then gives a table of numbers that had been present at their meetings at different times since his arrival at Mosul, showing that after diminishing for a time the number was again increasing. On the 28th of April twelve were present at the Bible class and thirteen at preaching.

The week before last, was the one of greatest trial to the faith of our brethren. Then the apparent strength of our cause was at its lowest ebb. We feel that our position is now more encouraging. Indeed the dread of the Bishop's excommunication is less, for now men begin to come to us again, and we do feel that God is with us.

Several circumstances cheer me. I have been able to induce six of our number to take part in prayer, which none but Mikha had tried before brother Ford left. I think while they pray we are safe.

As another encouraging circumstance Mr. Marsh mentions that they were learning to give. They had contributed, of their money and of their time and efforts, to assist him in procuring a house and to provide a chapel. One had inquired if there were not societies for giving to the heathen, and wished to do something for them.

By the anathemas of the Bishop our boys' school has been reduced to six. But as they had no girls' school we retain an average of fifteen there, who are leaning to sew as well as to read. Sev-

eral adult females are learning to read, and I am teaching two boys English.

A Chaldean came a day or two since and said that he wished to follow us, as every body was speaking for or against us, and he was sure we had the truth. Although we had never seen him before, and have not seen him since, yet this shows the spirit of inquiry. I have sold a Bible to a Catholic and lent one to a Jew, and several copies of Meshaka have gone secretly to some of the most influential men here. In short, even the Bishop says that the truth is with us; but that the people would forsake him if he followed it at once. We bless God and take courage.

Another letter has been received from Mr. Marsh, dated May 11, in which he says, "The last fortnight has been one of great trial and of corresponding interest." Decided opposition was manifested, but the number attending the meetings did not diminish, and the schools continued the same in numbers; boys' school, 6; girls' school, 15. Their chapel had been opened, and dedicated to the worship of God.

Recent Intelligence.

South Africa.—Letters from this mission make it apparent that the prospects of the native population among whom the missionaries are situated, and so of the mission, are, in some respects, less encouraging than they were a few years since. The policy which was entered upon by the English government for securing to the natives full protection and entire justice, assigning them lands in good and sufficient locations, where they might be safe from intrusion, and might conveniently be brought under the influence of local magistrates and of educational and religious institutions, has not been fully carried out as yet, but remains in a state of suspension. It is not abandoned, but it is not carried forward, and is decidedly opposed by many of the colonists, who earnestly wish, in some instances, to get possession of lands which have already been set apart as locations for the natives, and are strongly opposed to giving them other lands, where it has been supposed locations would be made. As in the case of colonists generally, throughout the world, there is manifested by them, no great degree of friendly feeling towards the native population, and far too little regard for their interests or rights; but a strong desire to obtain for themselves the best lands, and all the advantages the country affords, irrespective of these interests. Still, some at least of the officers of government manifest the best wishes and intentions, and the missionaries yet hope that the policy will, in the end, be carried out, in a spirit of justice and kindness alike honorable and philanthropic. At present there is doubt and fear, and an unsettled state of things which is unfavorable; yet nothing appears by which the missionaries are disheartened. Their labors are crowned with very encouraging success, and they feel that there is still plainly a call for more laborers.

Indeed, if there is danger that the interests of the natives will not be sufficiently regarded,—if there is danger that, in South Africa as in America, the native population will waste away and disappear before the ingress of Europeans,—then is there, in some respects, the more urgent occasion for pressing forward in the missionary work. Nothing else will be so likely to arrest this wasting process, nothing else will be so likely to secure justice to the natives and a permanent regard for all their interests, as the success of this work among them—the civilizing and elevating influence of Christianity felt by them. And if the wasting process cannot be arrested, if native tribes must disappear before growing colonies from Christian lands, does not every Christian heart say at once, Let us preach the gospel to them while we may. Let us, the more promptly because of this danger, enter the doors which Providence now opens, and the more earnestly exert ourselves for their spiritual good.

Mr. McKinney, of Amahlongwa, in a letter dated March 11, says:

The spiritual aspect of some of the stations is much as heretofore. At Umlazi and Umvoti there is a great deal of interest manifested, and new cases of inquiry are constantly occurring. At Amahlongwa there is no apparent interest among the people. At different times there have been some encouraging appearances in a few individual cases, but alas, they have been fleeting as the clouds of the morning. The congregations, just at the present time, are respectable, and I see no discouragement in this respect. Many seem to listen with attention, but I have no reason to suppose that the hearts of the people are interested. Often, when I look over the multitudes of these heathen, who seem utterly indifferent to every thing but their own wicked pleasures, my heart exclaims at once, "can these dry bones live?" Oh for the spirit of God to breathe upon them, to bring them up from their worse than natural death, to the fullness of life offered them in the precious gospel.

The following extract is from a letter from Mr. A. Grout, dated February 20.

The last year with me was one of general prosperity; but as respects the number of conversions at my station, it was small, and I think but one was added to my church. However, about the beginning of this year we began to see better times, and now some sixteen are indulging hope of conversion, and as yet appear very well. I find, that some of these became serious as long ago as September last; and a few have now become decided, who were very serious some two years ago, when I baptized seven young men and had such a bitter persecution against them. Now, however, no one has

a word to say against the work. In the past they have seen plainly enough, that persecution works against them rather than for them.

In this letter Mr. Grout speaks of Mr. Bryant as becoming constantly, but gradually, more and more feeble. He was, however, still able to continue his studies, and was engaged with Mr. L. Grout, at Umsunduzi, in translating the Psalms. Mrs. Bryant was also in very feeble health.

TREBIZOND.—A line has been received from Mr. Bliss, dated Smyrna, June 17th, announcing the safe arrival, at that place, of the company with which he sailed in April last, "all in good health."

BROOSA.—A letter from Mr. Crane, dated July 3d, gives a lengthy account of difficulties which he had encountered in hiring a house. Every possible obstacle seems to have been thrown in the way by opposing Armenians; and Mr. Crane expresses his conviction, that unless some change shall occur, it will be almost impossible for missionaries hereafter to obtain houses in Broosa. The change, however, it may be expected will come, if it shall still be best for missionaries to reside there. "The king's heart," and the hearts of the people, are "in the hand of the Lord."

CANTON.—Mr. Bonney writes from Whampoa, May 22d. He had been residing at Whampoa for four months, and though at first he found much unfriendly feeling towards foreigners, prejudice seemed to be gradually giving way, and he was, when he wrote, generally well received among the people; and was devoting himself in great measure to visiting from house to house, conversing on the subject of religion, and supplying those who could read with Christian tracts and the Gospels

The market town of Whampoa is on the eastern end of Whampoa island, "about two hours' sail, with a fair tide, below Canton," and is "one of twenty-four villages united for commercial and civil affairs, having a common Council Hall, where delegates from each village assemble to transact public business," and having, in all, a population of about 67,000. Mr. B. had extended his visits to twenty-three of these villages, and he thinks every thing calls for the permanent residence of a missionary there. "The obstacles are fewer than in any other place outside the city, so far as is known."

Mr. Williams, writing from Canton, May 22d, remarks:

I can add one more to the many requests which have been made by us from time to time, that you would send us help. * * * We are greatly in need of it to maintain the work which is now carried on, and it is a matter of some doubt whether some of it can be continued until the time when we may expect assistance. * * * There is much to do here, and prudent zeal can find abundant employment, preaching in the house and at the door, distributing books, and administering relief to the afflicted. * * * We look for help from home to enable us to take advantage of these openings, knowing that the helpers cannot arrive and be prepared to take an active part under three years; by which time, I am sure, we shall stand in great need of relief from our exertions. We beg you to consider our need and send us men, to improve these openings and to supply our necessities in our present position.

AMOY.—Mr. Doty, under date May 14th, gives an encouraging account of the state of things at Amoy, and sends an earnest appeal for helpers which will be published hereafter. At the close of his letter he remarks:

By publication on the Sabbath from the pulpit, a meeting for conference with such as might desire to consult as to their souls' interests, or admission to the church, was appointed for yesterday. Six individuals, two males and four females came, all of whom manifest an apparently sincere desire to be numbered among the avowed followers of Jesus. Of the females, three are wives of church-members and have been the subjects of prayer and instruction. The fourth is a widow who has long been an attentive and apparently interested hearer of the Word. I never have felt so deeply the solemn responsibilities of the position of a missionary as now. These all confess themselves sinners needing salvation, and profess that their only hope is in Jesus Christ. They seem to be sincere, and desirous to be more fully instructed. In external deportment every one has much changed. By this I do not mean that they have given up idolatry, and now are calling upon the one living God,—though this is true,—but their whole manner and deportment are different from what was the case when I first became acquainted with them. Still there is great mental darkness and deep ignorance. How far such darkness may exist consistently with the presence of renewing grace, it is difficult to say. I am in very much doubt as to what is duty. If these are truly babes in Christ, their proper place, doubtless, is within the pale of the church; and here, by a voluntary act, they ask for a place. The two males are both readers, and have a better knowledge of gospel doctrine and duty, and their grounds for asking baptism are more satisfactory. One of these is truly gifted in prayer, and has natural talents adapted to active usefulness. I have come to no decision as to the case of any one, and do humbly look for guidance from above, that I may do what I ought to do, exercising a wise and judicious care over these souls, and guiding them so that they may all be found at last within the fold of Christ.

NORTH AMERICAN INDIANS.—Mr. Willey writes from Dwight, Cherokee Nation, May 22:

There is a better state of religious feeling here than there has been before since I came. Some of the girls [in the school] are serious, and some indulge a hope and seek admission to the church. There are cases of seriousness, and one of hope, at Skin Bayou. Some of our meetings are solemn and delightful. We know not what the Lord is about to do, or whether any thing special; but we will labor and pray and hope on, trusting in God.

Home Proceedings.

EMBARKATION.

Rev. H. G. O. Dwight, of the Armenian mission, sailed from Boston Aug. 3, in the bark Stamboul, Capt. Kingman, for Smyrna, accompanied by his wife and four children, on his return to his station at Constantinople.

ANNUAL MEETING OF THE BOARD.

The Forty-first Annual Meeting of the American Board of Commissioners for Foreign Missions will be held at Oswego, N. Y., commencing Tuesday, the 10th day of September, at 4 o'clock, P. M. The Annual Sermon, it is expected, will be preached by Richard S. Storrs, D. D., of Braintree, Mass., or, in case of his failure, by Leonard Bacon, D. D., of New Haven, Connecticut.

DONATIONS,

RECEIVED IN JULY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Harrison, Cong. ch. and so. 13 00
Portland, 2d do. 115,80; m. c. 43,62; 3d do. m. c. 25,19; High-st. ch. and so. 265; m. c. 77,10; 526 71
Yarmouth, Cong. ch. 22 72—562 43
Kennebec co. Conf. of chs. B. Nason, Tr.
Litchfield, Cong. ch. m. c. 20 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bath, Rev. J. W. Ellingwood, to cons. Woodbury S. Dana an H. M. 100 00
Penobscot co. Aux. So. J. S. Wheelwright, Tr.
Bangor, 1st par. s. s. 40 00
Garland, Cong. ch. and so. 7 00
Levant, do. 5; Miss C. dec'd, 2,50; Mrs. C. 1; 8 50—55 50
Somerset co. Aux. So. C. Selden, Tr.
Mercer, m. c. 5 36
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Alfred, Cong. ch. and so. 15 00
Wells, Mrs. Cushing's inf. class, for Dr. Scudder, 4,02; Miss M. A. Bragdon's s. s. class, for do. 4,10; 8 12—23 12
766 41
Albany, Cong. ch. and so. 9; Andover, m. c. 7; Dexter, cong. so. 6; Fryeburg, J. C. 10; Monson, cong. so. 21; 53 00
819 41

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Keene, by Isaac Rand, 15 00
Jaffrey, 1st cong. ch. 2,34; Mrs. M. T. 4,66; 7 00—22 00
Grafton co. Aux. So. W. W. Russell, Tr.
Bristol, m. c. 11 00
Hanover, Miss H. 50
Littleton, Coll. 9,54; m. c. 19,60; s. s. con. for schs. at Madras, 3,86; 33 00
Plymouth, Cong. ch. and so. m. c. 69 16—113 66
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Amherst, m. c. 34; a friend, wh. cons. Rev. Timothy Stearns, of Kingston, O. an H. M. 50; 84 00
Bedford, James French, wh. cons. him an H. M. 100 00
Greenfield, Evan. ch. 10 00
Manchester, 1st ch. Mrs. N. Moors, 20 00
Milford, Cong. ch. 16 89
Mt. Vernon, La. 32 57
Wilton, do. 11 25—274 71
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, Chil. of North mater. asso. for hea. chil. 1 00
Hopkinton, 1st cong. ch. m. c. 3; Mrs. E. S. T. 3; 6 00
Hooksett, Cong. so. m. c. 2 50
Warner, P. U. 2 00—11 50
Rockingham co. Conf. of chs. Francis Grant, Tr.
New Castle, s. s. for Ind. chil. 4 00
Strafford co. Conf. of chs. E. J. Lane, Tr.
Centre Harbor, Ch. and so. 12 14
Sullivan co. Aux. So. E. L. Goddard, Tr.
Acworth, Cong so. m. c. 14 95
Meriden, do. coll. 49; m. c. 46,52; s. s. 3,24; 98 76
113 71
Ded. coun. note, 1 00—112 71
550 72

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Addison, Cong. ch. 15,13; Mrs. M. C. 2; J. H. Jr. 5; 22 13
Bridport, Cong. ch. 28 00
Middlebury, do. m. c. 25 21
Shorcham, do. 36 12
111 46
Ded. disc. 56—110 90
Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, E. & T. Fairbanks & Co. 150 00
Chittenden co. Aux. so. M. A. Seymour, Tr.
Burlington, Cong ch. m. c. 11; s. s. 25,50; H. P. Hickok, 50; pew rent, 6; 92 50
Underhill, North cong. so. 9; A. E. 4; 13 00
Williston, E. S. 10 00—115 50
Orange co. Aux. So. J. W. Smith, Tr.
Chelsea, Cong ch. and so. 43 56
Rutland co. Aux. So. J. Barrett, Jr. Tr.
Rutland, E. par. m. c. 20,20; W. par. coll. 55,10; 75 30
Washington co. Aux. So. J. W. Howes, Tr.
Montpelier, La. 50 00
Stow, Cong. ch. 21 62
Waitsfield, do. 35 00—106 62
Windham co. Aux. So. F. Tyler, Tr.
W. Brattleboro', Cong. ch. and so. 79,02; m. c. 16,89; s. s. 7,26; 103 17
Windsor co. Aux. So. by J. Steele and E. P. Nevens.
Royalton, Cong. ch. and so. 25; la. 13; 38 00
Sharon, Cong. ch. and so. la. 39 50
Weathersfield Centre, Coll. 15 00
White River, Cong. so. 16,20; m. c. 1; S. T. 12,80; 30 00
Windsor, Cong. ch. and so. gent. 32,25; la. 17,75; s. s. 1; 51 00—173 50
878 55
Legacies.—Dorset, Mrs. Susanna C. Jackson, by Rev. S. C. Jackson, Ex'r, 100 00
978 55

MASSACHUSETTS.

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Harwich, m. c. 23 00
N. Falmouth, Cong. ch. 10 00—33 00
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Great Barrington, 81 25
N. Adams, 60 00
Pittsfield, Cong. ch. and so. gent. 130,25; la. wh. cons. Mrs. Rachel Childs and Mrs. Heman Humphrey H. M. 224,78; m. c. 272,28; Union Engine Fire Co. 18,50; int. 4,19; m. c. in Young La. Inst. 13,42; 663 42
Stockbridge, D. D. for Stockbridge miss. 1 00

Williamstown, La. miss. so. 160; Williams College, 100,49; m. c. 11,51; 272 00
Windsor, Gent. 10 45—1,088 12
Boston, S. A. Danforth, Agent. (Of wh. fr. L. U. 5; a little girl, for miss. to Turkey, 5; a friend, 2; Penitent Fem. Ref. m. c. 12,13;) 888 21
Essex co. North, Aux. So. J. Caldwell, Tr.
Bradford, Miss. cir. of acad. to cons. Rev. EDWIN E. BLISS of Trebizond, an H. M. 50 00
Essex co. South, Aux. So. C. M. Richardson, Tr.
Beverly, 4th ch. and so. 34 00
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Marblehead, Mater. asso. for chil. at Madura, 6; a little girl, 5c.; 6 05
Salem, Crombie-st. ch. and so. (of wh. to cons. Rev. JAMES M. HOPPIN and Mrs. MARY P. HOPPIN H. M. 200; R. P. Waters, to cons. Miss LOUISA OSBORNE of Lowell, an H. M. 100,) 400; S. ch. m. c. 17,95; 417 95—558 00
Hampden co. Aux. So. C. O. Chapin, Tr.
Chester Factories, 1st cong. ch. m. c. 6 30
Chester Village, Mr. Clark's so. 47; m. c. 17,13; 64 13
Chicopee, 3d cong. ch. 60; Falls, 2d do. 46,17; m. c. 40; 146 17
East Granville, Cong. so. 4 00
Holyoke, do. m. c. 20 00
Longmeadow, 1st do. m. c. 29,81; 2d do. m. c. 17; 46 81
Palmer, 1st cong. so. 22,76; m. c. 17,30; 40 06
Springfield, S. so. (of wh. fr. G. Merriam, to cons. Mrs. DOROTHY S. MERRIAM an H. M. 100,) 341,07; m. c. 48,93; N. cong so. 28,33; 418 33
Westfield, Dr. Davis's so. 100; m. c. 33; young la. 4,50; 137 50—883 30
Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, Faculty and students of college, 125 27
Easthampton, m. c. 121 83
Northampton, 1st par. m. c. 49,18; gen. benev. so. 299,10; s. s. 7,43; C. L. M. 4,83; Edwards ch. m. c. 12,90; 373 44
Plainfield, Cong. ch. and so. m. c. 10 00
S. Hadley, m. c. 19; S. W. N. for Mikha, at Mosul, 1; Mt. Holyoke sem. teachers, 120; pupils, 330,50; wh. cons. Miss HARRIET JOHNSON and Miss EMILY JESSUP H. M. 470 50
S. Hadley Falls, Cong. ch. and so. 66 30
Whately, 2d par. 28 93—1,196 27
Middlesex South Conf. of chs.
Concord, A lady, 10 00
Holliston, La. benev. read. so. for Choctaw miss. 11 00
Marlboro', Union ch. m. c. 6 00—27 00
Norfolk co. Aux. So. Rev. S. Harding, Tr.
Brookline, s. s. class, for Nestorian miss. 2 25
Dorchester, Village ch. 131,43; 2d ch. m. c. 25,78; 157 21
Foxboro', Coll. 105,82; juv. so. 5; 110 82
Medway Village, C. P. 5 00
Roxbury, Eliot ch. and so. gent. 100; m. c. 22,18; 122 18
W. Medway, Mrs. A. Adams, for Nestorian miss. 10 00
West Roxbury, m. c. 15; Rev. C. Marsh, 10; Mrs. T. 5; 30 00—437 46
Old Colony Aux. So. H. Coggeshall, Tr.
Mattapoisett, Owners of Bark Sarah, wh. cons. BARTLETT MAYHEW, 2d, of W. Tisbury, an H. M. 160 00
Wareham, Cong. ch. and so. 50 00—150 00
Palestine Miss. So. E. Alden, Tr.
N. Bridgewater, 1st par. 22 00
S. Abington, S. V. 3 00—25 00
Franklin co. Aux. So. L. Merriam, Tr.
Conway, m. c. 15 00
Harmony Conf. of chs. W. C. Capron, Tr.
Upton, A friend, 1 00
Taunton and vic. Aux. So.
Norton, Orth. cong ch. and so. m. c. 70 00
5,422 36
Chelsea, Winnisimmet ch. and so. m. c. 48,92; E. Cambridge, evan. cong. ch. and so. m. c. 9,68; Lowell, 1st cong. ch. and so. m. c. 75,07; Medford, Mystic ch. and so. 90; a friend, to cons. Mrs. SARAH A. WARNER an H. M. 100; Tewksbury, N. W. dis. m. c. 9,30; Weston, Mrs. Alpheus Bigelow, for miss. at Erzeroom, 30; Woburn, 1st cong. ch. and so. 150; 512 97
5,935 33
Legacies.—Longmeadow, Miss Sarah White, by W. White, Ex'r, 200; Westfield, Chas. Dewey, by C. O. Chapin, Tr. (prev. rec'd 285,) 267; 467 00
6,402 33

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.
Bridgeport, 1st cong. ch. and so. (of wh. fr. THOMAS C. WORDIN, wh. cons. him an H. M. 100,) 154; T. C. Perry, 35; 189 00
Fairfield co. West, Aux. So. C. Marvin, Tr.
Greenwich, Three indiv. 100 00
Hartford co. Aux. So. A. W. Butler, Tr.
Bloomfield, Cong. ch. and so. 25 50
E. Hartford, m. c. 14 00
E. Hartland, Cong ch. 10 31
E. Windsor Hill, Theolog. Ins. m. c. 10 00
W. Hartford, Mark Gridley, 353 37—413 18
Hartford co. South, Aux. So. H. S. Ward, Tr.
Middletown, A friend, for debt, 100 00
Litchfield co. Aux. So. C. L. Webb, Tr.
N. Cornwall, Cong. so. 28 58
New Haven City, Aux. So. A. H. Maltby, Agent.
Fairhaven, Mrs. E. Minor, for Oroomiah, 30 00
New Haven, 1st ch. and so. N. H. GASTON, wh. cons. him an H. M. 100; 3d do. 41,15; union m. c. 26,88; officers and students of Yale college, (of wh. to cons. Prof. JAMES HADLEY an H. M. 100,) 500; pupils of Coll. and Com. Ins. for *Talcot Huntington Russell*, Ceylon, 12; prev. ack. 7; 673 03—703 03
New Haven co. West, Aux. So. A. Townsend, Jr., Tr.
Middlebury, E. H. 10 00
Prospect, m. c. 5 77
Wolcott, 8 00—23 77
Norwich and vic. Aux. So. F. A. Perkins, Tr.
Greenville, Cong. so. s. s. miss. asso. 34 00
Lebanon, Exeter so. 14 80
Lisbon, Hanover so. 15 00
Norwich, 1st so. m. c. 50; Main-st. ch. gent. 80; Main-st. and 2d chs. m. c. 52,40; 182 40—246 20
Tolland co. Aux. So. J. R. Flynt, Tr.
N. Coventry, La. 15 55
Windham co. North, Aux. So. J. B. Gay, Tr.
Thompson, m. c. 10; J. Gay, dec'd, rent of pew, 5; 15 00
Windham co. South, Aux. So. Z. Storrs, Tr.
Hampton, F. A. B. and wife, 4 00
Willimantic, Cong. so. 52 00—56 00
1,890 31
Legacies.—Coventry, Mrs. Abigail Wright, by Harvey Kingsbury, Adm'r, 50; Derby, Phœbe Tucker, by A. Townsend, Jr. Tr. 75; 125 00
2,015 31

RHODE ISLAND.

Bristol, Catholic cong. ch. and so. 75; la. miss. so. 50; 125 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
New Scotland, A fam. subscrip. 15 00

New York, R. D. ch. Washington square, 50,77; a friend, 5; a mem. of R. D. ch. 5; Miss G. Young, 6; a mem. of Colleg. R. D. ch. for Amoy chapel, 5; 71 77
Poughkeepsie, 1st R. D. ch. 9 15
Walden, A lady, 1 00
Wawarsing, R. D. ch. 100 00
West Troy, South ch. 30 00
Wynantskill, R. D. ch. 16 25
Yonkers, do. 12 80
255 97
Ded. paid Rev. W. Youngblood, 50 00—205 97
Chatauque co. Aux. So. S. H. Hungerford, Tr.
Carroll Village, Cong. ch. 13 06
Geneva and vic. C. A. Cook, Agent.
Albion, Pres. ch. 26 00
Bainbridge and Nineveh, Pres. ch. 21 00
Benton, Wm. Barnes, dec'd, 50 00
Bethel, Pres. ch. 15 00
Chenango Forks, 22 00
Coventry, Cong. ch. 44,86; G. D. Phillips, wh. and prev. dona. cons. Mrs. Betsey Phillips an H. M. 50; Mrs. E. A. Hoyt, wh. and prev. dona. cons. James P. Hoyt an H. M. 25; 119 86
Coventryville, Cong. ch. 19 00
Geneva, Pres. ch. H. Dwight, 70; Rev. W. H. 10; 80 00
Greene, Cong. ch. 12 00
Hamilton, I. Foote, 20 00
Lisle, Cong. ch. 35; m. c. 11,68; fem. cent so. 19,40; 66 08
McDonough, Pres. ch. 6 00
Norwich, Pres. ch. 48; m. c. 30,90; Mrs. I. Sheldon, for *Mary A. Sheldon*, Ceylon, 10; I. Bement, dec'd, 15; 103 90
Sherburne, Cong. ch. 82,84; D. A. Rexford, wh. and prev. dona. cons. Benjamin F. Rexford, of Norwich, an H. M. 50; la. miss. so. for *Mary Rexford*, Ceylon, 20; s. s. miss. asso. 20; W. Newton, for *Amelia N. Little*, Ceylon, 20; Mrs. L. Newton, for *Maria Newton*, do. 20; 212 84
Syracuse, Miss H. Monroe, 30 00
Triangle, 6 80—810 48
Greene co. Aux. So. J. Doane, Tr.
Durham, Rev. Dr. Williston, avails of Millennial Discourses, (of wh. to cons. Mrs. Clarissa Adams an H. M. 100,) 145 00
Hunter, m. c. 20 00—165 00
Monroe co. and vic. E. Ely, Tr.
Rochester, 1st pres. ch. 215,68; Mrs. S. Ray, wh. and prev dona. cons. Charles Ray an H. M. 30; juv. delinq. in House of Ref. for Ceylon m. 4; Misses Ely for do. 50c.; 250 18
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. Mercer-st. pres. ch. Anson G. Phelps, for miss. to W. Africa, wh. cons. Millard Fillmore, Washington, D. C., and Henry Clay, of Kentucky, H. M. 1,500; Brick pres. ch. H. Holden, wh. cons. Abraham Van Wyck Van Vechten, of New York, and Miss Emma Holden, of Newark, N. J., H. M. 250; 11th pres. ch. s. s. 12,85; 10th pres. ch. wh. cons. J. F. Joy an H. M. 134,33; Brooklyn, S. pres. ch. m. c. 34,32; Armstrong juv. miss. so. for Gaboon miss. 10;) 2,231 17
Otsego co. Aux. So. D. H. Little, Tr.
Cooperstown, Pres. ch. m. c. 12,65; fem. miss. so 54,76; s. s. 12; 79 41
Washington co. Aux. So. M. Freeman, Tr.
Middle Granville, Pres. ch. 33 04
N. Granville, 1st do. m. c. 43 00
Whitehall, 1st do. m. c. 82 00—158 04
3,913 31
C. A. D. 10; a lady, 7; Albany, E. and H. S. for Ceylon m. 2; Amsterdam Village, pres. ch. fem. s. s. for *Maria Douchy*, Ceylon, 20; mater. asso. for *M. S. Goodale*, do. 20; Avon Springs, Misses C. 20c.; Batavia, a friend, for Ceylon m. 10; Bethlehem, pres. ch. and cong. m. c. 49,12; coll. 35,25; Binghamton, Rev. P. Lockwood, 15; Mrs. M. D. L. 10; Byron, s. s. for Mr. Fisk's sch. Oroomiah, 27; Cleveland, Miss M. A. B. 4; Clinton, young la. sew. so. for *Daniel Poor*, Ceylon, 20; Danville, 2d pres. ch. 15; Dryden, F. S. 2; Geneseo, Mrs. Lord, for Ceylon m. 12; Mrs. C. for do. 5; Rev. Mr. F. for do. 1,50; S. and W. W. for do. 50c.; A. B. and sis. for do. 50c.; Hudson, 1st pres. ch. E. S. H. 5; Malone, juv. miss. so. for Ahmed. miss. 10; Mt. Morris, four girls, for Ceylon m. 80c.; New Scotland, pres. ch. 30; Niagara Falls, a fam. off'g, for Ceylon m. 20.75; Pittstown, Mrs. V. 5; Rocky Point, cong. ch and so. 12,43; Sand Lake, 18; Schaghticoke, pres. ch. and cong. 90; s. s. 13,73; W. K. S. 6,27; Troy, 1st pres. ch. m. c. 20; Union pres. ch. wh. cons. Richard H. Steele, of Ballston Spa, an H. M. 53; Walton, cong. ch. 7; 558 05
4,471 36

NEW JERSEY.

Caldwell, L. C. C. 8,25; Camptown, Mrs. Hyde and chil. for Ceylon m. 10,65; Dover, chil. 60c.; Hanover Neck, pres. ch. 10; Newark, Mrs. E. J. Armstrong, 30; 3d pres. ch. m. c. 6,22; two sisters of s. s. 1; a lad in Dr. B.'s cong. for Ceylon m. 1; Rahway, G. L. 10; Rockaway, pres. ch. 62,51; Wantage, 1st pres. ch. 10; 150 23

PENNSYLVANIA.

Athens, pres. ch. m. c. 21,05; Erie, 1st pres. ch. wh. cons. Rev. J. J. Akin, of Olean, N. Y. an H. M. 50; G. E. 25c.; fam. off'g, 2,50; Meadville, pres. ch. to cons. Rev. Richard Craighead an H. M. 59; Mill Creek, pres. ch. 9; Minersville, Welsh cong. ch. wh. cons. Rev. Roderick R. Williams an H. M. 152; pres. ch. J. H. 10; H. P. C. 5; S. M. 3; S. D. H. 3; Norristown, 1st pres. ch. 42; Philadelphia, Mrs. H. P. N. 10; 1st pres. ch. M. W. Baldwin, 100; Central do. B. D. Stewart, 50; Western do. H. W. Safford, 25; Rev. D. Malin, to cons. George W. Malin, of Jerusalem, N. Y. an H. M. 100; Pittsburg, 3d pres. ch. 443; m. c. 53,80; an Episcopal friend, 25; a friend, 4; Pottsville, pres. ch. and s. s. 50; Reading, 1st do. m. c. 50; s. s. wh. and prev. dona. cons. Miss Mary G. Van Horn an H. M. 75; W. Darling, 25; Mrs. B. 10; indiv. 41,20; Wilkesbarre, Mrs. C.'s chil. 2; York, 1st pres. ch 115,25; m. c. 61,09; la. so. of Ger. Ref. cong 18,82; 1,615 96

MARYLAND.

Board of Foreign Miss. in German Ref. ch. Rev. Elias Heiner, Baltimore, Tr. 860 00
Frederick, J. P. T. 5; Mrs. M. L. T. 10; 15 00
875 00

VIRGINIA.

Richmond and vic. Aux. So. S. Reeve, Tr.
641 23
Ded. disc. 3 21—638 02
Norfolk, a mem. of pres. ch. 10; Petersburg, F. J. 50c.; 10 50
648 52

NORTH CAROLINA.

Asheville, Pres. ch. 10,13; Swannano, ch. 2,87; 13 00

GEORGIA.

Athens, L. Clark, 25; Savannah, male and fem. miss. so. in Indep. pres. ch. 132,37; a mem. of Chinese so. for sup. of a child in China, 25; 182 37

OHIO.

Western For. Miss. So. G. L. Weed, Tr.
Cincinnati, 2d pres. ch. 25; m. c. 28,57; 1st orth. cong. ch. m. c. 7,10; Granville, G. B. J. 5; Pisgah, a bal. 50c.; Walnut Hills, Lane sem. ch. s. s. for Mr. Chandler, Madura, 5; 71 17

Western Reserve Aux So. Rev. H. Coe, Ag't.
Canton, 21,83; Chatham, 4,25; Defiance, 7,12; Edinburg, a friend, 3; Hartford, E. F. 10; Madison, 4; Mantua, 2; Rev. S. Lee and fam. 10; I. T. H 5; Monroeville, 8,50; Nelson, Rev. F. M. 5; Painesville, E. M. 10; Perrysburg, 13; Plain, 5; Plymouth, 3; P. B. 10; A. B. 10; Richfield, J. N. 10; Rochester, 2,75; Rootstown, 7,10; G. C. and wife, 11; Streetsboro', I. C. L. 3; s. s. 1,14; Sullivan, Miss C. C. 3,25; Tallmadge, Rev. W. Hanford and wife, 15; D. Upson, 15; West Mill Grove, 4; Windham, John Seeley, dec'd, 50; S. S. 10; 203 94

Amherst, 3; Chester Cross Roads, 10; Cincinnati, a col'd woman, for Ceylon m. 20c.; Cleveland, a cripple for do. 12c.; Edinburg, B. Carter, 100; W. H. Carter, 10; Kelloggsville, F. S. 5; F. K. 2; Muskingum co. a friend, 200; Richfield, H. Oviatt, 26; 356 32

691 43

INDIANA.

By G. L. Weed, Tr.
Allensville, s. s. 15; Mt. Vernon, coll. 12,35; Rev. B. F. S. 1,05; 28 40

Bloomfield, A. H. J. 10; Little Elkhart, pres. ch. 2,55; 12 55

40 95

ILLINOIS.

By Rev. I. M. Weed, Agent.
Albany, cong. ch. 7,20; Bebee's Grove, cong. ch. 5,25; la. sew so. 5; Bloomingdale, cong. ch. 4; Buffalo Grove, cong. ch. 2,50; Chicago, 3d pres. ch. m. c. 10; Freeport, pres. ch. 18; Hadley, ch 12; Rockford, 2d cong. ch. m. c. 21,60; Udina, cong. ch. 2,85; 88 40

Farmington, M. S. 10; Galesburg, young people's asso. 6; Ottowa, 1st cong ch m. c. 30; Quincy, Rev. R. M. 6; Toulon, cong. ch. and so. 4; Wethersfield, m. c. 2,35; 58 35

146 75

MICHIGAN.

Michigan Aux. So. by Rev. A. S. Wells, Ag't.
Albion, pres. ch. 1; Ann Arbor, Miss E. P. 1,50; Blissfield, pres. ch. 15,90; Centreville, Ger. Ref. ch. wh. and prev. dona. cons. Rev. J. Minor an H. M. 25; Constantine, H. T. S. 2; Dearbornville, pres. ch. 7,87; Detroit, pres. ch. J. F. J. 13,50; Edwardsburg, pres. ch. 10,56; Farmer's Creek, cong. ch. 3.29; Farmington, do. 4,47; Flint, pres. ch. 27,15; Genesee, 2d cong. ch. 1,16; Grand Blanc, cong ch. 10; Grass Lake, do. 9,06; Lapeer, pres. and cong. chs. 8,10; Lasalle, pres. ch. 2,65; Lodi, do. 12,25; Manchester, do. 2; Northville, do. la. 10; Port Huron, cong. ch. 2,75; Richmond, do. 2; Rochester, do. 3; Somerset, do. 8; St. Clair, do. 15; Troy, pres. ch. 11; Union City, cong. ch. 30,95; Miss S. Clark, for ed. of hea. boys at Ceylon, 24; E. P. C. 5c.; Wayne Depot and S. Nankin chs 16; White Pigeon, pres. ch. 21; m. c. 3,35; D. and W. F. 6,62; Ger. Ref. ch. 6,01; ded. disc. 40c.; 316 79

Ann Arbor, A lady, for Ceylon m. 4,84; do. for do. 50c; Miss C. A. for do. 50c.; Detroit, a clergyman, for do. 5; Kalamazoo, pres. s. s. 25; Mishewaka, Mrs. A. M. H. 1; Romeo, young la. sew. so. for sup. of a girl at Ahmednuggur, 10; inf. s. s. so. for girls' free sch. at do. 4; Unadilla, Rev. D. R. D. 10; 60 84

377 63

WISCONSIN.

By Rev. I. M. Weed, Agent.
Emerald Grove, W. W. A. 1; Kenosha, Mr. Gridley's so. 78,57; s. s. juv. miss. asso. 7,43; Milton, juv. miss. asso. for sch. in W. Africa, 6; Platteville, cong. ch. m. c. 18,83; Raymond, cong. ch. 24; Sheboygan, do. 12,22; Sheboygan Falls, do. 3,81; Watertown, do. 3; Wauwatosa, do. 12; ded. disc. 70c.; 166 16

Platteville, Cong ch. s. s. for Rev. E. E. Bliss, Trebizond, 10; Summit, pres. ch. 15; 25 00

191 16

IOWA.

By Rev. I. M. Weed, Agent.
Colesburgh, Cong ch. 4; a lady, av. of gold ring, 1; Dubuque, Mr. W. 50c; Fairfield, L. & E. Cole, 50c.; Maquoketa, cong. ch. 3,85; Miss L. W. 10c.; H. and B. E. 40c.; 10 35

MISSOURI.

St. Louis, 1st pres. ch. 173 00

KENTUCKY.

Louisville, 2nd pres. ch. indiv. 15 00

TENNESSEE.

Jonesboro,' Pres. ch. 100 00

ALABAMA.

Gainesville, Pres. ch. 225 00

IN FOREIGN LANDS, &c.

Ahmednuggur, Seroor, La. for girls' boarding-sch. rs. 263; B. Burgess, for schs. 120; Capt. Skipper, for do. 60; C. E. F. Tytler, for do. 70; R. Y. Bazett, 100; L. H. B. Tucker, 100; X. Y. Z. 100; H. W. Smith, 74; Lt. Field, 25; Miss Muat, 11; Ramkrishna, 25; m. c. 88.3.2; T. G. 5; rs. 1,041.3.2; 473 00

Gaboon, W. A., Mrs. L. A. Bushnell, dec'd, a dying thank-off'g for the privilege of laboring thirteen years as a missionary, 56 24

Glasgow, Scotland, Arthur F. Stoddard, wh. cons. him an H. M. 100 00

Montreal, C. E., Amer. pres. ch. coll. and m. c. 250 00

St. Thomas, W. I., Two chil. 1 06

Waimea, Sandw. Isls., Native ch. 100 00

980 30

Donations received in July, $21,107 33

Legacies, 692 00

$21,799 33

☞ TOTAL from August 1st to July 31st, $249,314 10

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in July, $547 49

DONATIONS IN CLOTHING, &c.

Ashfield, Ms., A box, fr. la. for Rev. H. A. Wilder, S. Africa, 90 00

Dayton, O., A box, fr. fem. miss. so. of 3d pres. ch. for Rev. C. Byington, Choc. miss.

Fairhaven, Ct., A bundle, fr. girls' miss. asso. for Miss Fisk's school, Oroomiah, 13 00

Franklin, N. H., Clothing, fr. la. sew. so. 30 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLVI. OCTOBER, 1850. No. 10.

American Board of Commissioners for Foreign Missions.

FORTY-FIRST ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions held its Forty-first Annual Meeting in the First Presbyterian Church of Oswego, New York, commencing on Tuesday, September 10th, at four o'clock P. M., and closing on Friday the 13th, at half past ten A. M.

CORPORATE MEMBERS PRESENT.

THEODORE FRELINGHUYSEN, LL. D.
THOMAS S. WILLIAMS, LL. D.
WILLIAM ALLEN, D. D.
HEMAN HUMPHREY, D. D.
NATHAN S. S. BEMAN, D. D.
HENRY HILL, Esq.
RUFUS ANDERSON, D. D.
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NEHEMIAH ADAMS, D. D.
Rev. H. DWIGHT.
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JOEL HAWES, D. D.
MARK TUCKER, D. D.
DAVID MAGIE, D. D.
Rev. SILAS AIKEN.
REUBEN H. WALWORTH, LL. D.
Hon. SETH TERRY.
Hon. WILLIAM DARLING.
DIEDRICH WILLERS, D. D.
H. H. SEELYE, Esq.
ANSON G. PHELPS, Esq.
Rev. CHAUNCEY EDDY.
Rev. HARVEY COE.
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Rev. JOSEPH STEELE.
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ALVAN BOND, D. D.
CHARLES M. LEE, Esq.
CALVIN T. HULBURD, Esq.
HARVEY ELY, Esq.
SAMUEL H. COX, D. D.
HORACE HOLDEN, Esq.
JOHN MARSHALL PAUL, M. D.
JOEL PARKER, D. D.
CHAUNCEY A. GOODRICH, D. D.
SWAN L. POMROY, D. D.
WILLIAM WISNER, D. D.
BENJAMIN C. TAYLOR, D. D.
Rev. DAVID L. OGDEN.
Hon. WILLIAM J. HUBBARD.
ASA CUMMINGS, D. D.
Rev. H. B. HOOKER.
SAMUEL M. WORCESTER, D. D.
Hon. HENRY W. TAYLOR.

Rev. Thomas Shepard.
Hon. Samuel H. Walley.
Andrew W. Porter, Esq.
L. P. Hickok, D. D.
Simeon Benjamin, Esq.
Rev. Augustus C. Thompson.

HONORARY MEMBERS.

Maine :—
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Rev. Elias Chapman, Parsonsville.

New Hampshire :—
Rev. Cyrus W. Wallace, Manchester.

Vermont :—
Rev. Silas Hudson, Dorset.
Rev. J. H. Worcester, Burlington.
Darius Branch, Castleton.

Massachusetts :—
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Rev. Samuel H. Riddel, do.
Rev. Henry Cooley, Southwick.
Parsons Cooke, D. D., Lynn.
Rev. J. B. Clark, do.
Rev. Daniel Temple, Reading.
Rev. Isaac R. Worcester, West Newton.
Rev. Edward A. Lawrence, Marblehead.
Rev. William Warren, Upton.
John Todd, D. D., Pittsfield.
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E. T. Smith, South Hadley.
Rev. W. H. Beaman, Hadley.
Rev. C. Blodgett, Pawtucket.
Rev. R. T. Searle, North Danvers.
Rev. James M. Bacon, Newton.

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Rev. Thomas Tallman, Scotland.
Rev. Edward Strong, New Haven.
B. L. Hamlin, do.
Rev. Austin Putnam, Hamden.
Rev. Clinton Clark, Ridgefield.
Rev. Orson Cowles, North Haven.
Lewis Weld, Hartford.
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Rev. Adam Reid, Salisbury.
Rev. Ira Pettibone, Winsted.
Rev. William H. Marsh, Woodstock.
Rev. Myron N. Morris, North Stonington.
David Gould, Sharon.
Rev. E. W. Robinson, Lisbon.
Rev. S. H. Allen, Windsor Locks.
Rev. T. B. Sturges, Greenfield.
Rev. Walter R. Long, Meriden.
William W. Wakeman, Southport.

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Rev. Peter Lockwood, Binghamton.
Rev. W. F. Doubleday, do.
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Rev. J. B. Shaw, do.
Rev. M. J. Hickok, do.
Rev. Albert H. Gaston, Barre Centre.
Rev. Charles E. Furman, Medina.
Rev. D. J. B. Hoyt, Brighton.
Rev. Francis Janes, Colchester.
Rev. J. J. Slocum, Syracuse.
Rev. G. H. Hulin, do.
Rev. Joseph Myers, do.
Rev. W. W. Newell, do.
Rev. L. M. Shepherd, Smithville.
Rev. Asher Bliss, Cattaraugus.
A. Scoville, Lockport.
Rev. Edgar Perkins, Ogden.
Rev. Charles Jerome, Bergen.
Rev. Israel Brainard, Vernon.
Rev. Isaac P. Stryker, do.
Rev. R. A. Avery, do.
Rev. George S. Boardman, Cazenovia.
Selah Munson, do.
J. C. Hubbell, Chazy.
Rev. Ralph Robinson, New Haven.
Rev. Philos G. Cooke, Auburn,
Rev. J. Few Smith, do.
Rev. Samuel M. Hopkins, do.
Rev. Henry A. Nelson, do.
Rev. R. L. Hurlburt, Youngstown.
Rev. J. P. Fisher, Schenectady.
Rev. H. B. Chittenden, do.
Rev. W. J. R. Taylor, do.
Rev. M. S. Goodale, Amsterdam.
Rev. Peter Snyder, Watertown.
Rev. Isaac Brayton, do.
Adriel Ely, do.
Rev. L. H. Van Dycke, Gilboa.
Rev. Hosea Kittredge, Read Creek.
Rev. Charles H. Chester, Niagara Falls.
Rev. S. P. M. Hastings, Pompey Hill.
Rev. Charles E. Avery, Weedsport.
B. Stow, Adams.
Rev. Ebenezer Everett, Victory.
Rev. Elijah W. Plumb, Potsdam.
Rev. Pliny Twitchell, Wyoming.
Rev. L. A. Skinner, Lancaster.
John I. Knox, Augusta.

Rev. W. H. Spencer, Utica.
Rev. S. W. Brace, do.
Charles Wiley, D. D., do.
Rev. James Glentworth Butler, Brooklyn.
Rev. Richard S. Storrs, Jr., do.
John A. Davenport, do.
Charles J. Stedman, do.
Rev. H. Kendall, East Bloomfield.
Rev. R. P. Stanton, Cohoes.
Rev. F. S. Ward, Bloomfield.
Rev. S. H. Gridley, Waterloo.
Rev. Salmon Strong, Clinton.
Rev. R. F. Cleaveland, do.
Rev. R. G. Vermilye, do.
Rev. T. F. Bradford, do.
Rev. H. R. Dunham, Cortlandville.
Rev. S. N. Robinson, Truxton.
Rev. William Hogarth, Geneva.
Rev. F. E. Cannon, do.
Rev. William F. Curry, do.
Thomas Lounsbury, D. D., Ovid.
Rev. Thomas Wright, Wolcott.
Rev. Herman Halsey, Cambria.
Rev. E. T. Ball, Genoa.
Rev. John Tompkins, Marcellus.
Rev. Levi Parsons, do.
Rev. Samuel M. Wood, Brownville.
Rev. James H. Hotchkin, Prattsburg.
Rev. Robert Aikman, Troy.
Rev. J. Potter, Alleghany.
Rev. C. C. Carr, Fairport.
Nathaniel Hall, M. D., Lenox.
Rev. B. B. Gray, Castleton.
Rev. Silas C. Brown, West Bloomfield.
Rev. Elisha B. Sherwood, Liverpool.
Rev. P. H. Fowler, Elmira.
Rev. E. H. Payson, New Hartford.
Rev. Horace P. Bogue, Seneca Falls.
Rev. B. B. Beckwith, Gouverneur.
Rev. Horace Eaton, Palmyra.
R. G. Pardee, do.
Rev. R. S. Storrs Dickinson, New York.
Almon Merwin, do.
J. C. Brigham, D. D., do.
Rev. D. B. Coe, do.
Rev. W. H. Bidwell, do.
Rev. George L. Hall, do.
Rev. A. Phœnix, do.
Rev. Joshua Leavitt, do.
Rev. James Knox, do.
Rev. O. B. Bidwell, do.
Rev. R. Richard Kirk, New York Mills.
A. B. Covert, Ovid.
Benjamin Bassler, Farmersville.
Rev. Moses Jewell, Groton.
Rev. Edward B. Walsworth, East Avon.
Rev. P. Field, Marshall.
Rev. F. R. Townsend, Fulton.
D. W. Gardner, do.
George Talman, do.
John E. Dutton, do.
M. L. Lee, do.
Isaac N. Wyckoff, D. D., Albany.
Nathaniel Davis, do.
Salem Town, LL. D., Aurora.
Rev. E. G. Townsend, Camden.
Rev. Samuel Sweezy, do.
Rev. Timo. B. Jervis, Richfield Springs.
Rev. S. J. Tracy, Springfield.
Benjamin Rathbone, do.
Rev. O. P. Conklin, Berkshire.
M. Harrington, Lafayette.
Rev. John Waugh, Sanquoit.
Rev. A. K. Strong, Otisco.
Rev. W. E. Knox, Rome.
Rev. William L. Strong, Fayetteville.
Rev. Lemuel Pomeroy, Smyrna.
Rev. Thaddeus Pomeroy, De Witt.
Seth Williston, D. D., Durham.
Rev. Ezra Jones, Junius.
Rev. Ezra Scovell, Mexico.
Rev. I. A. Canfield, Claremont.
Rev. A. C. Tuttle, Sherburne.
Rev. Charles Machin, Oneida Castle.
Rev. W. H. Magie, Williamstown.
Rev. Edward C. Prichett, Oriskany.
Rev. L. Kellogg, Whitehall.
Rev. Thomas K. Fessenden, Homer.
Rev. I. W. Pierce, Andes.

New Jersey:—
Rev. Joseph Corey, New Vernon.
James Scott, D. D., Newark.
Rev. Aaron C. Adams, W. Bloomfield.
Rev. C. S. Arms, Madison.
Rev. D. E. Magie, Boonton.
Rev. Sylvester Cook, Wantage.
Rev. S. D. Ward, Paterson.
T. S. Ward, Bloomfield.

Pennsylvania:—
Rev. David Malin, Philadelphia.
Rev. John Waters, Carlisle.
Rev. Anson Rood, Philadelphia.

Maryland:—
Rev. James McIntire, Elkton.

Ohio:—
George L. Weed, M. D., Cincinnati.
D. H. Allen, D. D., do.
Rev. F. Y. Vail, do.
John Hugh, D. D., Windham.

Elisha Taylor, Cleveland.
T. P. Handy, do.

Michigan :—
Rev. George C. Curtis, Adrian.
Rev. Erastus Colton, Niles.
Rev. Henry H. Northrop, Monroe.
Rev. G. L. Foster, Jackson.
Rev. J. Holmes Agnew, Ann Arbor.

Iowa :—
Rev. S. Storrs Howe, Iowa City.
Rev. Glen Wood, Keokuk.

Georgia :—
Luther Clark, Athens.

South Carolina :—
A. W. Leland, D. D., Columbia.

Illinois :—
Rev. George M. Tuthill, Monticello.

Louisiana :—
Thomas Allen Clarke, New Orleans.

France.
Rev. Leon Pilatte, Paris.

The following missionaries of the Board were also present.

Rev. Wm. Walker, West African mission.
Rev. Wm. H. Steele, Borneo mission,
Rev. Ozro French, Ahmednuggur mission.
Rev. John D. Paris, Sand. Isls. mission.
Rev. Wm. Youngblood, Borneo mission.
Rev. Daniel Poor, Ceylon mission.
Rev. H. R. Hoisington, Ceylon mission.
Rev. A. H. Fletcher, Ceylon mission.
Rev. Asa Hemenway, Siam mission.
Rev. Henry Ballantine, Ahmednuggur mission.
Rev. Asher Bliss, New York Indian mission.
Rev. David T. Stoddard, Nestorian mission.
Rev. Joshua Potter, New York Indian mission.
Rev. Henry Cherry, Madura mission.

Organization.

The President, Hon. Theodore Frelinghuysen, took the chair. The divine blessing was implored by Dr. Beman. Rev. J. B. Shaw, of Rochester, N. Y., was appointed Assistant Recording Secretary. Letters were communicated from Dr. Aiken, Dr. Adams of New York city, Dr. Linsley, Dr. Skinner, Hon. Daniel Haines, and Dr. A. D. Eddy, severally expressing their regret in not being able to attend the present meeting of the Board.

A committee of arrangements was appointed, consisting of Dr. R. W. Condit, Dr. Pomroy, Rev. C. Eddy, Chancellor Walworth, Rev. Mr. Cannon, Rev. Ray Palmer, and Rev. Thomas Shepard.

Chief Justice Williams, A. G. Phelps, Esq., Dr. Hawes, Rev. Henry Dwight, Dr. Beman, Rev. J. J. Slocum, and Rev. Daniel Temple, were appointed the business committee.

Treasurer's Report.

The Treasurer submitted his annual report, with certificates of the Auditors. The report was referred to a committee of seven, viz:—Judge Darling, Charles M. Lee, Esq., A. G. Phelps, Esq., Hon. Seth Terry, B. L. Hamlin, Esq., Hon. H. W. Taylor and Harvey Ely, Esq. This committee subsequently made the following report.

The committee have examined the accounts of the Treasurer, as found on the books of the Board, and find that the amount received by him during the year ending July 31, 1850, was $251,862 28;—that the amount paid out by him during the same year, was $254,329 35, making the expenditure of the Board, $2,467 07 more than the receipts. This sum added to the balance due by the Board, July 31, 1849, makes the indebtedness of the Board, $34,074 05. Since the meeting of the Board in September, 1849, bank stock to the amount of $12,310 has been sold and the proceeds loaned on good security. The balance of the permanent funds of the Board remains invested as heretofore.

From the account of the Treasurer, it appears that $15,703 37 were paid for agencies during the year. This appeared to the committee a large amount for agencies; but, on examination, it appeared that this item of expense had been considerably increased by a change in the manner of paying some of the agents of the Board and in the organization of other agencies of great importance to the interest of the Board. Heretofore, the salaries and expenses of the Rev. L. Hall and the Rev. F. Bartlett have been paid by local societies, from the monies collected by them on their respective fields, and the net proceeds paid to the Treasurer of the Board During the last year the salary of the Rev. F. Bartlett and his expenses for twenty-one months, amounting to $1,353 16, and the salary and expenses of the Rev. L. Hall for fourteen months, amounting to $1,017 88, have been paid by the Treasurer of the Board.

The committee found the accounts of the Treasurer kept with great accuracy and system, and they recommend that his report be accepted and adopted by the Board.

Report of the Prudential Committee.

A brief abstract of the Report of the Prudential Committee having been read by the Secretaries, Drs. Anderson and Pomroy, the different portions of the Report were referred to committees for examination.

The committee on that portion of the Report relating to the Home Department consisted of

Dr. Tucker, Rev. Silas Aiken, Hon. Seth Terry, Horace Holden, Esq., Dr. Lounsbury, Rev. Joseph Cory, and Rev. John Waters.

That part of the Report relating to the African missions, was referred to Dr. Allen, Rev. Joseph Steele, Harvey Ely, Esq., Rev. H. A. Nelson, Rev. Thomas Tallman, J. C. Hubbell, Esq., and Rev. William F. Curry.

That part of the Annual Report which relates to the Greek, Jewish and Armenian missions, was referred to Dr. Goodrich, Dr. Yale, Dr. Parker, Dr. Brigham, Rev. Daniel Temple, Rev. J. H. Worcester, and Rev. Francis Janes.

That part of the Report relating to the Syrian mission, was referred to Dr. Cox, Rev. Samuel M. Hopkins, Hiram H. Seelye, Esq., Dr. Willers, Rev. J. E. Woodbridge, Luther Clark, Esq., and Rev. Ralph Robinson.

That part of the Report relating to the Nestorian mission, was referred to Dr. Humphrey, Calvin T. Hulburd, Esq., Dr. Tucker, Rev. Henry Cooley, Dr. Wiley, Rev. M. S. Goodale, and Salem Town.

That part of the Annual Report, which relates to the Mahratta missions, was referred to Dr. Hawes, David H. Little, Esq., Rev. Silas Hudson, Rev. R. L. Hurlburd, Rev. Peter Snyder, Charles J. Stedman, Esq., and B. Stowe, Esq.

That part of the Report relating to the Madras and Madura mission, was referred to Dr. Hickok, Rev. P. H. Fowler, Rev. A. Sharpe, Lewis Weld, Rev. S. P. M. Hastings, Rev. R. G. Vermilye, and Rev. James McIntire.

That part of the Report relating to the Ceylon mission, was referred to Dr. Wisner, Hon. Seth Terry, Rev. Elijah W. Plumb, Rev. H. R. Dunham, Rev. William W. Newell, Rev. John Tompkins, and Rev. S. H. Gridley.

That part of the Report relating to the Siam, Borneo and China missions, was referred to Dr. Taylor, Dr. Scott, Rev. C. Eddy, Rev. J. F. Smith, Rev. Charles H. Chester, Rev. Erastus Colton, and Rev. Horace P. Bogue.

That part of the Report relating to the Sandwich Islands mission, was referred to Chancellor Walworth, Chief Justice Williams, Dr. Beman, Hon. A. D. Foster, Dr. Goodrich, Rev. Henry Dwight, and Dr. Magie.

That part of the Report relating to the missions to Oregon and to the Cherokees, was referred to Dr. Magie, Dr. Wyckoff, Rev. Orson Cowles, Rev. Peter Lockwood, Rev. George S. Boardman, Adriel Ely, Esq., and Rev. S. N. Robinson.

That part of the Report relating to the missions to the Choctaws and Dakotas, was referred to Rev. David Greene, Rev. Hermon H. Halsey, Dr. Williston, Rev. George H. Hulin, Selah Munson, Esq, Rev. Henry Twitchell, and Rev. James H. Hotchkin.

That part of the Report relating to the missions to the Ojibwas, New York Indians, and the Abenaquis, with the Summary, was referred to Rev. H. B. Hooker, Rev. Harvey Coe, Rev. Austin Putnam, Rev. R. F. Cleveland, Rev. Charles E. Furman, Rev. C. C. Carr, and John A. Davenport, Esq.

These committees subsequently made their reports, recommending that the several portions of the Report of the Prudential Committee be approved and adopted, which was done accordingly.

The committee on that part of the Annual Report which relates to the Home Department, reported as follows:

That the first thing which strikes them is the unusually large number of seven corporate members who, during the past year, have been called to their reward. Some were in the midst of great usefulness, all were deeply devoted to the work of missions. One, had been, for many years, chairman of the Prudential Committee. These repeated instances of mortality admonish us that time is short, and what our hands find to do we must do with our might. Some doubtless are present with us at this time who will never attend another anniversary.

The arduous labors at the Missionary House have been prosecuted with renewed diligence and zeal. The committee are happy to learn that the health of one of the Secretaries, who is now absent in Europe on account of his being overtasked, is improving, and that the hope of his full recovery is strongly entertained. Care exhausts as much as labor; and these beloved brethren have a strong claim upon our sympathy and prayers.

The committee learn with pleasure, that the system of agencies is nearly complete; it is hoped that during the present year, in consequence of a more thorough application, the resources of the churches will be more fully brought out. Although such a fearful responsibility rests upon the settled pastors, and they might lessen materially the labors of the District Secretaries, yet there is painful evidence that many do not meet the responsibility. The committee cannot but hope that the facts and statements of the Prudential Committee, and the earnest appeals and affecting addresses of members of the Board at their meeting, will operate a favorable change in the minds of many of the friends of missions. An expectation was expressed at the last Annual Meeting that the amount raised the coming year to carry forward the work of converting the world would be greatly increased, that the debt of the Board would be lessened, if not wholly removed: but it has been increased rather than lessened, so that it now amounts to more than $34,000. When we think of the number of excellent returned missionaries who have given their time and efforts to the work of visiting the churches, and the number of agents who have labored in this department, the committee are constrained to express their deep grief at the state of the funds.

Four missionaries and nine assistant missionaries have been sent out the past year, and seven others have returned to their respective fields of labor.

The committee are happy to learn that a decided improvement has been made in the publications of the Board. To the Missionary Herald, one of the ablest and best conducted missionary journals in the world, are now added, a printed sheet, called the Journal of Missions, a most in-

teresting paper, and the Youth's Dayspring, an attractive little pamphlet, which ought to be in the hands of every youth in the country. By the help of these publications, missionary knowledge may be communicated to every family of this great field. Nor should any pastor rest till every Sabbath school and neighborhood is supplied. The report closes with a cheering view of the prospect of the coming year. May every hope be realized, every talent be occupied, and every friend of missions labor for Christ as though this were to be his last year.

The committee to whom was referred that part of the Annual Report which relates to Africa, made the following report:

That we now have, connected with our two missions on the western and south-eastern coasts of Africa, fifteen stations, and seventeen missionaries, and forty Christian laborers in all; that we have seven churches and one hundred members; that we have flourishing schools and a printing-press, shows the commencement of a humane and benevolent enterprise, which will not rest, till it has lighted the lamp of life in the central darkness of benighted Africa.

It ought not to be forgotten that America, as well as other countries of the white race, owe a great debt to the African family. As the cupidity of Europe and of America has inflicted the most horrible wrongs and indescribable woes on the natives of Africa, surely a returning sense of justice, and especially a spirit of benevolence, will attempt to put an end to these wrongs and to remove these woes, by the communication of the light of truth, and the power and hopes of the glorious gospel.

If the naval forces, which have been employed by some civilized nations, have been totally ineffectual for the suppression of the slave-trade, yet the principles of the gospel, implanted in the hearts of the uncivilized and barbarous natives of Africa, will exert a mightier energy, and will bestow upon them the blessings both of temporal and spiritual freedom.

We highly approve of the suggestion of the Prudential Committee in regard to the establishment of a theological seminary for the rearing up of native preachers from among the pupils of the schools among the Zulus, who have indicated the possession of talents which place them on an equality with the youth of other countries. And these preachers, it is thought, will be able, in the most effective manner, to convey the inestimable blessings of the gospel to the interior of this great moral desert; so that, in the fulfillment of the divine promise, Ethiopia shall "stretch forth her hands unto God."

If there are great difficulties, arising from polygamy and other habits of the people, in the way of these African missions, yet the same gospel which, accompanied with the Spirit of God, has changed the degraded moral condition of other children of error and of sin,—sunk as low as they,—has power to subdue the spirit of licentiousness and intemperance amongst this people.

The committee to whom was referred that part of the Annual Report which relates to the missions among the Armenians, the Greeks, and the Jews, submitted the following report:

In reference to the Armenian nation, it has long been known, that they are the most active, industrious and enterprising of any of the Christian sects which are scattered throughout the Turkish empire. As merchants and bankers, they are found in almost every large city of Asia, from Teflis to Calcutta. They are connected together by the strongest bonds of nationality and of personal interest; they possess, in many instances, vast wealth; and they continually operate upon each other, in all their dispersions, with great power, as members of one united community. It is, therefore, gratifying to learn from this Report, that the religious movement which commenced among this people some years ago at Constantinople, has now extended to numerous and remote cities. Hundreds, and perhaps it may be said thousands, are waking up to a sense of their need of a more spiritual religion. They are becoming dissatisfied with a system of mere forms, and are seeking for a purer and more spiritual faith in the pages of the Bible, and in conversation with our missionaries. There seems to be much reason for believing, that the Armenian nation have reached a momentous period in their history; and that from this time we may date the commencement of their elevation to a purer faith, and a preparation for their becoming the instruments of bearing the true gospel of Christ throughout extensive regions of the Eastern world.

As to the mission among the Greeks, there is at least this encouragement, that our excellent missionary, Dr. King, has been permitted to resume his labors at Athens, without molestation. Though little, perhaps, can be expected from his instructions, while the people continue in their existing state of political excitement, it is certainly proper that the station should be continued for the present, waiting, in the mean time, for the decisions of Providence as to the future.

The labors of our missionaries among the Jews are attended, as yet, with but little success. We have the strongest evidence, however, that they are carried on in the best spirit. In the character of Mr. Schauffler and his associates, we have the fullest assurance that all which can be done by kindness and perseverance will be performed for the recovery of the lost sheep of the house of Israel.

The committee on the Syrian mission report:

That, from the document furnished them, their general conclusion is one of congratulation and encouragement. The field is a large one, extending from the Mediterranean to the Tigris and the city of Mosul; and includes five stations, namely, Beirût, Abeih, Tripoli, Aleppo, and Mosul; with three out-stations, ten ordained missionaries, one physician, a printer, twelve female assistant missionaries, and four native preachers; total, twenty-eight. It is also a field peculiarly interesting and important. Our brethren in the first four of the stations are comparatively near each other. Their common medium of operations is the Arabic language, that ancient tongue, virtually the same with that of Abraham and the patriarchs of four thousand years ago; a language spoken by about forty millions of people, and regarded as sacred by all the followers of the false prophet. Some of them have made great proficiency in its culture, and now speak, write, translate the Scriptures, and preach the gospel in Arabic, with ease and correctness, if not with force and elegance.

The committee have not any special suggestions to make; but they thank God and take courage in view of all the particulars referred to them; and in hope of future success in the reclaim of all that land, and of Jerusalem itself, to the spiritual jurisdiction and reign of its only legitimate King and Savior, the Lord Jesus Christ.

The committee on the Nestorian mission report as follows:

In reading the Report we felt constrained to exclaim, What hath God wrought? It is the continuance of good news from a far country, which is like cold water to the thirsty soul, and which has refreshed and gladdened the hearts of all the friends of the Redeemer, in the three preceding Annual Reports of the Prudential Committee to this Board. The outpouring of the Spirit upon the schools of that mission, in the revival which commenced about the middle of last January, and which was still in progress at the latest dates, has been wonderful. It is the Lord's doing and marvellous in our eyes. And we recollect nothing more cheering and encouraging in the history of modern missions, than the change which the gospel has wrought among the Nestorians within the last four years.

If any thing could make the friends of missions, and the patrons of this Board in particular, thank God and take courage, surely these displays of his rich and abounding grace must do it. Here, it seems to your committee, is enough to assure the weakest faith, that God is hastening to fulfill his great and precious promises, in the conversion of the world, through the agency of his own appointment.

The committee on the Bombay and Ahmednuggur missions remark:

That having examined the documents submitted to their inspection, they find in them no occasion for extended remark. The facts and statements detailed by the Prudential Committee relative to these missions, appear satisfactory, and in many respects highly encouraging.

The committee on the Tamil missions reported as follows:

Some new items of interest appear in the Madras mission. The practice of preaching to the people in the public street and the front yard of the house has been adopted, and proves widely influential and successful; not less than fifty thousand people have thus heard the gospel. The Old Testament in Tamil, revised, is passing through the press in a neat edition, and continued attention is given to the perfection of the Tamil and English Dictionary. The schools prosper, and have been mainly supported by the friends of the mission in Madras, with but $300 expense to the Board. The death of Mrs. Scudder, who had been a missionary more than thirty years, is noticed, and a proper tribute of respect is paid to her piety, activity and usefulness. The printing establishment and type foundry are in full operation.

The Madura mission still grows in importance and interest. Experience has suggested some changes in the practical operations of this mission, which are now in progress; and which appear to be judiciously undertaken and for good reasons. More reliance is to be placed upon public preaching and instruction in the vernacular language; and the use of the English language, and instruction in western literature and science, are to be reserved for such as have become more mature and experienced. The seminary is to be made to take somewhat more of the character of a theological school. Some special manifestations of divine influence have been given, and the future prospects of the mission seem highly flattering and hopeful.

Both of these missions strongly claim immediate and effective reinforcements.

The committee on the Ceylon mission say:

Though this mission has been called, during the past year, to mourn the loss of a beloved and efficient female helper, Mrs. Apthorp, and the removal, by declining health, of three missionaries and their wives from this interesting field, yet in the opinion of your committee there is no ground for discouragement, but much reason for thanksgiving and praise.

Though there have been no special seasons of the outpouring of the Spirit of God upon this field during the year, yet your committee believe it has been a year of decided progress in the work of the Lord. The mission press has been exerting its legitimate influence, in spreading far and wide a knowledge of the Christian system among that heathen people, while the seminary, and other schools, which have been kept up in the villages, have been furnishing a class of educated and Christianized young men and women, who we trust will, at no very distant day, by their direct and reflex influence, bring paganism, in all its forms, into disrepute, by showing to the people a more excellent way. The power of the Holy Scriptures in these missionary institutions has already been such that the enemies of our holy religion have been compelled, in their opposition schools, to introduce the Bible as a class book, so that those who do not preach the gospel of love, are obliged to do so of contention.

Your committee would therefore recommend that immediate measures should be taken by the Board to supply the places of those brethren and sisters who have been removed by the providence of God, and that as soon as the condition of the treasury will allow, there should be a still further reinforcement provided.

The committee on so much of the Annual Report of the Prudential Committee as refers to the Siam, Borneo, and China missions, reported as follows:

That the Siam and Borneo missions of this Board are now closed. Although past afflictive dispensations of God's providence induced the anticipation of this event, yet hope suggested that other things might be in store which would avert such an issue. The trial of our faith, in these visitations, may yet be unto the praise and glory of God's grace. That which we know not now we shall know hereafter. But there are, in the review of the dealings of God, some results blended with these missions, which assure us we have not labored in vain.

The knowledge acquired respecting these lands of darkness; the presentation to the heathen mind of the gospel of the blessed God in the translation and publication of portions of the divine Word; and the hopeful conversion of even a few souls, is a recompense for the toil and expense incurred, and the suffering endured, by the ambassadors for Christ who have lived and labored and suffered and died in this work.

In December, 1849, Mr. Hemenway, with his family, took leave of his brethren of other missions, and in due season arrived in this country. Not weary of his work, but fondly cherishing the remembrance of the past, and with anxious desires for the future, he indulges the hope of devoting the remainder of his days to planting the gospel in Siam. The spirit of Mr. and Mrs. Hemenway, manifested in their labor and in the trying circumstances under which it was evidently their duty to come home; their devotedness to their work, and desire to resume it, increase the regret felt that their missionary work should have been interrupted. May the Lord

send them back, in his own time, well laden with the fruits of holiness.

The Borneo missionaries, both in enfeebled health, and now in this country, most anxiously indulge the hope of returning to their field of labor and of trial. Notwithstanding Karangan is, temporarily, without an ambassador for Christ, to proclaim to the Dyak the way of salvation, there do not appear any fresh obstacles in the way of resuming this mission, so far as the people or the government are concerned. But the way seems open for a removal of a serious difficulty in the non-allowance of the Dutch colonial government, of our missionaries to enter their field of duty, without a year's previous residence at Batavia. Other difficulties are found, however, in the uncertainty of the restoration of the health of the returned missionaries, and of obtaining suitable men, either to accompany them if permitted to return, or to go without them and revive the mission.

While the Reformed Dutch churches have felt deeply affected by the termination, or at least the present interruption of their efforts, in this interesting field, their ministers and people cannot but feel the influence of the presence of these self-denying men, as they behold their faith and devotedness to the work which God has assigned them. Very many wrestling cries have ascended to heaven in their churches, and at their synodical meetings, for the blessing of God to descend upon these beloved servants of the Most High; and that he would raise up, qualify and send forth with them, in the fullness of his own time, other laborers. The Lord hasten the day, and animate with a holy zeal this branch of Zion, that she may value her privilege and fulfill her obligation to come up to the standard of gospel requisition, in preaching that gospel to every creature.

The China missions are full of interest. That at Canton tells of the progress made in the revision of the New Testament Scriptures, in which Dr. Bridgman bears a part, while temporarily residing at Shanghai; and ere long, this arduous and important work will be completed.

That difficulties have arisen to the members of this mission is true. They have been hindered in their work from the want of suitable accommodations wherein to conduct their public religious exercises; but having easy access to the surrounding villages, they are carrying the messages of salvation to the people in their houses, and practically presenting the great salvation to their attention, and asking them to receive it. They are bringing the youthful minds of a few under the direct influence of the light of science, and the far more glorious light of Divine Revelation.

The peculiar relation of education to the work of missions in China, and the extent to which it should be carried, can be determined only when sufficient light shall have been received on the whole subject. The mission press is sending forth the living word; prejudice against the missionaries is yielding; and there is now free access to millions of immortal minds.

The Amoy mission has, for a season, suffered from afflictions in the removal of laborers, by death and temporary absence. The Rev. Mr. Doty has been interrupted in his work by broken health. It has, however, been in a good measure restored, and his work resumed. Mr. Talmage's return will facilitate the work in progress, but there are now needed at least four additional laborers. And the rich consolation abounding by Christ, the stated and orderly assembling in the sanctuary of from one hundred and fifty to two hundred persons for the worship of the true God, the conversion of souls to God, the steadfastness of those who have hopefully become new creatures in Christ Jesus, and their manifest progress in knowledge and piety, and the fact that others are asking for the way of salvation, assure us that God in Christ is to them their life.

Here, then, God appeals loudly and graciously to the Reformed Dutch churches, and especially to her pious young men; bidding them come up to the help of the Lord against the mighty. There is ability enough in these churches to sustain the work, and God can and will give the willingness, if the spirit of prayer prevail. Will they not arise, and calling mightily on God, with believing hearts, secure the blessing for themselves, while seeking it for those who are perishing for lack of knowledge.

The Fuh-chau mission, established in 1847, having been strengthened by an increase of laborers, the operations of the mission have made steady and successful progress, notwithstanding the encountering of similar difficulties to those of the brethren at Canton and Amoy. The congregations on the Sabbath, varying from forty to fifty, are increasing, a marked seriousness being prevalent. And while prejudice, pride, and moral blindness prevail, the missionaries are cheered by evidences that truth is piercing the mass of error in which the Chinese intellect has for ages been enveloped. This mission, surrounded by a population of two millions of souls, speaking the Fuh-chau dialect, and easy of access to the heralds of the cross of Christ, presents a wide and inviting field. More men are asked. And surely more are needed. Every thing, then, in the vast field of China, urges the prompt and powerful acceleration of the gospel chariot throughout this vast region. God is preparing the way in a marvellous manner, and bids the Christian Church arise, put on her strength, and co-operate in the glorious advancement of his cause and kingdom throughout this land of darkness and of death.

The committee upon the Sandwich Islands mission report:

That, with the exception of the desolating gale which was permitted to sweep over Kohala, in December, 1849, and which destroyed the missionary church and school-houses at that place, the mission at the Sandwich Islands has continued, since the last Annual Meeting of the Board, to receive the approving smiles of the God of missions. Your committee have considered the additional regulations adopted by the Prudential Committee, during the past year, relative to the gradual separation of the churches at the Sandwich Islands from the care and control of the Board, and are satisfied of their wisdom and propriety. The reduction of the expenses of the mission for the year 1850, by which $8,000 is saved to the Board, without materially impairing the efficiency and usefulness of our missionary operations there, shows the propriety of the course adopted in relation to this gradual throwing of the missionary churches and the missionaries connected with them, upon their own resources.

Your committee also think favorably of the project of establishing a new mission in Polynesia, to be supported in part by contributions from the members of the native churches in the Sandwich Islands. The success of the mission already established by the Board in this portion of the islands of the Pacific, by which, in the short period of thirty years, a people has been raised from the lowest depths of heathenism to the character and standing of a Christian nation, affords the

strongest ground for hope that similar results may be attained in the other islands of the Pacific, by proper exertions on the part of the Christians of the United States.

Since the last Annual Meeting, the Prudential Committee has received information of another outrage, committed by a great and powerful nation, upon the feeble, unresisting and unprotected government of the Sandwich Islands. Neither the missionaries nor the mission property belonging to the Board were disturbed, or directly interfered with, by the proceedings of the French admiral at the time of the perpetration of this last outrage. But knowing the real cause of hostility on the part of the French Government against the Sandwich Islanders, and recollecting what occurred at the time of the hostile visit of the frigate L'Artimise in 1839, your committee have reason to presume that neither the mission property of the Board, or the individual rights of the missionaries, would be safe in case of a third hostile visit. Such a visit is not improbable, as the French, after the perpetration of the last outrage, left without having made any adjustment of the matters of complaint between them and the Hawaiian government. In that event, prompt and efficient efforts may and unquestionably will be necessary to prevent injury to the missionaries and the mission property. The chairman of your committee has therefore been directed to ask the Board to adopt the following resolution:

Resolved, That the functions of the committee upon the Sandwich Islands mission be continued until the next Annual Meeting of the Board; and that it be authorized to take such measures, in concert with the Prudential Committee, as may be deemed advisable for the protection of the mission property and the missionaries at the Sandwich Islands: this resolution however is not to be construed to impair the right of the Prudential Committee to exercise such independent action on the subject as it may deem proper.

The report on the Oregon Indians, and the Cherokees, is as follows:

A dark cloud seems still to hang over the mission in Oregon. The cause has not yet recovered from the shock occasioned by the tragedy which occurred in the fall of 1847. Three missionaries, with their wives, still remain in the country, but their labors are confined entirely to the white inhabitants. Your committee hope the time is not distant when they will be able to resume their work among the Indians.

Nothing of very special interest has been witnessed among the Cherokees during the past year. The missionaries appear to have labored faithfully, and they have not been left without encouraging tokens of the Divine approbation. Considerable portions of the Scriptures have been translated into the native language. From these distant fields, among the sons of the forest, they send up their earnest requests for an interest in the prayers of Jesus' friends. We owe it to the cause, as well as to the Master they serve, not to be forgetful of their request.

The committee on that portion of the Report relating to the Choctaw and Dakota missions, say:

That, so far as they can judge, the documents committed to them present a fair view of the labors and success of those missions, and of their present condition.

The continuance of the converting influences of divine grace in the Choctaw mission for so many years, almost without intermission, and richly experienced the last year, with the consequent large ingatherings to the mission churches, calls for devout acknowledgment and praise to God. The liberal appropriations made by the Choctaw government and people for educating their children and youth, the exemplary contributions of individuals for religious and benevolent purposes, and their efficient and persevering labors for the education of those portions of their people which the missionaries cannot reach, are worthy of notice. Altogether, the mission appears to be in a satisfactory and encouraging condition.

The committee regret to see it stated that their own laws for punishing crime and maintaining order are not efficiently administered by the Choctaw magistrates; and that, in consequence, disorder and crime abound. Hoping that more efficiency in this respect will soon be manifested, the committee see no reason why the Choctaws may not become permanently an intelligent, civilized and happy Christian community.

The Dakota mission, as presented in the Report, does not seem to call for any remark, further than to say, that the patient and cheerful labors of the missionary brethren and sisters there, contending with the indifference of the Dakotas and other discouragements, entitle them strongly to the sympathy and prayers of the Board and all friends of missions.

The committee on that part of the Annual Report which relates to the Ojibwa, New York and Abenaquis Indians, remark:

That they have examined the documents relating to these missions. They have been gratified in learning that, notwithstanding the peculiar obstacles and discouragements which lie in the way of all efforts for the improvement of the Indian tribes, the missionaries have been favored with some success in enlightening the ignorant and elevating the degraded.

They are pleased to learn, that as the lands of the Ojibwa tribe have been purchased and ceded to the United States, and they are to remove to a more remote region, the missionaries, in fervent zeal for their welfare, have cast in their lot with them, and will accompany these sons of the forest to their distant home in the wilderness; making it also their own permanent abode, in hope of promoting the temporal and eternal welfare of these benighted beings.

This change of location cannot but, for a while at least, break up the regular labors of the missionaries; yet it is believed some important advantages will be secured by carrying them beyond those baleful influences which their unprincipled white neighbors have long exerted over them.

In regard to the New York tribes, and that of the Abenaquis, as well as in reference to the one just named, your committee unite in believing that the missionaries of the Board, to these various tribes, are persevering amid various trials and discouragements in a great and good work; and that though present results have nothing peculiarly striking in their character, yet these servants of Christ are indeed building up the spiritual kingdom of God, and making numbers savingly acquainted with Him who loved them and bought them with his blood.

Ability of the Board to conduct Missions on a More Extended Scale.

Upon this subject Dr. Anderson read the following Special Report of the Prudential Committee.

The question, whether the Board can economically use much larger funds than

are now at its disposal, and superintend a greatly enlarged system of missions, is practical; and the Prudential Committee submit a few facts and considerations in reply to it.

The principles which render large business establishments economical in the commercial world, substantially apply to missionary societies, and the following quotation from a distinguished writer on political economy, is altogether in point.

"In countries," he says, "in which are the largest markets, the widest diffusion of commercial confidence and enterprise, the greatest annual increase of capital, and the greatest number of large capitals owned by individuals, there is a tendency to substitute more and more, in one branch of industry after another, large establishments for small ones. In England, the great type of all these characteristics, there is not only a perpetual growth of large manufacturing establishments, but also, wherever a sufficient number of purchasers are assembled, of shops and warehouses for conducting retail business on a large scale. These are almost always able to undersell the smaller tradesmen,—partly, it is understood, by means of division of labor arising from the great scale of the transactions; as it costs no more time, and not much more exertion of mind, to make a large purchase, for example, than a small one, and very much less than to make a number of small ones." *

Facts are found in every part of our country to illustrate and confirm the remarks of this writer. In our large cities are merchants, with extended trading establishments; some employing as many as fifty or sixty salesmen and clerks, and even a greater number, each of them having a specific occupation and full employment in it; and so perfect is the division of labor, and the arrangement for individual accountability, that the whole great trading establishment is superintended by a single mind. It is said, that such large mercantile houses are, in this manner, enabled to do business at a less per centage of profit, than smaller houses can do. That is, the cost of working the system is thus reduced. In manufactures, there is found to be economy in committing large capitals to the management of single individuals. A capital of between one and two millions is known to be satisfactorily managed by a single treasurer, with the help of a clerk; while the same force would be needed for a capital not half as large. Another financial agent, managing a capital of a million and a half, was induced, by a moderate addition to his salary, to take the care of two other capitals amounting to nearly as much more.

It is thus the sagacity of mankind gives economy, momentum, and effect to the business of the world.

And is there not scope, and a loud call, for the same economizing, energizing process in the great work appertaining to Missionary Societies? The world is now literally opened to the gospel, and rendered accessible to the missionary, and the immense magnitude of the enterprise requires a corresponding extent of effort; and there are a thousand reasons, both at home and abroad, why the work should be committed to as few distinct organizations as possible. This is necessary to secure the least conflicting agency in raising the funds, the greatest economy in the management, the most perfect division of labor, the most varied and richest experience, and a proper concert of action and coöperation among the various societies engaged in the work. The capabilities of our system forms a subject, therefore, of much practical importance. If the Board, for instance, be able to conduct a system of missions containing twice or three times the present number of missionaries, and with only a small comparative increase in the labor and expense of the management, it would seem wise and proper that the organization be tasked to the full extent of its working capacity.

The extent of this working capacity,—having respect merely to the *organization*, and not to the persons at present employed,—the Prudential Committee propose briefly to illustrate. The organization includes the missions, as well as the various departments of trust and labor at home.

The working capacity of this organization relates to two objects,—*the management of funds*, and *the directing of missions*.

I. MANAGEMENT OF FUNDS.

The largest amount of funds yet placed at the disposal of the Board in one year, (not including the permanent funds,) was $318,000, while its ordinary income, of late years, has been about $251,000. But there are English Missionary Societies, which receive and disburse a much larger income. That of the Church Missionary Society is $500,000.

* Mills's Political Economy.

Its permanent funds, moreover, are at least half a million; and to this might be added, in strict propriety, (as in all similar societies,) the estimated pecuniary value of the property in the several missions of that society, and of its working system, including all the means of its credit and influence;—the grand sum total that might be realized by the sale of these things, were there a market, in the Christian world, for such commodities; in other words, *what it would cost to reproduce them.* And to reproduce them would require an expenditure of not less than four or five millions of dollars; nor could it probably be done, at that or any other cost, in less time than thirty years. The receipts of the Wesleyan Missionary Society, last year, rose as high as $536,000. The funds of these societies, and of other English missionary societies in the receipt of large funds, are apparently as well managed now, as when not half as large; nor is there any reason to suppose, that the executive capacity of either of these organizations is yet fully tasked, or even approaching that result.

It is not doubted, that large funds for benevolent objects can be as well managed in this country, as in Great Britain. The receiving clerk, employed in the treasury of the Board, could receive, enter, and acknowledge, two or three times the present number of donations; and were it otherwise, the labor could be easily divided with another clerk. It would perhaps be better still to appoint an assistant treasurer, who might write a great part of the letters to donors. The Treasurer's business might thus be enlarged almost indefinitely, without necessarily oppressing him, or much increasing the expense. The Treasurer's accountability may be made as perfect for half a million, or a million of dollars, as it is for the present amount of income.

II. DIRECTING THE MISSIONS.

1. We need, in the first place, to have a precise and correct idea of what a foreign mission really is. The soldier may be said to fight his *country's* battles. But it cannot in like manner be said of the missionary, that he fights the battles of the *church.* He makes his conquests, not for the church, nor for any part of it, but for *Christ.* Christians, societies, churches, missionaries, by whomsoever, and in whatever manner the work is done, are all alike instruments in the hands of Christ. It will not do to build so vast and self-denying an enterprise on any other idea, than that the missionary goes on his mission *solely in the performance of his own individual, personal duty to the Lord Jesus.* He goes not as the servant of the Board, nor of the churches, but only of his divine Lord. Missions on a large scale cannot be successfully conducted for a long time,—certainly not by means of *married* missionaries,—upon any other basis. There is not enough of spiritual power in any combinations of motives, short of the Savior's redeeming love and high command in their bearing on the individual disciple, to exert a controlling influence over the parental feelings, as they often become developed in the lapse of years. The whole undertaking needs to rest on this one motive, and to take from it its shape and character. The missionary should go forth in obedience to his own private convictions of having received a call from the Holy Ghost, like Paul and Barnabas, and in the discharge of his own personal duty to Christ. And it is only after he has made known his convictions, and the decision to which he has come, that his fellow-christians, who regard it as *their* part of the duty to bear the expenses of the enterprise, decide, (which they do through their chosen agents,) whether he be such a missionary as they will gladly support among the heathen. Thus it is in respect to every missionary. The work is a partnership. The greatness and difficulty of the enterprise lead Christians to associate for its performance,—each, however, in view of his own personal duty to the great Lord of the enterprise. The specific obligation assumed by each party is, to see that the other is properly aided in doing his portion of the work. It is for this purpose alone, that the association is formed.

2. The *missions* are all *organized* bodies, and they are so for the purpose of self-government; and the administration of their internal affairs, just as far as possible, is intrusted to them. Each mission, when of the proper size, is left to determine the stations of its members, to manage its schools and its printing, to train and employ its native helpers, to superintend its native pastors and churches, and virtually to dispose of all the funds committed to it by the Prudential Committee. To enlarge the number of persons, therefore, is to increase the self-directing capacity of the missions themselves, and so to diminish the actual weight of responsibility on the Prudential Committee.

3. It is the business of the *Prudential Committee* to superintend the working of this self-governing system of missions; and this it does mainly on the basis of reports, letters, and journals received from the missions. It is obvious, then, that the stronger the missions are in respect to numbers, piety, talent, and practical wisdom, the more easy will it be for the Prudential Committee to perform its duties in relation to them. An increase in the number of *missions*, organized in different and dissimilar fields, will obviously have the effect to add to the labors and cares of the Committee, though not even then in proportion to the *number* of the missions. But what is now under consideration, is an increase in the number of the *missionaries, in fields already occupied by the Board.*

To see more clearly that such an increase of missionaries will not be at all oppressive to the Prudential Committee, we should consider the nature of the business they have to perform. The Committee does not prepare and keep the docket of business, and see that every item is seasonably presented, and in its proper order, for their attention. This is true of committees in all similar institutions; as it is, also, in banking houses, and manufacturing and railroad companies. Such committees, by whatever name called, *judge, advise, decide;* and this the Prudential Committee aims to do thoroughly, in respect to all the business. It is the duty of secretaries, treasurers, or other executive officers, to see that the business is attended to in its proper order, and that it is properly presented,—of those who are required to devote their whole time to it, make it their earnest study, and who are, or ought to be, acquainted with all its facts and all its relations. Nor is there danger of an intelligent committee's being seriously misled. The executive officer, who should make a false statement of facts, would be like a cashier who presents a false account. If he does it knowingly, he is dishonest; if he repeatedly does it through ignorance, he is incompetent. He cannot do it often, nor for any length of time, without detection.

It would not be necessary for the Prudential Committee to devote more *time* than they now do to official business, even should the existing missions come to have double their present number of missionaries. They could hardly afford, indeed, to give more time to the business, than they now do. It is believed that an increase of missionaries, provided it be gradual, would not require more time at their hands, though running on to four or five hundred, and to an annual expenditure of half a million of dollars.

We must consider the manner in which the Prudential Committee does its business. The Secretaries (each in his own department) are expected to bring the business to the attention of the Committee in its proper order; but not until they have themselves mastered all the available facts in the case, and are able to state them clearly. If this labor be done thoroughly, we can perceive that it will be no unpleasant addition to the labors of the Committee, and scarcely even an addition, should most of the missions under their care be much larger than they now are. With how much more interest and pleasure would the excitement of the "Committee Room" be anticipated, were the Sandwich Islands mission extended to new groups of Islands in the North Pacific, and the missionary force doubled in that ocean; were the number of missionaries quadrupled in the two African missions; were it trebled among the Jews of Turkey; rendered one-fourth larger among the Armenians; doubled in Syria, and among the Nestorians; trebled among the Mahrattas; doubled in Southern India and Ceylon; quadrupled in China; and made a fourth larger among the North American Indians! This would make the number of our missionaries more than twice as great as it is at present; and the increase is one, in every case, which ought soon to be made.

4. Such an increase in the number of the missionaries would not add materially to the labors of the *Treasurer.* His correspondence is with the treasurers of the missions, and rarely with the different members. And he can as easily remit to a mission a bill for two hundred pounds sterling, as for one hundred pounds.

5. It is also a fact, that the *official correspondence*, though it increases with the number of the *missions*, does not increase in proportion to the number of the *missionaries* in existing missions. The missions being self-governing communities, the larger they are, and the more opportunity they thus give their members for social intercourse, the less need is there of writing to individual members. Large missions may occasionally fall into disorder, and they then require much attention; but it is not often that two missions are disordered at one time; and there certainly is more satisfaction, intellectual and moral, in efforts to set

large bodies right, than small ones. Curtailments in the expenditures of a mission, arising from a falling off in the funds, always increase the necessity for more correspondence. But large missions, as a general thing, do not press more heavily on the department of correspondence, than small missionse. Th letters addressed to such missions are perhaps somewhat longer, perhaps somewhat more elaborate, but on the whole there is but little increase of care and labor.

To all this is to be added the ceaselessly onward progress in discovering the natural relations of things appertaining to the work of missions, the settling of principles and usages, and the systematising of labors. The processes of thought, which oppressed the minds of Worcester and Evarts, were long since embodied in simple maxims and usages; and though there are difficult problems to be yet solved in conducting missions, the solutions are going on, and experience has made no small progress, through the divine blessing, in reducing the old chaos of facts into something like order and beauty. And this process is constant; there is no apparent end to it; and the effect is continually to enlarge the ability of the Prudential Committee and of the Secretaries to attend to the increasing facts, and to accomplish the increasing business, of their several departments.

It appears from the past reasoning, that our organization,—though none too large for the work attempted, nor for the work actually accomplished, — is sufficient for a much larger operation. Scarcely any of the missions have yet attained their natural growth. A considerable enlargement of funds and missionaries, would be even a relief to all the parties concerned. It would also be economical. The expenses of business do not increase proportionally with the business itself. The *per centage* diminishes as the business enlarges.

6. There is another view of the subject, which must by no means be overlooked. It results from the very nature of our enterprise, that our system of missions cannot possibly exist in a prosperous state, without creating an imperative necessity for constant enlargement, both in the number of missionaries, and in the amount of expenditure. This was shown at the Special Meeting of the Board, in the year 1842. It was then argued, and the Board admitted the correctness of the reasoning, that foreign missions are like a family, in which the children advance in physical, intellectual and moral development, make increasing demands for food, clothing and education, and must be prepared to take an independent and useful stand in the world; that this progress is as much a part of the missionary constition, as it is of the family constitution; and that missions, being once instituted, are subject, like so many families, to the inevitable necessity of being progressive, until they reach a certain point of development, or of suffering the most destructive evils. Indeed the Prudential Committee have long believed that, by the very nature which God has given to our enterprise, we are shut up to the alternative of such a *progress*, or of a certain and ruinous *decline*. It is implied, however, in what has been said, that there is a point beyond which the expenses need not go, and where, after a little time, they begin to decline;—as we see at the Sandwich Islands, where they have already diminished full one-third.

The Prudential Committee ask, what would be gained by reducing the number and variety of our present missions? The only effect would be to weaken the hold which the system has on the attention and interest of the Christian community, and so to diminish our income even faster than our expenses. We shall never be able really to economise by reduction, nor thus to gain a firmer and safer stand. Our system of missions must retain its whole interesting variety of climate, country, people, languages, social state, and religions. It was because it had this varied interest, in great measure, under God, that the withdrawal of so large a number of Presbyterian supporters, thirteen years ago, when the General Assembly's Board of Missions was formed, created no greater pecuniary embarrassment; and with a system so varied and interesting, and with God's continued favor, there is no serious cause for great apprehension in respect to the future. But the invariable condition of prosperity for this and every other system of missions to the heathen, is a progressive increase in the number of its laborers and in the amount of its expenses.

Nor is the possibility granted us, by the King of Zion, of standing much longer where we now are. We cannot do it, for any length of time. We must either go forward, or we must go backward.

In conclusion, we may regard the Bible and Tract Societies, the Societies for Foreign and Domestic Missions, the Theological and Sabbath School Socie-

ties, and other similar classes of benevolent religious associations, now existing in the Christian world, as together constituting *one grand Evangelical Voluntary Association of Christians*, recently formed for obeying Christ's last command. The whole annual expenditure is supposed not yet to exceed five millions of dollars; but, with its present experience, this great association could as well expend ten times that amount. It would be possible for it to act as one association, and to be recognized as such by the Christian world, but for the operation of two causes;—the division of nations; creating a necessity for American, English, French and German societies; and the prevalence of certain doctrinal peculiarities, relating to the constitution of churches and the ministry,—consistent, however, with the great evangelical basis, of holding Christ the Head. In the present state of opinion and feeling in Christendom, national and denominational societies are inevitable. But there is no necessary cause for a further division,—no *third* cause, yet to be found, in the unmanageable size of existing incomes, and existing systems of missions. The societies now in operation can all accomplish a much greater work, than they now do. Let the economy, wisdom, energy, and efficiency of the largest possible associations be tried; let kindred denominations, agreeing substantially in the constitutions of their churches and ministry, let Christians of the like faith all over a great nation, act together, if they can, in a grand and glorious system of missionary efforts; and thus each individual Christian have the satisfaction of putting his hand to what shall seem to himself a great enterprise; of standing in visible beneficial connection with many nations, and hundreds of millions of the heathen; and of seeing the fruits of his own labors, and the special answers to his own prayers, so as he can never see them in a more limited sphere of operation.

The Churches Able to Furnish More Means.

In connection with the foregoing document, Dr. Pomroy also read a Special Report of the Prudential Committee, designed to show how a much larger sum than is now given by the churches can be raised for the support of missions under the care of the Board. This Report commences by asking the question, "How can the Board raise $500,000 a year?" and proceeds as follows:

In answering this question, the Committee assume, as they think they are fully warranted to do, that the Board still enjoys the confidence of the Christian public as largely as it ever did; that the new objects of beneficence which have arisen have by no means exhausted the resources of the churches; and that no reason or cause exists why its influence should be checked or destroyed. Of the reality of these things they have the strongest assurance. The evidence, indeed, is so manifest and abundant, that they deem it quite unnecessary to stop a moment either for proof or illustration, and will proceed at once to inquire, *Whether the Christian community is able to raise the sum in question for the cause of foreign missions.*

That such ability exists will, it is thought, be made evident by a few undeniable facts.

Reckoning the Presbyterian, Reformed Dutch and Congregational denominations, there are, according to a careful estimate recently made, not less than three thousand one hundred and forty-nine churches ostensibly co-operating with the Board, embodying an aggregate of three hundred and thirty-five thousand members. The number of churches and communicants, the sums annually contributed in the several Districts, and the average amount to each member, will be seen by the following table. The Districts are arranged according to the average amount given by each individual, beginning with the lowest.

Districts.	Churches.	Members.	Annual Contribut'ns.	Average to Individual.
				cts.
Michigan, ...	150	10,000	$3,300	.33
North West, ...	250	10,000	3,500	.35
Northern Ohio, . .	140	10,000	4,000	.40
Cincinnati, ...	200	10,000	4,500	.45
Eastern N. Y., . . .	182	20,000	9,000	.45
Northern N. E., .	594	52,000	26,000	.50
New York, ...	337	54,000	34,000	.63
Western N. Y., .	300	40,000	26,000	.65
South E. Ohio, . .	130	5,000	3,500	.70
Philadelphia, . . .	160	18,000	16,000	.89
Southern N. E., . .	264	42,000	44,000	1.05
Massachusetts, .	442	64,000	73,000	1.14
	3,149	335,000	$246,800	

Average to each church, $78 37.
General average to each member, 74 cents.

These facts and estimates were furnished by the District Secretaries in their respective fields. In several instances, as regards the number of churches and of members, they were obliged to make estimates according to their best judgment. The annual contributions mentioned, they consider a fair

average. No allowance is here made for those, on the one hand, who contribute nothing, which is *not less than one-third* of the whole number, whether of churches or of members; nor, on the other, for the contributions of Sabbath schools, or of those members of our congregations, not church-members, who are accustomed to give cheerfully, and, in not a few instances, generously, to this cause. These two classes of items may perhaps balance each other.

All the statements are sufficiently exact for our present purpose. Behold then the result:—THREE THOUSAND ONE HUNDRED AND FORTY-NINE churches, with THREE HUNDRED AND THIRTY-FIVE THOUSAND members, giving annually to the great enterprise of foreign missions, TWO HUNDRED AND FORTY-SIX THOUSAND EIGHT HUNDRED DOLLARS, being an average to each church of SEVENTY-EIGHT DOLLARS AND THIRTY-SEVEN CENTS, and to each member of SEVENTY-FOUR CENTS. Three hundred and thirty-five thousand members of the body of Christ, bought with blood, in covenant with God, having a hope full of immortality, and the glories of an eternal heaven before them, giving for the conversion of the heathen world, on an average, *seventy-four cents a year!* They have food, and raiment, and shelter. Not a few of them are clothed in purple and fine linen, and fare sumptuously every day. Their houses are full of all good things. They go to the sanctuary. They dedicate their little ones to God. And when the sweet message of his love and mercy distils upon them as the dew, they say, how good, how kind! They have pity on the poor "heathen in his blindness." They pray God to send forth laborers, and gather in the great harvest of the perishing nations. They long to see the day of millennial glory. And then, in the greatness of their compassion, and their deep gratitude, they open their hearts and hands and lay on God's altar *seventy-four cents a year—two mills a day!* Is this the measure of their ability? No man, in his senses, will pretend any such thing. One half cent a day from each of these three hundred and thirty-five thousand members, would pour into the treasury more that *six hundred thousand dollars* a year. Besides, it should be remembered, as already stated, that there is a large number of generous hearted men in our congregations, not members of the church, who give regularly and cheerfully to this cause. Nor is it to be forgotten that about *eight thousand dollars* are annually contributed by people in foreign countries; that more than *five thousand dollars* a year are known to be given by children, and how much more we do not know. It is idle to waste words on this point. The ability of these churches to raise five hundred thousand dollars a year for the cause of foreign missions, without trenching at all upon their contributions to other objects, is beyond all question.

The Committee, therefore, will proceed to show, in the next place, *how this may be done.*

1. Let the children and youth in all our Sabbath schools be enlisted. This can be done. It is right, and greatly important, that it should be done. At the lowest calculation, there cannot be less than five hundred thousand children in the three denominations that sustain the Board, old enough to be connected with Sabbath schools. An average of one cent a month from each of them, would amount to sixty thousand dollars a year. The impulse thus given would increase in power, and the second year they would advance to eighty or one hundred thousand dollars. If pastors, superintendents and teachers, would interest themselves in this matter, give a copy of the Youth's Dayspring to every pupil, and encourage contributions for this object, as is already done in many schools, the results would surprise every one. The penny contributions of children to some of the English missionary societies constitute a very large item in the sum total of their receipts.

2. Let those churches and individual members of churches, who never or very rarely indeed, do any thing for this cause, come forward, like Christian men and Christian women, and do their part, and the receipts of the Board will very soon be doubled. In regard to some of the members here referred to, *covetousness* is the grand obstacle. They love their money, but they do not love the Savior, nor the souls of men. There is little hope of their doing any thing for this cause, till they are converted. By far the largest part, however, probably, do nothing because they have so little information on the subject. They read nothing, no one calls upon them to contribute, they hear little or nothing respecting it, their sympathies are not enlisted, their consciences are not aroused, and the result is just what might be expected,—they *give* nothing. But let the darkness and wretchedness of the heathen be spread out before them; give them a glimpse of

the awful doom that awaits all idolaters; let them read and ponder the Journal of Missions or the Missionary Herald; and if they are Christians, they will feel that they *must do something*. Only let measures be adopted by pastors, churches, church sessions, conferences, associations, presbyteries, classes, and consociations, to bring the subject of foreign missions before every church, and every church member, and every member of the congregations within their limits, at least once a year, and with God's blessing the treasury of the Board will very soon be full to overflowing. All this, however, will require labor—but it is labor which can and ought to be performed, and the responsibility in the premises lies somewhere.

3. Let the friends of the cause in all our congregations who are accustomed to give more or less, at once *increase* their contributions, and if need be, very much increase them. The Committee are aware, that some contributors, in all probability, cannot and ought not to double their donations; but nineteen out of twenty, perhaps forty-nine out of fifty, can do it, without embarrassment, and with almost no self-denial. It would be better for them to do so, better for their families, better for the churches, and better for a benighted and perishing world. If the gospel must be published through the earth, and many who call themselves Christians will not aid in the work, then they who are willing to do their full share, *must do the more;* and the greater will be their reward, in the kingdom of heaven. If the exigencies of the cause require it, they can surely submit to a little self-denial for the sake of Him who "though He was rich, yet for our sakes became poor." "Were Christians willing to abridge their luxuries and diminish somewhat an expenditure, which betrays more of conformity to the world, than it increases personal or domestic comfort, and thus furnish the means of sending the bread of life to the famishing millions of our race, nothing almost, that man could do, would be more likely to startle and rouse a sleeping generation." This would be something new and strange to attract the public eye, and to demonstrate that the gospel is mightier than human selfishness. But how sad the spectacle, to behold so many passing down the stream of years, clinging to the world, and bearing to the judgment seat the stain of their brother's blood,—the blood of lost souls.

4. There are individuals, in the churches, to whom God has intrusted wealth, who could, if need be, easily increase the revenues of the Board to five hundred thousand dollars a year. They are to be found in Boston, New York, Philadelphia, Cincinnati, and other cities and towns in different parts of the country. They could give two hundred and fifty thousand dollars a year to this cause, without embarrassment to their business, and without the loss of a single luxury which they now enjoy. Such an act would be a vast blessing to themselves, and their children, and would greatly encourage the friends of God and man all over the world. It would bring glory to the great King, and enhance the bliss of heaven. Christ has given to *all* his friends, the poor not less than the rich, the right and the privilege of being co-workers with him, and God forbid that the wealthier portion of the flock should ever deprive the poorer of this birthright. But when it comes to pass that the funds of our benevolent institutions are exhausted, and the cause of Christ has need, and the calls of God, in his providence, are urgent; *then*, surely, is the time for the Christian men and women to whom God has given much, to inquire, whether they are not bound to devise liberal things—to give of their abundance, and *according* to their abundance. The property in their hands may be regarded as a kind of *reserved fund* for Christianity to fall back upon in time of need. And if such a time ever existed, in the history of the gospel among benighted nations, it is certainly now. Wide and effectual doors are open and opening on every hand. The cries of the perishing, from every section of the globe, are waxing louder and louder. Help must come from some quarter. Men and means must be provided. It becomes those who are "rich in this world's goods," to whom also God has given that which the riches of the universe cannot buy, to consider well what He would have them do, in such a day as this. There never was a time, probably, since the world began, when rich men had it in their power to *do so much* to bless and save a lost world; and for this reason, there never was a time when wealth seemed so valuable and so desirable to one who has a heart to do good.

Let, then, the children and youth in all our Sabbath schools be enlisted in this good cause; let the churches and individual members who have hitherto done

nothing or next to nothing, come up to the work and do their full share; let those who have been accustomed to give even liberally and cheerfully, make arrangements at once to *increase*, and if need be, very much increase their donations; and let the rich stand ready with their abundance, to make up all deficiencies; and the revenues of the Board, during the current financial year, cannot be less than FIVE HUNDRED THOUSAND DOLLARS.

Some, however, may be disposed to inquire, whether the Committee, after all, really expect that this will be done.

In reply, it may be said, *that* will depend on the amount of piety in the churches, and the measure in which the spirit of Christ shall be shed down upon them. If they shall understand the wretched condition of the heathen; if they shall see and confess their obligations to Christ; if they shall be made to know His will, and are in truth his friends and followers; may they not be expected to do it? Certainly this will be their *aim*. To say *otherwise* respecting them, would be an impeachment of Christianity itself. Christ has declared his friends and followers to be those "who do his will"—"who keep his commandments." Spread before the minds of these *three hundred and thirty five thousand* professed Christians the darkness and the doom of *five hundred millions* of their kindred in the realms of pagan night; show them the command of Christ, in letters of light and love, in the closing paragraph of his gospel; and who is authorized to say, that they will not obey it—but will act like aliens and enemies? If the love of Christ be in them, it will *constrain* them.

The Committee, certainly, *do expect* a very decided advance in the revenues of the Board, during the current financial year; and they confidently expect, that, at no distant day, its annual receipts will not be less than *half a million*. The country is in a state of perhaps unparalleled prosperity. A tide of wealth is rolling in upon it. If the Spirit be poured upon us from above, what may not be expected? If the members of this Board, corporate and honorary, its officers, the district secretaries and agents, the pastors of churches, and all the true-hearted friends of this cause, shall do their duty, in some good measure, the results that will be disclosed at the next annual meeting and at each subsequent one, will both astonish and delight all the friends of God and man who may hear them.

The true mission of the church of God in this country can hardly be misapprehended. She has been placed on this pinnacle of Christian privileges, and endowed with this rich inheritance of means and facilities for doing good, in order that she may be, as her divine Lord was, "a light to them that sit in darkness." Oh, if she would stand forth in the "glorious beauty" which it is her privilege to wear, encompassed with the radiance of truth and love, proclaiming glad tidings, publishing salvation, how soon would the darkness be rolled away, and the nations acknowledge their Redeemer and their God! It is her high honor to blow the trumpet of the everlasting gospel loud enough and long enough to make its thrilling notes heard in every quarter of the heathen world. If she fulfills her heaven-appointed ministry, God will bless her, and she shall grow like a cedar in Lebanon. Many nations will call her blessed. But if she falter, and shrink from the toil and self-denial of this great enterprise, the day will come when her light shall be quenched, her sanctuaries defiled, and all her pleasant things laid waste. The kingdom of heaven will be taken from her, and given to another people.

After the reading of these Special Reports, several members of the Board took part in an animated discussion growing out of the topics suggested by them. The correctness of the positions taken seemed to be fully admitted by all, and a strong hope was expressed, and by some of the speakers a decided belief, that the churches would, immediately, greatly increase their contributions, and furnish the Board with a very much larger sum, from year to year, than it has hitherto received.

The Reports were referred to a committee consisting of Dr. Beman, Dr. Hopkins, A. G. Phelps, Esq., Rev. David Greene, C. M. Lee, Esq., Rev. David Malin, George L. Weed, M. D., Hon. L. B. Ludlow, Rev. H. Kendall, Rev. Ray Palmer, and Judge Taylor.

This committee subsequently made the following report.

The importance of the subjects of inquiry embraced in these documents, must strike every mind which is at all familiar with the missionary work; and few discussions have ever been submitted to the consideration of this Board, of deeper practical interest than these. These inquiries, moreover, are seasonable and well-timed. The period has arrived, in the history of what we believe to be our divinely appointed enterprise, when the questions here presented and considered,

or kindred ones, must be met, and thoroughly examined, and coolly and conscientiously decided, for practical uses hereafter. They are questions which originate in the natural progress of things, and they should be disposed of in their proper time and order.

In looking at the extended operations of this Board, at the length and breadth and promise of the field already occupied, the amount of labor to be performed, the number of agencies to be employed and kept in constant and living activity, the funds to be appropriated amidst conflicting claims, the pecuniary responsibilities to be sustained, and the delicate and complicated machinery to be kept in motion, by a hundred springs, seen and unseen, the inquiry will sometimes very naturally occur, Would it not be better to commit this onerous task to separate organizations, and not force too much upon the same hands, nor expect too much of the same minds? Would not this process simplify the operations, and be likely to secure, in all respects, more favorable results? Is there not danger that the whole system may break down under its own weight, and prove a failure under the superabundance of its own prosperity?

Your committee deem these inquiries correctly and definitively settled by the report, on this subject, put into their hands. Its arguments need not be repeated here. It has been read to this Board, and, no doubt with decisive effect. It is hardly necessary for your committee to endorse its sentiments, for they have long since been endorsed by universal experience. Its reasonings are sustained by a sound philosophy, its positions are acted upon in all the great mercantile and manufacturing establishments of our world. In the judgment of your committee, our present system is not only working well, but is capable of using safely and economically much arger funds than have yet been committed to this Board, and of scattering spiritual blessings over a much broader field than Providence has yet permitted them to occupy. The public mind will be at rest on this subject, when the document in question is printed and read by our churches.

The other report, put into the hands of your committee, presents an old subject, but one which will lose nothing of its importance or interest while an inch of human territory remains to be subdued to the sceptre of the Son of God. Can the annual receipts of this Board be materially increased, and what measures should be adopted for this purpose, are the questions discussed in this paper. The statistics and reasonings embodied in this report, prove most conclusively, that the cause of foreign missions has not yet taken that deep hold on the heart of the church which must be secured before the bright day of promise can come. The spirit of liberality in giving, with many noble exceptions to be sure, lingers far behind some other things which have an intimate connection with the regeneration of our world. The *money power*, according to the present order of things, must be brought up to our help, or our progress must be retarded, and that too within a very limited period. Our clear morning will be followed by a faint or hazy noon, and that will be succeeded by a sad decline. And shall the magnificence of this enterprise be retarded for the want of a little money? Let the rich men in the church of Christ, answer this question. Let poor believers, "rich in faith," and used to self-denials, settle this point. Let the ministers at the altar, and the entire church of God, and this great republic, whose honor and prosperity are intimately blended with such a work as this, and which is favored above all nations under the broad canopy of the heavens, solve these inquiries. It is but little we want. Our mark would be that of the report, $500,000 for the current year. And this sum could be raised in a few days, for a railway, or a line of steamers. It would be deemed a trifling sum for the prosecution of any great worldly scheme. If "the children of this world are wiser in their generation than the children of light," let it not be said that they have more faith in their proposed ends, or more liberality in their outlays to compass them. "They do it to obtain a corruptible crown, we an incorruptible."

Your committee forbear to recommend any particular system of means by which the sum proposed may be secured, because they are well aware that the same measures would not work equally well in all places. These may be safely left with the ministers and churches. But certain ends or objects should be aimed at and secured, by *all*, and *every-where*. And if these are kept in view, we can hardly fail of securing from the Christian community, in this land, the sum which has been named.

The leading principle should be this,—to reach, if possible, every individual in the churches and congregations which

sustain any connection with this Board. Not one should be overlooked. And in prosecuting this object, let the principle be carried out in some such details as these:

Let every member of the church be urged, as a matter of *duty* and *conscience*, to give something,—the rich *abundantly*, the poor *liberally*:

Let the missionary work be laid before the minds of those who are not professors, but who think the gospel true, and its influences always benign, and much more may be received from this source than has been obtained heretofore. We mean, let this application be made specifically and personally, and liberal minds and generous hands will help us more than ever:

Let all the children in our familes and Sabbath schools be well instructed in the most interesting details of the missionary work, and especially in those which respect the native condition, and the education and attainments of heathen children in mission schools, and their little hearts will melt, and their little hands will help us:

And above all,—and though "last, not least,"—commission those "women who have" always "helped us in the gospel" to do a work for us that nobody else can do. Let the redeemed female community think of the condition of their sex under the dense and overhanging shades of paganism,—of *mothers*, *wives*, *daughters*, *sisters*, in their deep degradation, and they must feel, and they will act. And, with all these agencies and influences at work, we need not ask the Lord to make windows in heaven, and send down the wished-for treasure,—the earth shall give up her wealth, and the sum of $500,000 shall be the product of the next annual harvest, when we again come together, "bringing our sheaves with us:" and *this money*, the giving of which shall make no one the poorer, shall, in the hands of this Board, and by the special influence of God the Spirit, make glad this poor, dying world.

Letter from Armenian Pastors.

Dr. Anderson communicated a translation of a letter from a meeting of the evangelical Armenian pastors, addressed to the Board; and it was voted that the Secretaries be instructed to return an answer to the letter.

New Members and Officers.

A committee on new members and officers was appointed, consisting of Hon. A. D. Foster, Dr. Goodrich, Hon. William J. Hubbard, Judge Taylor, Dr. Magie, Rev. Harvey Coe, and Rev. Silas Aiken. This committee recommended that the following persons be elected as Corporate Members of the Board, and they were duly elected.

Hon. William T. Eustis, Boston, Ms.
Hon. John Aiken, Andover, Ms.
John Kingsbury, Esq., Providence, R. I.
Robert W. Condit, D. D., Oswego, N. Y.

The committee also recommended the re-election of the former officers of the Board, with the exception of two members of the Prudential Committee, Hon. Samuel T. Armstrong, deceased, and William W. Stone, Esq., who has removed to New York. To fill these vacancies the committee nominated Hon. William T. Eustis, of Boston, and Hon. John Aiken, of Andover. The officers nominated were then elected by ballot, for the ensuing year, and are as follows:

Theodore Frelinghuysen, LL. D., *President.*
Thomas S. Williams, LL. D., *Vice President.*
Hon. William J. Hubbard,
Charles Stoddard, Esq.,
John Tappan, Esq.,
Nehemiah Adams, D. D.,
Rev. Augustus C. Thompson,
Hon. William T. Eustis,
Hon. John Aiken,
Prudential Committee.
Rufus Anderson, D. D.,
Rev. Selah B. Treat,
Swan L. Pomroy, D. D.,
Secretaries for Correspondence.
Samuel M. Worcester, D. D., *Recording Secretary.*
Henry Hill, Esq., *Treasurer.*
Moses L. Hale, Esq.,
Hon. Samuel H. Walley, } *Auditors.*

Resignation of Dr. Alexander.

A communication was read from Rev. A. Alexander, D. D., of Princeton, N. J., stating that his advanced age and professional duties, rendered it inconvenient for him to attend the annual meetings of the Board. For this reason, and also because he had been appointed President of the Presbyterian Board of Foreign Missions, he tendered his resignation as a Corporate Member of this Board. His resignation was accepted.

Place and Preacher for the next Meeting.

A committee was appointed to designate the place and preacher for the next annual meeting, consisting of Dr. Cummings, Dr. Taylor, Henry Hill, Esq, A. G. Phelps, Esq, Dr. Magie, Rev. C. Eddy, and Horace Holden, Esq. This committee made a report, recommending the city of Portland, Maine, as the place of the next annual meeting, and Rev. David H. Riddle, D. D., of Pittsburg, Pa., as the preacher, and Rev. Erskine Mason, D. D., of New York, as his substitute.

They recommended, also, that Rev. Messrs. Chickering, Dwight, Carruthers, and Cummings, with deacons Cutter, Storer, Oxnard, Swan, and Gould, be the committee of arrangements. The report was adopted.

Resolutions.

Resolved, That the thanks of the Board be presented to the Rev. Dr. Storrs, for his sermon delivered before the Board, Tuesday evening; and that he be requested to furnish a copy for publication.

Resolved, That the thanks of this Board be tendered to the numerous families of different denominations in the city of Oswego, for their liberal hospitality, and the truly Christian kindness in which the members of the Board have so largely shared during the present week.

Resolved, That the thanks of this Board be presented to the First and Second Presbyterian churches and congregations in Oswego, for the use of their respective houses of worship, at this annual meeting; and also to the choir of singers for their very acceptable services.

Resolved, That the thanks of the Board be presented to the Directors of the Syracuse and Oswego Rail-Road, and of other Rail-Road Companies east of Syracuse, and to those proprietors of steamboats who have reduced the fare of persons who wished to attend our annual meeting.

Devotional Services.

The meeting was opened with prayer by Dr. Beman, and at the opening sessions of the following days prayer was offered by Dr. Wisner, Dr. Humphrey and Dr. Bond. The concluding prayer was offered by Dr. R. W. Condit. The Board also united in prayer, with different individuals, at several times during the progress of the meeting; and during the last hour of Thursday forenoon, business was suspended for a season of devotional exercises, during which an address was made by Rev. Leon Pilatte, of Paris, France.

The annual sermon was delivered on Tuesday evening, by Dr. Storrs; the introductory prayer having been offered by Dr. Magie.

On Wednesday and Thursday evenings, meetings were held simultaneously in the First and Second Presbyterian churches, to accommodate the large number of persons who desired to attend At these meetings, in connection with devotional exercises, addresses were delivered by different returned missionaries and other persons.

On Thursday afternoon the members of the Board united with a large number of Christians of different denominations, in commemorating the death of their common Lord in the ordinance of the Supper, in the First and Second Presbyterian churches. The services in the First church were conducted by Dr. M. Hopkins and Dr. N. Adams, and those in the Second church by Dr. Beman and Dr. B. C. Taylor.

After attending to some business on Friday morning, the remainder of the session was spent in devotional services, during which Rev. Mr. Stoddard, of the Nestorian mission, and Rev. Mr. Poor, of the Ceylon mission, made addresses in behalf of themselves and other brethren, affectionately taking leave of the Board, in expectation of returning to their respective fields of labor before the next annual meeting. Addresses were also made by Dr. Adams, of Boston, in behalf of the Prudential Committee, and by Dr. R. W. Condit, in behalf of the people of Oswego.

Adjournment.

The Board adjourned to meet at Portland, Maine, on the Tuesday preceding the second Wednesday of September, 1851, at four o'clock in the afternoon.

Concluding Remarks.

Thus has passed another of those annual meetings of the Board which bring together so large a number of the friends of missions, and excite so deep an interest in the minds of many who wait for the salvation of God among the nations of the earth. The number of corporate and honorary members present was not as large as on some former occasions; but the house in which the business meetings were held was uniformly filled, and had more been present from a distance, fewer of the friends of the cause at Oswego and the vicinity could have enjoyed the privileges of the meeting. It was good to be there. Nothing occurred to disturb the delightful harmony with which all minds contemplated the great work of preaching the gospel to the world, and all hearts, it may be hoped, felt something of the constraining influence of the love of Christ. The closing meeting, of Friday morning, especially, will long be remembered as a season of much religious profit as well as of high enjoyment.

But though all present seemed to be of one heart and one mind, so that the meeting was indeed harmonious and good, many will feel a degree of painful emotion as they notice that still the great question connected with the prosecution of the missionary work seems to be this,—How shall means be procured for its more vigorous prosecution? All agree that more can be done. All agree that more *should* be done. All see that the openings abroad are many, and that the facilities now given to the church, in the good providence of God, for sending the gospel to every people, and bringing the whole human family under the influence of the truth, are very great. And yet, from year to year, the amount contributed to the cause, and the number of laborers abroad, continues very much the same. It cannot be believed that it will always be so; and many will be united in the hope and the prayer, that the proceedings of this meeting may do much to occasion in the churches that decided increase of feeling, prayer and effort, which all desire to see.

INTELLIGENCE FROM THE MISSIONS.

Fuh-chau.

LETTER FROM MR. BALDWIN, APRIL 30, 1850.

Appeal for Men and Means.

WITHIN a short period, many urgent appeals have been received from missionaries in different portions of the heathen world, for an onward movement in the work of missions, in their own fields respectively. The Prudential Committee of the Board, and the Christian public also, though not to the same extent, have been long accustomed to receive such appeals. It is well understood, that in nearly, if not quite, every missionary field, the laborers on the ground are deeply impressed with the fact that only a very small part of what ought to be done at once, is being done; that the work languishes, is delayed and crippled by the indifference of Christians, while the indications of Providence seem plainly and imperatively to demand energetic action and many laborers. But now, it would seem as if one common impulse had prompted missionary laborers throughout the world, at the same time, to make at least one more presentation of the wants of their respective fields, and one more call upon the churches to leave that position in which, for several years, they have been so nearly stationary in their missionary zeal and efforts, and to advance. May results prove that this common impulse has been the prompting of the Spirit of the Lord; and that the calls thus made, are among the means by which God designs to arouse the churches to a deeper sense of their responsibility, and to excite them to more liberal and more earnest effort. The Herald for August contains a letter from Mr. Wilder, of the Ahmednuggur mission, indicating encouragements and necessities in that field; asking, "Where is the strength; where are the men?" and appealing to young men to go abroad. In the September Herald, are extracts from a letter from Mr. Muzzy of Madura, in which he urges the importance of occupying new ground, and having more laborers, in that part of India; and also brief extracts from Mr. Williams at Canton, adding another to the many requests sent from Canton for help. In this number, are presented like calls from other portions of the field, which is the world; and, were there room, still other calls might be presented. Mr. Baldwin writes as follows:

We do most earnestly appeal, through the Committee, to our churches, for more missionaries and more means to carry on this work; and we do it in the most solemn manner, believing that the highest of all interests are at stake. It lies with the church at the present day, as God's instrument, to shape the destinies of this perishing people. We cannot, it is true, appeal to the church as missions long established are obliged to do. We cannot reach forth our hands from the depths, and cry in deep anxiety of soul, "We sink under our burdens; our fellow-laborers are cut down at our side; our flocks famish; send us men." We each have a burden also, in many respects great; but we do not yet feel the crushing weight of burdens that once belonged to others. Our earnest plea is, that for the sake of this noble cause, we may not soon be called to feel it. We found our argument in this;—through want of men much vantage ground is often lost, the streams of salvation are checked, and dearth is spread on every hand. No one can estimate the loss, save that One who takes in at a glance the whole train of causes and effects. We beseech our brethren in Christian America to act in time. If we are constantly strengthened by the addition of new laborers, we are comparatively safe. Men of the world understand the principle and thoroughly apply it. Why not be wise, as the children of this world are in their generation.

Difficulties of the Field.

Slothful Christians may feel that reasons which are here presented for more effort at Fuh-chau, are rather reasons for discouragement, and less effort. But not so will feel the Christian who has given himself to Christ, feeling the greatness of the work which must be done for the building up of his kingdom, and fully counting the cost of the Christian warfare.

But facts strengthen our plea. We now state one, which is very plain and undeniable. Whatever may be said to the contrary, this dialect is exceedingly difficult, and several years must pass away before the learner will be thoroughly prepared for his work. It is one thing to say that we make rapid progress, and quite a different thing to say that we experience no difficulty in making ourselves understood. There is prob-

ably no language on the face of the earth as difficult as the Chinese; and we feel, most deeply, that the church must comprehend this difficulty, and act accordingly, if she would accomplish her end in the regeneration of this people. She has undertaken the work; it is too late to recede; she must not, she dare not, oh! she will not give it up. We say to the church at home, Send us men every year. We need a constant accession of laborers, that some may be always in a state of preparation to keep the ground that we gain for the Lord, and make inroads into the dense darkness that envelops us. China is to try the faith of God's people. Let them not shrink.

This leads us to mention, distinctly, another fact, precisely as we have seen it with our own eyes. We know that the people do not love us or our message. Many will not listen to us more than for a moment. They often enter our chapels, sometimes by units only, and soon ascertaining that we are on a crusade against sin and idolatry, and that we can give them no money for consenting to be saved, they turn away in contempt and leave us almost alone. It is well for Christians to look such facts directly in the face, and then in the strength of the Lord, say "We will go forward." Here is the very reason of reasons for doing so. We can have no better one, for this evidently leads us to God's glory as our great aim. Let the church then occupy as many posts as possible here. We must spread among this people; we must hem them in on every side, so that they cannot escape the gospel net. O for missionaries imbued with Christ's spirit, to give this people the balm of life. In proportion to their hatred and opposition, in proportion to the virulence of their diseases, are the strength and urgency of our plea.

Importance and Advantages of the Field.

We may urge too, as we have often done before, the importance of this field. We mean not to undervalue other points of labor,—they certainly have their advantages,—but we do earnestly desire to make a strong impression in favor of this field also. It is an ample one, and yet lies close about us. It is a great unit enclosed in a circle. Tens and hundreds of thousands dwell in this valley; and yet the missionary, if he wishes to itinerate, can do so, as it were, under the shadow of his own dwelling. Then again, the field is a new one; we do not enter into other men's labors. With the apostle we may say, "So have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation; but, as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand." Thus it is for the church of the present day to enter in and possess this great valley for Christ; and then shall these hills send back the echo of a hymn of praise. The feebleness, too, of the force here, is an additional argument. Other missionary societies have as yet sent but few laborers, and hence the louder and more importunate call upon our own churches to put their hands to this great work. They should be 'very jealous for the Lord God of hosts.'

But there is still another fact which renders this field an exceedingly interesting one; we mean its seclusion. Every one knows the tide of evil which follows in the track of foreign trade, where gain, not the gospel, is the end. This tide we have not to stem in that full strength which it possesses in many other missionary posts. Surely this is a strong argument in favor of an immediate pre-occupation of the valley for Christ. We urge it with all our souls upon the attention of Christians. And we approach young ministers and candidates for the ministry with our plea. Here, we say, is an ample and interesting field for the consecration of all your powers to Christ. Come; we will receive you with open arms and with glad hearts.

Amoy.

LETTER FROM MR. DOTY, MAY 14, 1850.

The closing part of the following letter, in which mention is made of six individuals at Amoy, who wished to be numbered among the avowed followers of Christ, was published in the Herald for September, with other items of recent intelligence. It was then stated that the appeal for helpers, which the letter contained, would be published; and it is given here, in connection with the preceding like appeal from Fuh-chau. The first part of the letter, pointing to encouraging changes at Amoy, very appropriately introduces the appeal.

Favorable Changes.

Tokens of the favor of our blessed Master are still our comfort and encour-

agement. "Lo, I am with you," is a promise which should make the heart of every missionary bold and joyful in his God under all circumstances, however discouraging to the eye of sense, however apparently adverse to the great interests of man's salvation. Much more should his servants be cheered and encouraged when the Lord is giving token upon token of his presence and approbation.

Such I do feel to be our own case. The Master has not left himself without witness that he is faithful to his promise. How much has he done in this place, through the feeble and imperfect instrumentality of a few of his servants, in the course of a few years of missionary labor in Amoy. A great change has truly been wrought. Our present circumstances are marvellously different from those of the beloved brethren who first spoke the word of life to this people. Near the 1st of March, 1842, our much loved Abeel, in the strength of faith and prayer, entered this field and took possession for the Lord. Then, his only source of courage and comfort was the naked promises of God. Among this people there was not one to welcome him as an ambassador of Christ; not an individual who knew enough of the gospel, or felt enough of its power, to shake his confidence in his superstitious idolatry. Darkness covered the land and gross darkness the people; into the midst of which, scarcely a single ray of heavenly light had ever penetrated. Whether the missionary would soon be allowed to enter upon, and safely to prosecute, his work of mercy and labor of love in the city of Amoy, was then regarded as a matter of experiment, involving considerable doubt if not hazard. True, very soon after the arrival of our missionary pioneers, a few began to listen to their instructions and to attend religious services, on the island of Kolongsu. But then, even a quiet private visit to this city, under the guidance of a friendly man of influence, without encountering serious molestation, was regarded as a signal mercy. It was nearly two years before the renting of the first building, exclusively for missionary purposes, was effected. This was attended by no small difficulty, on account of the fear of the Chinese to have any thing to do with foreigners. In this building was begun, in Amoy proper, the work of healing the diseased in body, and of pointing heart-diseased sinners to the only physician of souls. As late as 1844, and the early part of 1845, it was still deemed imprudent for foreign females to appear in the streets, and scarcely less so to pass even in a closed sedan chair. But this day of doubts and fears has passed, we believe never again to return. True, in our missionary work here, it is still a day of comparatively small things. This, however, is so only for the want of men and means to branch out, and attempt greater things. Now, the very landlord who, with fear and trembling, closed the bargain to rent the first dwelling to missionaries, is ever on the look-out to ascertain if he may not have the opportunity to rent other buildings to them. Not only, now, can the missionary perambulate the length and breadth of Amoy without molestation or annoyance, everywhere meeting with friendly salutations in the streets, or a welcome in the house, but foreign females may do the same, unattended by protectors; and wherever they go will meet with even a more hearty welcome, by Chinese females. Instead of being confined, in our religious services, to a small private apartment, or an ill-ventilated, dark and damp room, in the outskirts of the city, we now have a pleasant church edifice, located in a public and central position, in the midst of a dense population. This is the constant resort of some who regard the place as the house of God and the gate to heaven; while many others are seemingly forming that local attachment to the place which has so strong a hold on the minds of multitudes in Christian lands towards the place of public worship, even though they make no profession of the religion of the great Head of the church. Although the missionary still finds himself placed in the midst of deep moral darkness, it is no longer uncheered by any ray of heavenly light. There are glimmerings of approaching day. There are a few, the first fruits of the faith, prayers and labors of the departed, who stand forth as shining lights in the midst of a still wicked and idolatrous generation. The table of the Lord is now statedly spread, and some of the redeemed family are found here to unite in commemorating a Savior's love. Meetings for prayer and praise are held, where the mingled voices are heard, of those only, who, a few years since, had never employed those voices in religious worship, except before their idol shrines.

Thus has the Lord changed the day of fear and trembling and anxiety, to one of confident rejoicing. In these ends of the world he has been with us. Bless-

ings large, even abundant in comparison with the smallness of the means, and the feebleness of the instrumentality employed, have rejoiced our hearts. Nor is his hand yet stayed. Mercy drops are still visiting and cheering us. Converts, the monuments of sovereign grace, are being increased. Just now applications are before me for baptism by those who give pleasing evidence of the work of the Holy Spirit on their hearts. Two others have just been accepted by the brethren of the London Society.

Call for More Laborers.

With the circumstances referred to in the following portions of this letter the reader is acquainted. Mr. Talmage, of this mission, it will be remembered, sailed from New York, on his return, in March last; and was therefore on his way, as Mr. Doty supposed, while he was writing; but he went accompanied by no new missionary for Amoy.

But why is it, that in this so wide, so open and so promising field, where, from the first, the providential dealings of the Master have indicated his will that we should press forward and occupy the whole,—why is it that at this time we have, in all Amoy, only two public places for preaching the gospel? It is not on account of difficulty in securing desirable positions. It is not that the two places now occupied afford means of grace adequate for all who would avail themselves of such privileges. But it is because no man will come to our help. Multitudes are perishing for lack of vision, ignorant, it is true, of their danger; and who, hence, have no desire for salvation; and there are none to go to them and tell them of that danger and the only remedy. The blessings which have attended past efforts have increased the necessity for greater efforts. Yet what is our present position as regards instrumental force? The time has been when, from American churches, we numbered six missionaries and missionary physicians together on the ground. Now, only one. Of those six, three rest from their labors, and two have returned to their native land. Others, it is true, have entered on the work here, since the time to which I refer, but they also have been compelled to withdraw; though of these, I fondly hope one is now on his return to this home of his choice and sphere of his toil. Whether he comes alone, or accompanied by fellow-laborers we have not heard. What is here needed is a great increase of men, full of faith and of the Holy Ghost. We should not be put off with two or three.

And now what effect should this state of things produce among those who love the kingdom of our Lord Jesus Christ? While they thank God for the blessings he has given, should they fold their arms as if nothing more was to be done? The idea is too unchristian to be indulged by any one; and yet, by the action, or rather inaction of the churches, has not such an idea been, in some measure, exhibited? Why is it that breaches made by death, are breaches still? Why is it that, as success has crowned our feeble efforts, and our work has increased in proportion to that success, the number of laborers has been suffered to decrease one by one, until, for more than a year past, one only, as the representative of the whole American church, has been on the ground? O church of the living God, redeemed by his own blood, and commanded to arise and shine, that the Gentiles may come to thy light and kings to the brightness of thy rising, wherefore is it thus with us here? And you, brethren in the bonds of the gospel, who have accepted the Master's commission, "Go ye into all the world and preach the gospel to every creature," and who, by virtue of this commission, are seeking to exercise the office of spiritual husbandmen, why is it, that rather than come to our aid, you will suffer this harvest to perish ungathered? The Master says to you, go, and we cannot but cry to you, come. There are a few praying ones here, and, under a burdened sense of the need of a great increase of laborers, they are daily crying to the Lord of the harvest to constrain you. And what, suppose you, would be the voice of the cry of these perishing heathen, did they realize the ruin of their souls, and their approaching wo, and know that, by the Savior of sinners, you had been commissioned to show them a way of escape? Brethren, would not their cry be such as would reach your inmost souls, and awaken all your feelings of pity, and arouse you to willing, earnest and self-denying effort for their rescue? But is their case less alarming because they know it not? Is your duty less imperative, because you hear not the cry of agonizing despair calling you to come to the rescue?

May the Lord awaken his church to earnest prayer, and to liberal, untiring efforts, to sustain the great work of car-

rying out, to a glorious consummation, the designs of redeeming love towards this sin-stricken world. And may he also constrain many to become the messengers of the churches, and his ambassadors to the heathen, who will feel it to be a distinguishing grace, that they are called to make known the riches of Christ among the Gentiles.

Bombay.

LETTER FROM MR. HUME, JUNE 22, 1850.

Yet Another Call for Laborers.

THE following communication from Mr. Hume is long, but it is filled with important information in regard to the different classes of the population of Bombay and Western India;—information in regard to those circumstances upon which the call for an increase of missionary effort at Bombay is based. The letter should be spread before the public in connection with the preceding calls from other fields, for a like increase of effort in those fields. Young men in our theological institutions and our colleges, pastors of our churches and the churches themselves, should have the facts before them, that, in view of the facts, they may decide whether the many calls thus coming to us from abroad, are, or are not, calls of God upon us, and whether they shall, or shall not be met,—whether means and men shall or shall not be furnished, to enter the doors which are opened, and to carry the work of missions rapidly forward. They must decide; may they do it in the fear of God.

In the introduction to his letter, Mr. Hume mentions that, according to the recent census, the population of Bombay is 556,000; of which 297,000 are Hindoos, speaking the Mahratta and Gujarâthè languages, and 124,000 are Mohammedans.

Missionaries needed for the Mohammedans.

The missionaries in Bombay have, from the first, directed their attention chiefly to the Mahratta people, who are more numerous and, on the whole, more accessible, than any other. But even for them the number of laborers is lamentably small. And for the other classes of the population, much less even has been done; so little, indeed, that it would be unreasonable to look for any very marked results.

Next to the Hindoos, the Mohammedans are here the most numerous class. In Bombay, they number 124,000, and they are more or less numerous throughout all Western India. In Ahmednuggur, they constitute about one-fourth of the population; and the same is true of many of the larger towns and villages, especially those on the coast. Bombay, too, is the port through which most of the Indian Mohammedans pass on their way to and from Mecca; ships, and even steam vessels, being often chartered for the sole use of the pilgrims. There is an increasing intercourse with Southern Arabia and Persia; and Bombay seems likely, for a long time to come, to be the chief commercial mart of those countries. Persians and Arabs, in considerable numbers, are now found residing here, most of whom, after a longer or shorter period, return to the land of their birth. Of late, books are becoming an important article of commerce; copies of the Koran, and works on religion, medicine, &c., being printed here for sale in those countries. Thus Bombay is the centre of influence for an important part of the Mohammedan world.

The Mohammedans of Western India are by no means a literary people. Still a large part of them are able to read. Schools every-where exist among them; but reading, writing, and a little arithmetic, are the only studies. Many are able to read the Koran, but few understand the language in which it is written. They are generally very ignorant in regard to the facts and doctrines of their religion, while many foolish, marvelous traditions and opinions, are current among them. Their views perhaps sustain about the same relation to the Koran that those of Roman Catholics do to the Bible.

The Mohammedans of Bombay, and other parts of Western India, are a spirited, energetic people. They have much more courage than the Hindoos, are much less mild and gentle, and much less disposed to adopt European customs and opinions. It is seldom that a Mohammedan learns the English language, while Hindoos and Parsees are eager to study English whenever circumstances permit. The Mohammedans, however, are perhaps as ready to converse on the subject of religion as any other class of the population. They are also ready to receive Christian books. There is an open door for preaching the gospel among them, and we have long felt that more direct and active efforts should be put forth for their spiritual good. They constitute a distinct field for missionary operations, and missionaries should be set apart to labor especially among them.

They have generally, but an imperfect knowledge of Mahratta, while there are none to preach to them in their own language, and none to prepare books in that language suited to their peculiar circumstances and wants. Our earnest, united request, therefore, is that two missionaries may be sent to labor among the Mohammedan population of Western India.

We are well aware that Mohammedans, wherever found, constitute a difficult, and, hitherto a comparatively unfruitful field. They are every-where noted for intolerance, self-righteousness, and blind, unreasoning confidence in their own system. They regard themselves as God's peculiar people, and look with feelings of hatred and contempt upon all opposing religions.

And shall no efforts then be made for the conversion of Mohammedans? Shall we be content to leave the followers of the false prophet to perish in their pride and unbelief? No, surely. Mohammedans, as well as the heathen, have been given to Christ for his inheritance; and for their conversion the church of Christ must labor and pray.

Bombay the Place for Effort—Mohammedans Accessible.

And if any thing is to be attempted for the spiritual welfare of Mohammedans, then perhaps there is no point more open for missionary operations than Bombay. Few cities contain a Mohammedan population of 124,000 souls. And in no place are they more accessible than here. In no place can Mohammedanism be assailed under more favorable circumstances. To us it appears that Bombay is pre-eminently *the point* from which efforts for the overthrow of Mohammedanism and the spread of the gospel among that people, should be vigorously sustained. The reasons for this opinion are briefly as follows.

1. The door for preaching the gospel to Mohammedans in Mohammedan countries, is, as yet, almost entirely closed. Missionaries in Turkey and Persia, who labor among the nominally Christian sects, are allowed to pursue their work without molestation. They may preach and print as they please, so long as they refrain from attacks on Mohammedanism. But let them go forth proclaiming that Mohammed was an impostor; let them call on the people to renounce their religion and trust in Jesus of Nazareth; let them print books exposing the falsity of Mohammedanism and the necessity of faith in Christ in order to salvation; and they would at once be visited with a resistless storm of indignation. The popular feeling would soon put an end to their labors, if not indeed to their lives. The report that Christian missionaries had baptized two or three converts from Mohammedanism would rouse the wrath of a whole city, so that the Government, even if disposed, would be unable to protect them from violence while pursuing their evangelistic labors. The lives of the converts too would be endangered, even were the Government to favor free toleration of opinion. Your missionaries in Syria and Persia, if we mistake not, have never printed any tracts on the subject of the Mohammedan religion; nor do they, to any great extent, labor for the conversion of the Mohammedan population. They are, of necessity, missionaries, almost exclusively, to the oriental Christian sects.

In India, the circumstances of Mohammedans are widely different from what they are in the countries just referred to. Here they are destitute of power. They are a conquered people; their pride has been humbled; their spirit of intolerance has been in a measure subdued. Socially, intellectually, and indeed in most other respects, Christians here occupy a position superior to theirs; so that there is naturally a greater readiness to consider the claims of Christianity. At least, they cannot look upon Christians and Christianity with the same contempt as in Mohammedan countries. They are here ready to read, to listen, and to discuss the merits of their religion. And were any of them to receive the gospel, no violence would be feared. There would indeed be excitement,—probably rather more than in the case of conversions from the other prevalent forms of error. But the converts, and the missionaries, would be fully protected. And experience shows that soon the convert may go among his own people as before, and freely state his reasons for embracing the gospel. How different this from the state of things in Mohammedan countries.

Influence of Bombay on Arabia and Persia.

2. Bombay, from its relations to Southern Arabia and Persia, enjoys peculiar facilities for communicating to those regions a knowledge of the gospel. As already said, Persians and Arabs, in considerable numbers, are constantly found

in Bombay, and an impression made upon Mohammedans here, would at once be felt, more or less, in those countries. Suitable books prepared and printed here, would gradually find their way thither. This is perhaps all that can at present be done for those countries, as the way does not yet seem prepared for preaching the gospel there. And in the mean time, Bombay appears to be the only place from which a decided Christian influence can be exerted upon the people of those lands.

Were two brethren sent, as we propose, they would make Mohammedanism an especial study; and they would be able to communicate much valuable information respecting this important portion of the human family, as found in Western India and the adjacent regions. They would be the channel of communication between Christians and Mohammedans. They would doubtless be able to excite an interest throughout the church in the deluded followers of the false prophet; and their influence might, with the divine blessing, be wide spread and most important, in opening the eyes of the latter to the errors of their system and the superior claims of Christianity. And their missionary labors would by no means be confined to the Mohammedans. Very many of the Hindoos understand Hindostanee; and many from other parts of India can indeed be reached only through that language. To all these they might preach without hinderance.

At present you have no missionaries to the Mohammedans. Here then is an open door for preaching the gospel to that people. Were you to occupy this field, might it not be a means of exciting fresh interest in the missionary cause among the American churches? And we feel assured that faithful, prayerful efforts for the salvation of this interesting people would not be in vain. We therefore close this part of our communication by again asking, that two missionaries may be sent, at an early day, to the Mohammedans of Western India.

Need of Laborers for Other Classes.

Having thus considered the circumstances of the Mohammedans of Bombay, Mr. Hume proceeds to speak of other classes of the population, and of the reasons for sending missionaries to them also.

Since the establishment of the Bombay mission, this city has greatly increased in size and importance; and the relative position of the different classes of its population has considerably changed. Though in the Mahratta country, and though its Mahratta population has been constantly increasing, it can now hardly be called a Mahratta city. Its 124,000 Mohammedans generally speak Hindostanee, and the most enterprising, wealthy and influential portion of its inhabitants speak the Gujaráthé language. The Gujaráthé-speaking population consists of Parsees, Jains, and Hindoos; and Gujaráthé is now decidedly the commercial language of Bombay.

Parsees—Jains—Hindoos speaking Gujaráthé.

The Parsees are a remarkable people. According to the recent census they number 114,000. But the general conviction is that, in some way, there has been a mistake in this item, and that their real number is considerably less. They are less numerous than some other sections of the community, but they yield in energy and influence to none. They are more ready than any other class to adopt European customs and opinions; and not a few of them speak and write the English language with facility. They have several fine temples in Bombay, and at the time of sun-rise and sun-set, they may be seen reading and repeating their prayers, and addressing their worship to the sun and to the sea. But they are much less of a religious people than the Hindoos. They are indeed zealous for their religion, but are most ignorant of what it really is; and their zeal apparently arises rather from a sectional, national feeling, than from their being imbued with any religious principle. They pride themselves on being Parsees, and they are ready to defend Parseeism, whatever it may be. Among them are found the bitterest opponents to Christianity, who are familiar with the principal writings of opposers, and who manifest no little zeal in disseminating their infidel views. Much use is made of the press for this purpose. One infidel work of considerable size, prepared by a Parsee, has been printed in English, and a variety of similar productions have been published in Gujaráthé. One monthly Gujaráthé periodical is sustained, with the avowed purpose of refuting and exposing Christianity, and defending the religion of Zoroaster. The pages of this are in a good degree filled from the works of infidel authors. Many of these infidel objections to Christianity apply with peculiar force to Zoroastrianism, and infidelity in regard to all reli-

gions is doubtless gaining ground among the Parsees. And this is not wonderful, considering how little has been done to make known the truth among them.

The Jains, an heretical Buddhist sect, number, according to the census, but two thousand. It is probable, however, that some of them were, through misapprehension, numbered as Hindoos, and that they are more numerous than reported. Many of them are wealthy. They have here seven temples, some of which are large and much frequented.

The Gujaráthé-speaking Hindoos in Bombay are a more energetic, business people than the Mahrattas. And throughout the Mahratta country, a large part of the village shop-keepers, traders and money-lenders, are Gujaráthé people. This is the case particularly in the Concan. In the Deccan, a larger portion of these are Márwádés. It is very seldom that the moneyed men of the village are Mahrattas. The Mahrattas have ever been devoted especially to agriculture, or to a military life. The Gujaráthés have naturally more taste for commerce and manufactures. A Gujaráthé sepoy [native soldier] will rarely be found.

In Bombay, these three divisions of the Gujaráthé population, taken together, are probably as numerous as those who speak Mahratta. Nearly all the business of the city, and by far the larger portion of its wealth, are in their hands. Compared with them, the Mahratta portion of the population is, as a body, poor, uneducated, and uninfluential. Missionaries, the Government, and the Bombay Tract and Book Society, have all done far more in the way of preparing and publishing books in Mahratta, than in Gujaráthé. And yet, for some years past, many more new and useful books have been printed in the latter than in the former language. The reason is that there is more demand for useful books in that language, and those speaking that language have more means for purchasing what they desire. If, in passing through the city, you observe a native reading a large book, it is much more likely to prove Gujaráthé than either Hindostanee or Mahratta. The Mahratta brahmins do indeed read a good deal; but they generally hold modern productions in low estimation, and prefer the ancient religious writings of the Hindoos.

No class of the population can be so easily and so effectually reached through the press as they. None are so eager for books and so ready to pay for them. It is therefore our earnest desire and request, that two missionaries may be sent to labor especially among the Gujaráthé-speaking population of Bombay. We believe that in no place in all the heathen world can a community so intelligent, energetic, wealthy, influential, and at the same time so accessible, be found. And we deeply feel that more direct and active efforts should be put forth for the enlightenment and conversion of so numerous and important a people.

Reasons for Labor among the Mahrattas.

Though other classes of the population of Bombay seem now to call so loudly for missionary effort, it is not supposed that the past course of missionaries in laboring almost exclusively among the Mahrattas, has been unwise. On this subject Mr. Hume says:

If the view now taken be correct, it will perhaps be asked whether the mission has not erred in directing its labors chiefly to the Mahrattas. We reply, that when the mission was commenced the relative importance of the Mahrattas was much greater than it is at present. The Mohammedans, and especially the Gujaráthé-speaking population, have increased much faster than they, in numbers, wealth, and influence. Circumstances have gradually changed, so that what was expedient at the outset is expedient no longer. The field has greatly widened, and it is clearly the duty of the church to modify and enlarge her operations in view of present circumstances.

The field among the Mahrattas, as we have already intimated, is not less extensive than it was. Directly the reverse of this is true. The Mahratta population of Bombay has greatly advanced in numbers, wealth, education, &c. But they are outstripped by a race more enterprising and energetic than they. We ask not that the Mahrattas should be abandoned, nor that less should be done for them than hitherto. On the contrary, greatly increased efforts are required on their behalf. They are still more numerous than any other one class. And perhaps more immediate results may be expected from labors among them.

For ourselves, we have no wish but to continue, as heretofore, to labor chiefly for the spiritual good of the Mahratta people. Any one of us, however, would be perfectly willing to devote himself to the Mohammedans or to the Gujaráthés, should such an arrangement be regarded as desirable. What we wish for, however, is that new laborers should be sent to devote themselves—some to the Mo-

hammedans, and others to those speaking Gujaráthé. We think it exceedingly desirable that at least two brethren be sent to each of these classes, and that there should be at least four to labor in the Mahratta language. This number may appear large, but what would these be among half a million of benighted Hindoos, Parsees and Mohammedans?

Missionaries to Different Classes Mutual Helpers.

You will easily understand that the different classes of which Bombay is composed must exert a very great influence upon each other. None can estimate the influence which the Parsees and the Gujaráthé-speaking Hindoos, exert upon the Mahrattas. And as far as Christianity is concerned, that influence is evil. It is an influence which counteracts our efforts, and hinders the progress of the gospel among those for whom we labor. On the principle of self-defence, therefore, the church must extend her efforts to all these classes. And while laboring for the conversion of Mohammedans, Parsees, &c., she would be effectually promoting the progress of the gospel among the Mahrattas also. Were our requests complied with, the missionaries devoted to Mahratta, Hindostanee, and Gujaráthé, would mutually derive assistance from each other's labors. They would mutually profit by each other's experience, sympathy and prayers. Books and tracts prepared by one would be put into circulation by all. The same preaching places would, to a certain extent, be employed, at different hours, for services, conducted in the different languages. And thus the different branches of the mission would be mutually dependent and mutually assisting parts of a system of operations, for the conversion of this benighted people to the true and living God.

Your printing establishment here is able to print Gujaráthé, Hindostanee, Persian and Arabic, as well as Mahratta. And, in the first of these languages especially, the influence of the press would be most important. A very great number of intelligent readers, and of people willing to read, could be reached through its means. Much could be done for the Mohammedan population also by means of the press.

Closing Appeal.

O that God may incline the hearts of some of his servants to enter this important field. Surely, in the schools of the prophets, there must be those who would be willing to come hither to proclaim the glad tidings of salvation to the Parsee, Hindoo and Mohammedan population of this great city. Where will they find a wider, more important and more open field? And let it be remembered that an influence exerted in Bombay does not terminate here. The eyes of multitudes, in all the neighboring regions, are directed hither; and an impression made here will be felt in places far remote. For this work, men of ripe scholarship, of acute, disciplined minds, and above all, men full of faith and of the Holy Ghost, are required. Those to whom they would come are not ignorant, unlettered savages. On the contrary, compared with most unevangelized nations, they are a civilized, wealthy, intellectual, educated people. They have their sacred books, their priesthood, their rites and ceremonies, which have been handed down from ancient times; to all of which they are superstitiously wedded, and to which they are bound by interest and the ties of kindred. To expose and overthrow these venerated forms of error, —successfully to contend with the learned and intellectual champions of these various creeds, and to pour in the light of truth upon these misguided, benighted masses, is a work of surpassing difficulty. It is a work which calls for the services of the choicest sons of the church,—a work in view of which even they may well exclaim, Who is sufficient for these things? But, though the conflict may be fierce, though the work to which they are called may be arduous, we cannot doubt of the result. These gigantic, venerated systems of error, shall be dashed in pieces. God will vindicate his own truth. His word shall not return unto him void. Parsees, Mohammedans and Hindoos, being by the grace of God delivered from their superstitions, shall become obedient to the faith, and rejoice in the liberty wherewith Christ makes his people free. For this let the church pray and labor. The way of the Lord is now prepared here as it never was before. Who will come forth into this forefront of the battle? Our prayer is that the Lord of the harvest may speedily send forth laborers here. The harvest is great, and the laborers are few. Nay, for some of the most important portions, there are no laborers. There ought to be—*there must be*—missionaries specially devoted to the different classes here brought before you. Do not, we

entreat you, be discouraged and turn a deaf ear to our statements, because of the small number of converts gathered here. Let the mission be strengthened. Looking to God for help, let its operations be extended, and he, we are persuaded, will add his effectual blessing.

Aintab.

LETTERS FROM MR. SCHNEIDER.

Reasons for Occupying Diarbekir.

In a letter dated Diarbekir, April 26, Mr. Schneider gives somewhat fully, his reasons for feeling that that place should be occupied as a missionary station

The first reason mentioned is the large number of nominal Christians, of different sects, residing there, amounting in all, Armenians, Syrian Christians, Chaldeans, Armenian Catholics, and Greeks, to about 12,000.

2. The Syrians present a special claim. The same spirit of inquiry which has marked the Armenians in this empire, has appeared also among them. In fact, in proportion to their respective numbers in the city, more Syrians attend my services than Armenians. They are naturally a sedate and sober-minded people, having nothing of the light-mindedness and frivolity of the Greeks; but, in many respects, bearing a strong resemblance to the Armenians. All my intercourse with them has given me a very favorable impression as to the prospects of introducing a pure Christianity among them. I am not aware that there is any material difference between them and other oriental Christians as to the degree of their departure from gospel simplicity; but I have not yet seen or heard of any blind, bigoted and determined adhesion to their corruptions, such as characterizes some other sects. They have a high regard for the word of God; and though, as a people, they have widely departed from its simple teachings, they profess to receive it as their rule of faith and practice, and always expect to have all religious questions settled by its decisions. It needs only an extensive diffusion of its doctrines among them to produce a general conviction that they are in great error; and, as a body, they have no more attachment to error than the corrupt heart of man has all over the world.

Though their number in this city is not large, yet it is sufficiently so to form an inducement to labor among them; and there are said to be some two or three hundred villages of them scattered in a southern direction from here, over the plains of Mesopotamia. I have not at hand, the means to ascertain, with any certainty, how large their number may be; but it must be quite considerable. The gospel, once thoroughly introduced among them here, must naturally tend to diffuse its influences among these their brethren, there being constantly more or less intercourse from these places with this city. God having begun a work of grace among this people, does he not thereby call on us to follow the movements of his providence? Is it not an intimation that he is about to visit them with his grace, and a positive invitation to us to apply the proper means to enlighten and bring them to a knowledge of the truth? Who can regard it in any other light?

Opposition to a spiritual Christianity is of course to be expected from them. Their Patriarch, who formerly had his residence at Mardin, but within a few years has removed to this city, has already entered upon it. But he has no special power. Though he has his representative at Constantinople, yet, being himself far removed from the seat of political power, and none of his nation being in close connection with men high in authority, like the great Armenian bankers of the capital, he never will be able to wield political power to check the progress of truth among his people. Persecution can never be of a very formidable kind.

The third reason given is, that Diarbekir is a central place, and has an extensive trade and much intercourse with the surrounding country. "The gospel firmly planted here, must exert an influence not only upon the Syrian population of Mesopotamia, but also, more or less, upon Armenia. Traders are constantly coming here from its various regions." As a fourth reason, Mr. Schneider mentions that there is a weekly post between Diarbekir and Constantinople, so that regular intercourse might be maintained; and another post, once in two weeks, connecting the city with Mosul and Bagdad, and with Oorfa and Aleppo. "5. The forming of a station here would make a regular line of stations in this region, beginning with Mosul, and passing through Diarbekir, Oorfa, Aintab and Aleppo, onward to Tripoli and Beirût."

Spirit of Inquiry Existing.

6. But the most important argument is the spirit of inquiry already existing

here, and the work of grace commenced. It is now more than a year, since the minds of men were first waked up to a sense of their errors. The visit of a pious native from Erzeroom, with a liberal distribution of books, gave the first considerable impulse. Mr. Peabody's visit, last fall, gave an additional momentum; and two of our Aintab brethren, by a few weeks' labor, also aided the work. Ever since Mr. Peabody's visit, a spirit of inquiry has been in active operation. Our books have been very carefully read, and especially has the Bible been very diligently studied. With a reference New Testament in hand, they have traced the mind of the Spirit, as revealed in different passages, through the whole inspired volume. The depth and accuracy with which some of these men have studied the Scriptures, has both surprised and delighted me. They go to the bottom of a subject, and are not satisfied with any doctrine, or interpretation, until it is fairly and fully established from the Bible; but when thus confirmed, they at once receive it as the truth. Can this seeking after and regard for the truth, be any thing else than a fruit of the operation of that good Spirit who inspired it?

Quite a number were accustomed to meet on the Sabbath to read the Scriptures, and I am told that sometimes there were nearly fifty thus collected. On my first Sabbath with them, there were about thirty-five present at the preaching. True, since then, the number has been much smaller. But this is easily accounted for by the persecution which has broken out. Those acquainted with these eastern churches, know that the present season of Lent is the one in which they are peculiarly bent on rooting out all suspected heresy. Moreover, this is the first vigorous persecution experienced here. Considering how little instruction these men have had from missionaries, and, consequently, that their moral strength is yet small, it is not surprising that some of them should hide their heads until the fury of the storm is somewhat passed. But the real state of things is not altered. There is far more inquiry than the public attendance on preaching indicates. This is shown by various incidents and facts. One of the Protestants recently went to the Armenian school, and there found six individuals engaged in investigating the Scriptures. An Armenian told another Protestant that there were eighteen individuals who, with him, were convinced of the truth; although no one had known before that any of these persons felt any interest in these subjects. There is every reason to believe that many others, with more or less interest, are secretly prosecuting similar inquiries. The number of such has sometimes been estimated much over one hundred. As the persecution subsides, many of these will make their appearance. In addition to all this, there are four or six individuals, of whom I begin to cherish a hope that they may have embraced the truth from the heart, about one-half of them Armenians, and the others Syrians. A confident opinion I would not express, but that they have been favored with the teachings of the Spirit, there seems no reason to doubt; and they may have experienced his regenerating influences.

Concluding Remarks—Appeal to Young Men.

Now when Providence has gone before us and begun a work, and is gathering the materials for its increase and extension, are we not emphatically called upon to follow his intimations? I cannot but feel that it *is the solemn duty of our mission to occupy this field forthwith*, in the most efficient way possible. Such a state of things, in any place of this empire, ten years ago, would have been considered, as it were, an audible call from Heaven to occupy it; and is it any the less so now, when inquiry has become more general in the land? I doubt not the Committee will look very favorably on the proposition of occupancy, and if they had a sufficiency of men, would immediately send some for this place. Are there none in our colleges and seminaries who will heed a call so loud and earnest? Is it nothing to them that a harvest so fully ripe should perish for want of reapers? O! if they could have seen the earnestness with which I have been urged to remain here, or to have some one else come; and if they could be on the ground and see, and feel, the reasons for permanent labor here, their hearts would be moved! They would realize the call, to come and labor here, to be far more pressing than from any portion of our land, where ministers are so abundant.

Oorfa as a Missionary Field.

Diarbekir is not the only place in that vicinity which Mr. Schneider thinks should be occupied at once, or very soon. In a letter dated May 20, he first gives his impressions in regard to Oorfa,

a city about ninety miles south-west from Diarbekir and about seventy miles east of Aintab, and then refers to various other places which will soon call for laborers.

Oorfa is situated on a range of hills, sloping towards the north-east, with the remains of a castle overlooking the entire city. In its day, this fortification was one of great strength. The city is compactly built, and presents a very fine appearance as viewed from the castle, and also as seen from the east. A beautiful plain commences a little to the north, and extends in a southern direction as far as the eye can reach. Near the castle there is a fountain, or small lake of water, called by the ancients Callirrhoe. Its banks, and the whole valley, are covered with verdure, making it a most delightful spot. Its waters flow into the gardens on the plain, to the distance of eight or ten miles, and then disappear. This fountain is now remarkable for the sacred fish which it contains. Why Mussulman superstition has invested them with sacredness, I know not; but so high is their regard for them, that none are taken and used for the table, and they are daily fed by the devouter class of the Moslems. Hence they have become exceedingly tame and numerous, and the instant any thing is thrown in by some one, they come forward in great numbers. They are a real curiosity.

The ancient name of the place was Edessa. Eusebius says, in his Ecclesiastical History (Book 2d and Chap. 1st) that the apostle Thomas, under a divine impulse, sent Thaddeus, as a herald and evangelist, to proclaim the doctrine of Christ in that region, and adds, "Even to this day the whole city of Edessa is devoted to the name of Christ." Here lived Abgarus, or Agbarus, the king, of whom some ancient writers say that he wrote a letter to Christ and received one from him in reply; and here existed, in the fifth century, a celebrated school, in which eloquence, poetry, philosophy and other arts were taught; and sacred science among the rest. The present inhabitants say that the school was on the hill where the castle stands, and that some remains of it are to be seen to this day.

Perhaps Ur, the Birthplace of Abraham.

To some minds it may give additional interest to the place, that by many Oorfa is now supposed to have been the biblical Ur of the Chaldees, the birthplace of Abraham, the father of the faithful. Ritter, the distinguished German geographer, gives it as his opinion, that it must have been in the present pashalic of Oorfa, and rather seems to imply that it might be Oorfa itself. He is good authority on such a point. In all that district there is no place whose natural advantages would point it out as a more suitable one for a city, with extensive pasture grounds in the vicinity, than the spot where Oorfa now lies. On my return from Diarbekir, I came over the more northern parts of Mesopotamia, and there seemed no place in that region more naturally calculated for a site of a city. Nor can it be well supposed to have been further south than Oorfa; as Abraham, in moving towards Canaan from Ur to Haran, must have gone in a southern direction. Harran, the ancient Haran, is only nine hours south of Oorfa. The reasons for considering Oorfa as Ur of the Chaldees, are briefly these, viz.: 1. It lies in Mesopotamia, as did Ur of the Chaldees. Acts vii. 2. 2. Its name. By dropping, in the present name Oorfa, the last syllable, *fa*, which seems to have been added, we have the original name Oor, or Ur. 3. It is only about ninety miles from Haran, in the direction of Canaan, towards which Abraham retired from Ur. 4. The Jews in this region, to this day, make pilgrimages to it as the birthplace of Abraham; so the Jews of Diarbekir say, and the same testimony is given by them here. In all this empire, the Jews, as they themselves say, regard it as the place of his nativity. The Mussulmans of Oorfa have also a legendary tradition in regard to the fountain in the city, alluded to above, which implies that Abraham lived there. Now, although such legends and pilgrimages in themselves deserve no credit, yet in connection with other proofs, they are not without weight.

But whether this be the birthplace of Abraham or not, is a matter of comparatively little consequence. Of the 20,000 inhabitants of the city, Mr. Schneider says, about 7,500 are Armenians, and about 4,000 Syrians, so that there is here, as well as at Diarbekir, a large nominally Christian population. One or more native brethren from Aintab have been at Oorfa for a year or more; and thus a beginning has been made in the way of missionary effort, though recently much opposition has been manifested.

Under date May 21st, Mr. Schneider says:

We have just received cheering intelligence from Oorfa. Though our brother

was driven out of the khan, he succeeded in renting a house; and when the enemy endeavored to expel him from that he appealed to the Turkish authorities, and they protected him in his rights. Inquirers now visit him more freely, and the door seems to be open for more successful efforts. The report, on the whole, is so encouraging, that I am sending off another of our brethren, who is to start to-morrow to join the one already there.

Many Places Call for Laborers.

Our recent communications will have shown you how the surrounding country is opening for the spread of the truth. In what way these openings are to be occupied is becoming with us a very serious and important question. By means of the men whom Providence has raised up here, and is raising up, we can do much towards making a beginning in breaking up the fallow ground. In fact, much has already been done in this way, by these men. But this having been accomplished, other labor is required; that of more carefully sowing and cultivating the ground and reaping the harvest. In other words, regularly ordained preachers, either American or native, will be absolutely needed in many places. Besides Diarbekir, of whose wants I have already spoken, one or two will soon be called for at *Oorfa*. In all human probability *Kissâh*, near Antioch, will shortly send a call for one. At *Killis*, they are already asking for one. Such is the state of *Marash*, that the ordinary course of events will soon demand one or two there. Only a few days since I received a letter from an influential Armenian in *Sivas*, asking for a missionary. At *Aleppo*, there should be one preacher at least for the Armenian population, as they are in a great measure inaccessible to our brethren there, laboring in the Arabic language. Respecting Adana, Tarsus, and Kaisareah, Mr. Johnston will give you information in due time; but from the latter city the cry has been for several months for missionaries.

Now, not to speak of other places, (of which there are not a few in the Turkish empire,) Providence is most obviously calling upon the churches to station some ten heralds of the cross, in those mentioned above, in a very short time. In fact, all the surrounding country seems to be fast getting ready to utter a long, loud and piercing cry, "Give us preachers of the pure gospel. We have long enough been famished by the husks of men's inventions. Let us now have the unadulterated word of God, preached in simplicity and plainness." Whence shall these preachers come? Though much has been done, in the infancy of our mission, to raise up native preachers, there is not now an adequate supply. In our perplexity we turn our eyes to our native land; and yet thence the discouraging reply comes to us, "We have no more men to send. But few of our candidates for the ministry are directing their attention to the missionary field!" But what less can we do than to reiterate the cry for help, as it comes to us from one place and another? Yes, we must repeat it time and again, hoping it may touch the hearts of some at least whom God has called into his vineyard to labor.

Recent Intelligence.

Constantinople.—A brief letter from Mr. Goodell, dated July 15, communicates several items of interest. Mr. Goodell, "from a sense of duty, but with sadness of heart," has given up his connection with the female boarding-school, with which he had been connected for five years, —"the five happiest years of my missionary life," he says,—and the school is to be hereafter at Bebek, in connection with the family of Mr. Everett.

On the 7th of July, one individual was received to the church at Constantinople, and her infant child was baptized. On the 12th, Baron Stepan, brother of the senior pastor of the church, having finished his theological studies at the Bebek seminary, was licensed to preach the gospel; and on the same day Mr. Van Lennep arrived at Constantinople on his return from the United States.

Salonica.—Mr. Dodd, under date July 7, announces the safe arrival of Mr. and Mrs. Parsons, who sailed from Boston, April 24.

Mosul.—A letter has been received from Mr. Marsh, dated July. The heat of summer having fully come, (the mercury rising to 100°,) he was about to retire from the city for a time, that he might not needlessly expose his health; and after much consideration he had concluded, instead of spending some time in the mountains, to visit Oroomiah. He says, "Our numbers have increased again during the last week, and I feel sure that the Lord, by his providence and his Spirit, is working in Mosul."

A letter from Abeih, dated August 5, says: "Mr. and Mrs. Williams have been designated to Mosul with great unanimity; and they expect to leave for Aleppo next month. Circumstances prevent their going farther this autumn, and Mr.

Ford expects to spend the winter at Mosul. Miss Salome Karabet, daughter of the late Bishop Karabet, intends to accompany Mr. Williams to Mosul, to engage in the instruction of females there;—the first missionary of our native church."

NESTORIANS.—Mr. Wright, in a letter dated May 27, says: "Mr. Stevens, the English Consul at Tabreez, has been commissioned by the Persian Government, to make a tour of inspection along the north-west frontier of Persia, and he proposes, in the course of it, to visit the Turkish Pasha stationed at Bashcallah, whose power extends over the Nestorians of the mountains. The Consul, with his characteristic kindness, advises that a delegation from our mission meet him there, to be introduced to the Pasha, and to secure his approbation to missionary labors among the mountain tribes." A letter of later date, from Mr. Breath, states that Messrs. Perkins, Stocking and Wright, had been appointed by the mission for this purpose, and were waiting the summons of the Consul.

CANTON.—Dr. Ball, in a letter dated June 21, states that for about four weeks he had held a daily service in his preaching room, fronting the street. He occupies from half an hour to an hour in reading, explaining and enforcing passages of Scripture. "From thirty to forty persons are in. Many sit and listen very attentively."

FUH-CHAU.—A letter from Mr. Peet announces the arrival of Mr. and Mrs. Doolittle, "in health and safety, on the 31st of May."

DONATIONS,

RECEIVED IN AUGUST.

MAINE.

Kennebec co. Conf. of chs. B. Nason, Tr.
Sidney, Mrs. S. 1 00

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bath, Winter-st. cong so. m. c. 20 00
Rockland, Juv. miss. so. 1 00
Warren, Benev. so. 10 00—31 00

Penobscot co. Aux. So. J. S. Wheelwright, Tr.
Bangor, Hammond-st. ch. inf. miss. so. for ed. hea. chil. 4 58

Somerset co. Aux. So. C. Selden, Tr.
Norridgewock, C. S. 5 00
Solon Village, Cong. ch. 2 13—7 13

York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Acton, m. c. 6 50
Biddeford, 2d ch. m. c. 42 00—48 50

92 21

Bethel, 1st ch. and so. 15,64; Bucksport, cong. ch. and so. m. c. 20; D. F. 4; Ellsworth, cong s. s. 3,63; Frankfort, cong. ch. 10,27; Robbinston, cong. so. 27; 80 54

172 75

NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.
Hanover, Dartmouth college ch. m.c. 143 89
Littleton, Rev. DRURY FAIRBANK, wh. cons. him an H. M. 50 00
Wentworth, I. S. Davis, 20 00—213 89

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Brookline, Cong. ch. 30 00
Goffstown, m. c. 1; E. W. 3; 4 00
Hollis, S. Little, for debt, 10 00
Manchester, 1st cong. ch. 26; J. H. 10; 36 00—80 00

Merrimack co. Aux. So. G. Hutchins, Tr.
Salisbury, Coll. 36,91; m. c. 25,45; 62 36

Rockingham co. Conf. of chs. Francis Grant, Tr.
Kingston, m. c. 17 00

Strafford co. Conf. of chs. E. J. Lane, Tr.
Meredith Bridge, Cong. ch. and so. 60 00
Meredith Village, Cong. so. 40; m. c. 10; ack. in July Her. fr. Meredith Hill.

433 25

W. Stewartstown, Cong. ch. m. c. 10 00

443 25

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
Kirby, Rev. L. Wood, 11; Mrs. W. 2; 13 00
Peacham, Cong. ch. and so. 40,70; J. W. Chandler, 100; 140 70
St. Johnsbury, 2d cong. ch. and so. m c. 93 95—247 65

Chittenden co. Aux. so. M. A. Seymour, Tr.
Burlington, Cong. ch. m. c. 4 25
Essex, do. m. c. 5 75
Milton, do. 13 00—23 00

Orange co. Aux. So. J. W. Smith, Tr.
Thetford, J. and S. P. 3 00

Orleans co. Aux. So. H. Hastings, Tr.
Barton, A widow, 80

Windham co. Aux. So. F. Tyler, Tr.
Putney, Ch. and cong. 37 80
Townshend, Gent. 18,11; la. 27,89; m. c. 15,17; 61 17—98 97

Windsor co. Aux. So. by J. Steele, Tr.
Windsor, Cong. ch. and so. m. c. 27 30

400 72

Concord, Coll. 3,07; Lunenburg, m. c. 4,87; Mrs. F. P. S. 5; 12 94

413 66

MASSACHUSETTS.

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Becket, Fem. char. so. 10 00
Lanesboro', 27 00
Lee, Gent. 170,66; m. c. 41,97; la. 64,94; 277 57
New Marlboro', N. 30 00
Richmond, 51 00
Sheffield, Gent. 49,87; la. 52; 101 87
Stockbridge, 44 07—541 51

Boston, S. A. Danforth, Agent, 158 58

Essex co. North, Aux. So. J. Caldwell, Tr.
Amesbury, by Mrs. H. 1 00
Byfield, Mr. Tenney's so. 32 33
Newbury, 1st par. young la. Ceylon so. 25 00
Newburyport, Pres. ch. and so. gent. and la. 168,75; m. c. 117,25; wh. cons. Rev. ASHBEL G. VERMILYE and Mrs. HELEN L. VERMILYE, H. M.; Dr. Dimmick's so. m. c. 30,34; a friend, to cons. SARGENT S. STEARNS of Newark, N. J. an H. M. 100; 416 34
Rowley, Mr. Pike's so. wh. and prev. dona. cons. Mrs. DEBORAH PIKE an H. M. 88 00—502 67

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Hamilton, M. Poland, 8 00
Lynn, Central so. m. c. 26 00
Marblehead, 1st ch. m. c. 30 00
Swampscott, m. c. 24 00—404 00

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E. Hawley, Cong. so. 13 00

Hampden co. Aux. So. C. O. Chapin, Tr.
W. Springfield, H. Smith, 12 00

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Haydenville, A friend, wh. cons. Rev. E. S. Potter, of Easthampton, an H. M. 50 00
S. Hadley, m. c. 8 00—86 04
Middlesex South Conf. of Chs.
Holliston, La. benev. rea. so. 4 00
Hopkinton, La. miss. so. 9 00—13 00
Norfolk co. Aux. So. Rev. S. Harding, Tr.
Brighton, Evan. cong. ch. and so. 146 86
Brookline, Harvard ch. m. c. 95,43; s. s. class for Nestorian miss. 1,50; 96 93
N. Wrentham, m. c. 8 00
Roxbury, Eliot ch. m. c. 19,55; Mrs. W. 33c.; 19 88—271 67
Old Colony Aux. So. H. Coggeshall, Tr.
Fairhaven, 1st cong. ch. and so. 220 50
Rochester, Centre ch. la. 15,25; m. c. 5,75; 21 00
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Taunton and vic. Aux. So.
Attleboro', Mr. Crane's so. 76,79; W. par. 34,75; 111 54
Norton, Ortho. cong. ch. and so. m. c. 64 72
Pawtucket, A friend, 5 00—181 26
Worcester co. North, Aux. So. B. Hawkes, Tr.
Westminster, A friend, 10 00

2,513 13

A friend, 20; Andover, Old South ch. m. c. 31,88; a friend, 2; S. par. juv. sew. so. for fem. boarding sch. at Constantinople, 92; Chelsea, Winnisimmet ch. and so. m. c. 33,47; E. Cambridge, evan. cong. ch. m. c. 5,71; Medford, Mystic ch. and so. 130,10; Reading, S. par. cong. ch. and so. 39,53; la. cent so. 10; Waltham, N. W. 4; 368 69

2,881 82

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Ashford, Church and so. 18 00
Windham co. South, Aux. So. Z. Storrs, Tr.
Canterbury, 1st so. bal. 3 00

500 39

A friend, 3 00

503 39

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Bristol, Catholic cong. so. bal. 1 00

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Genoa, 1st cong. ch. 18 52
McGrawville, Cong. ch. 15 00
Newark Valley, do. 53; Rev. M. Ford, 50; 103 00
Ovid, A. Joy, 25 00
Owego, Pres. ch. 120,77; m. c. 36,80; cong. ch. 5,12; 162 69

640 93

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Oneida co. Aux. So. J. Dana, Tr.
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Waterville, Ch. and so. 60 00

82 57

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Sacket's Harbor, Ch. 46 00

1,971 16

Albany, 4th pres. ch. 100; J. W. Bulkley, for *John W. Bulkley*, Ceylon, 20; Canaan Centre, pres. ch. and cong. 14; Cazenovia, 1st pres. ch. and so. 104,12; Rev. G. S. B. for rebuilding ch. at Kohala, S. I. 5; City, Smithfield cong. 3; Danby, pres. ch. 14,50; Factoryville, pres. ch. m. c. 30,83; Hudson, 1st pres. ch 100,43; m c 23,10; Ithaca, pres. ch. 79,75; Litchfield, Norwich ch. m. c. 4,96; Madison, fem cent so 25,29; Marion, J. B. 3; E. M. 1; New Lisbon, H. P. for ch. at Kohala, S. I. 1; Norway, Mrs. E. W. 2; S. B. 1; Shelter Island, pres. ch. and cong. 14,22; Staten Island, a fem. teacher, 3; Valatie, pres. ch. m. c. 15; 565 20

2,536 36

Legacies.— Benton, Wm. Barnes, by W. Barnes and J. M. Poe, Ex'rs, 50; Canandaigua, Walter Hubbell, by W. S. Hubbell, Ex'r, (prev. rec'd 40,) 40; Owego, Miss C. White, 20,86; 110 86

2,647 22

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Bergen, Fem. benev. so. av. of Fair, 100 00
Hackensack, A few friends, 20 00
Patterson, 2d R. D. ch. s. s. 8 45
Reddington, R. D. ch. 1 60
Rocky Hill, do. m. c. 15 00—145 05

Caldwell, L. C. C. 2,75; Morristown, 2d pres. ch. Mrs. C. B. Arden, 90; Newark, 1st pres. ch. m. c. 100; Orange, do. 57,08; m. c. 105,27; 2d do. 146,86; m. c. 80,30; wh. cons. ALLEN DODD an H. M; Rahway, 2d pres. ch. T. M. 10; Troy, fem. benev. so. 29; W. Bloomfield, juv. miss. so. 51; 672 26

817 31

PENNSYLVANIA.

Erie, Pres. s. s. for *George A. Lyon*, Ceylon, 20; Honesdale, Jason Torrey, dec'd, 500; a friend, 100; Neshaminy, pres. ch. 37; New Berlin, for ch. at Kohala, S. I. 2; 659 00

DELAWARE.

Newark, 1st pres. ch. 7; fem. mite so. 13; 20 00

DISTRICT OF COLUMBIA.

Washington, 1st col'd pres. ch. 2 00

VIRGINIA.

Richmond and vic. Aux. So. S. Reeve, Tr. Richmond, S. M. Pleasants, 15 00

Draper's Valley, A friend, 10; Harrisonburg and Cook's Creek, fem. miss. so. 15; 25 00

40 00

GEORGIA.

Legacies.—Marchmont, John Fox, by C. I. Jenkins, (prev. rec'd 2,345,28,) 2,500; less disc. 12,44; 2,487 56

OHIO.

Western For. Miss. So. G. L. Weed, Tr.
Cincinnati, Vine-st. cong. ch. 143; 2d pres. ch. m. c. 11,35; 3d do m. c. 5,78; 1st orth. cong. ch. m. c. 6,55; 8th pres. ch. m. c. 5; so. of inq. 1st mis. s. s. 3,60: D. B. and L. E. A. for Dr. Scudder, 1,50; Ironton, I. M. McL. 1,50; North Bend, widow's mite, for Rev. A. Bushnell, 5; Portsmouth, pres. ch. 62,95; m. c. 31,11; 277 34

By Rev. F. Bartlett, Agent.
Amesville, (of wh. fr. chil. 75c.) 28,25; Belpre, (of wh. fr. chil. 3,86,) 26,30; Bennington, 1,66; Columbus, A. B. 5; Hanging Rock, a bal. 11,17; Harmar, cong. ch. s. s. to ed. an Indian youth, 20; Hartford, chil. 23c.; Hebron, Mr. C. 1; Homer, juv. miss. so. of Burlington, for Mr. Preston, 3,41; Johnstown, Rev. I. Samson, 6; Kingston and Porter, J. V. S. 10; Lawrence, Rev. L. L. F. and wife, 2; Little Mill Creek, 1,85; s. s. 3,13; Marietta, college, so. of inq. 5,96; fem. sem. 20,45; Stockade, s. s. for Mr Preston, 48c.; Marysville, Mrs. S. R. 1; Rev. H. S. 1; Millville, 2,35; New Plymouth, Rev. J. Forbush, 15; indiv 4,64; chil. 36c.; Watertown, 10,12; Worthington, Mrs. N. C. 1; 182 36

Western Reserve Aux So. Rev. H. Coe, Ag't. Aurora, 17; Freedom, 20,35; Huron, P. Adams, 10; Mantua, I. P. H. 5; Medina, 50; Nelson, 7,04; N. Ridgeville, 3; Randolph, 5,17; O. C. D. 10; Richfield, M. and N. H. 10; Ruggles, 3; B. S. 10; Tallmadge. GUY WALCOTT, wh. and prev. dona. cons. him an H. M. 50; Twinsburg, 18,15; Wellington, 1; la. 4.40; Windham. 31,05; estate of John Seely, 55; Rev. H. B. 10; 320 16

779 86

Delaware, 2d pres. ch. s. s. for ed. chil. in Madras, 13; Jersey, m. c. 3,65; s. s. 4,98; 21 63

801 49

Legacies.—Huntington, Erastus Clark, by Rev. H. Coe, 20; Oxford, Benajah Root, 32,69; int. 160,22; by G. L. Weed, 212 91

1,014 40

INDIANA.

By G. L. Weed, Tr.
Logansport, Pres. ch. s. s. to ed. a child, 20; Monticello, s. s. to ed. a child in Syria, 20; 40 00

ILLINOIS.

Chicago, 2d pres. ch. 153,54; Edwards co. union fem. miss. so. 21; Farmington, cong. ch. m. c. 10; Jerseyville, P. F. 10; Rock Island, M. C. D. 1; 195 54

MICHIGAN.

Cold Water, m. c. 3; Monroe, 1st pres. ch. 20; s. s. for *William H. Bond*, Ceylon, 10; 33 00

IOWA.

Keokuk, Pres. ch. (of wh. fr. Rev. W. H. Williams, wh. and prev. dona. cons. Rev. CHARLES WILLIAMS, of Ottawa, Ill. an H. M. 25,) 49,45; m. c. 2; s. s. miss. so. 8,95; 60 40

KENTUCKY.

Paris, m. c. 10 00

TENNESSEE.

By Rev. W. Mack, Agent.
Columbia, A thank off'g, 20; Cornersville, 21; Lewisburg, 10; Milton, 24; Shelbyville, 83; ded. disc. 3; 155 00

Jonesboro', Pres. ch. 15 00

170 00

ALABAMA.

Mobile, C. Hale, 10 00

IN FOREIGN LANDS, &c.

Canton, China, A friend, for ed. of Chinese girls, 200 00

Good Water, Choc. na. miss. so. (of wh. to cons. ROBERT M. JONES of Pushmultaha Dis. an H. M. 100,) 150; av. of Fair at Koonsher sem. 27; 177 00

Kohala, S. I., Mr. Bond's ch. m. c. for Armenian miss. wh. cons. JOHN II an H. M. 50 00

Park Hill, Cher. na. m. c. 16 75

443 75

Legacies.—Jaffna, Ceylon, Mrs. Mary R. Apthorp, 1,229 10

1,672 85

Donations received in August, (of wh. for debt, $100; prev. rec'd, $19,310 08,) 10,254 72

Legacies, 4,040 43

$14,295 15

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in August, $364 93

DONATIONS IN CLOTHING, &c.

Good Water, Choc. na. Two cows and two calves.

Huntington, O., Clothing. fr. la. miss. so. 17 49

Niagara Falls, N. Y., 37 reams paper, fr. A. H. Porter, 80 00

Spencer, Ms., A box, fr. fem. char. so. for Miss Rice, Oroomiah, 12 00

Springfield, Ms., Robert Dawson, Jane Hudson. Sloth and Thrift, 100 cops. ea. fr. G. Merriam.

W. Medway, Ms., A box, fr. friends, for Rev. J. E. Chandler, Madura.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLVI. NOVEMBER, 1850. No. 11.

American Board of Commissioners for Foreign Missions.

South Africa.

TABULAR VIEW OF THE MISSION.

The following table, presenting the most important statistics of this mission, is prepared from tables made out by Mr. Ireland.

| Stations. | Missionaries. | | |

after dinner, and one hour in the evening. I have a class in English, one of whom reads very well. We have also classes in reading, arithmetic and writing. A portion of the time in the evening is often occupied in repeating, in concert, passages of Scripture, embracing each from twelve to twenty-five verses. This the natives do very finely, often going through the whole, missing scarcely a word. There are about a dozen selections which they can repeat in this manner, and they are every week adding to their stock of such passages.

We have recently had a catechism printed, embracing, in a condensed form, the historical parts of the Old and New Testaments. This they are now learning to repeat in concert. The repetition (in concert) of the ten commandments, selections from the catechism, and the Lord's prayer, composes our Sabbath morning *liturgy*. The congregation at this station, on the Sabbath, has recently been quite small. Soon after we commenced having regular services here on the Sabbath, the congregation began gradually to increase until the first Sabbath of the present year, at which time two of our most promising young men were baptized and received into church fellowship. Since that time, the opposition, which for a while seemed to be decreasing, has revived, manifesting itself in various ways which often try our faith and patience exceedingly. One of the young men spoken of above, as just admitted to the church, is to be married in a few days, to one of the young women who resides in our family, and who was received into Mr. Bryant's family more than a year ago. This will be the second Christian marriage that has been solemnized at this station. The other was that of a blind man, concerning whom, I presume, Mr. Bryant has written you.

Soon after we were located at Ifumi Mrs. Ireland established a weekly prayer-meeting for the women, and for a number of weeks, quite a number of unclad women, from the neighboring kraals, attended. In two instances there were about a dozen of them present, besides three clothed women, and the girls residing in our family. But since our last communion they have all dropped off with the exception of the clothed ones above-mentioned. Oh how continually are we reminded that men love darkness rather than light, neither come to the light lest their deeds should be reproved. But we rejoice in the thought that the hearts of all men are in the hands of Him whose we are and whom we serve. We have been long enough on missionary ground to learn, from experience, that the work of the missionary is a great work,—a work attended with sore trials, perplexities and anxieties,—a work requiring patience, perseverance and faith. We feel also that it is a work of encouragement and hope. God, even our God, has done, and is doing, great things for this mission, whereof we are glad; and we rejoice daily at the goodness of our Heavenly Father, in permitting us to labor here for the extension of Christ's kingdom.

LETTER FROM MR. ABRAHAM, MARCH 20, 1850.

Mr. Abraham has recently commenced a new station, and in the following letter, written mostly at Port Natal, he gives some account of the field which he has gone to occupy. In regard to the name of the place, he says, "I call it Mapumulo, instead of Kwamapumulo, as it has generally been called. The place was formerly inhabited by a tribe called Amapumulo, and now, when the natives say Kwamapumulo, they speak of it as at, or to, the Amapumulo; i. e. ku Amapumulo."

Face of the Country—Reception at Mapumulo.

I hardly know how to describe the country embraced within the limits of my station. It is unlike any thing I ever saw in America. It is a kind of valley, or basin, filled with a multitude of little hills and ravines. It lies in the north-eastern corner of the Umvoti location, extending from the Umvoti river on the south, northward to within a few miles of the Togela, which is the dividing line between the colony and the Zulu country. It is ten or twelve miles long and from four to six or eight wide. There is a ridge of land, running nearly through the centre of the valley, from one end to the other. This ridge is by no means straight, nor is it level; but it winds about in almost every direction, and has some ups and downs. A wagon can go upon it the whole length of the valley, but there are few places where it can go either to the right or left from this ridge, without great difficulty. The place where I am building is on this ridge, four miles from the Umvoti. I shall be surrounded by a multitude of little hills and rivulets, which will give me a fine

prospect in every direction. The hills nearest me are a little below, or nearly on a level with me, while those more distant tower far above me. Such is the situation of the surrounding country that my buildings may be seen at a distance of from four to ten or fifteen miles, from every direction. There is a stream of living water, and also a spring, near my house.

Thus far I have been most kindly treated by Umkonto, the chief, and all his people. When I arrived among them they gave me a hearty welcome, and said they rejoiced that a missionary had come to live with them. On my first visit Umkonto offered to build me two huts, and when I arrived with my wagon, and these huts were not built, he very kindly invited me to occupy one of his till he could build one for me. He said he would call all his people together, and that in three days they would have two huts for me. The following day the people all over the country were busy collecting materials, but, owing to various interruptions, the huts were not finished at the end of three days, and even now only one is finished.

The chief also assisted the missionary in procuring such persons as he needed to labor for him and in finding timber for buildings. Mr. Abraham remained with him from Wednesday till Saturday, and then went to his station, a mile beyond the kraal of the chief, to make preparation for the Sabbath. He gives a somewhat amusing account of the conduct of the people on the Sabbath, and the efforts of the chief to make them conduct with propriety.

Sabbath Services—Climate—Soil.

Sabbath morning the people began to assemble at an early hour. I had a congregation of about two hundred. Among the first who came was a man with his six or eight wives, each one of whom had a basket of corn on her head for sale. I told them that I did not trade on the Sabbath. Many others also came to me wishing to trade. The next Sabbath nothing was brought for sale, but several came to me asking if I would buy such and such things the following day. I told them I would see. But this was not plain enough, for the next Sabbath they came with the same inquiries. I at last told them that I could neither trade nor talk about trading on the Sabbath. This had the desired effect.

During service on the Sabbath the people have always been very quiet and orderly. Umkonto takes special pains to preserve order. If he observes any one talking, laughing, or making any disturbance, he will either look him sharply in the face, or pick up something from the ground and throw it at him. Nor will he allow any sleeping or going out, during service, if he can prevent it. A few Sabbaths ago some got tired and went out, but they were not absent long before Umkonto sent for them and had them return.

I think I shall find the climate mild and healthy. I have been laboring there nearly two months, during the warmest season of the year, and I have not suffered much from the heat. The soil appears to be rich and fertile. The grass, all over the valley, is as high as my horse's back, and I cannot reach the tops of the corn as I ride on horseback by the side of some of the corn-fields. The natives have brought me pumpkins measuring twenty-three inches in length.

Having returned from Port Natal to Mapumulo, Mr Abraham adds a few sentences to what he had previously written, showing that, kind as the people are, thus far, to the missionary, they have no love for the truth.

I have just returned to my station after an absence of three weeks. The people seemed exceedingly glad to see me. I never received a more hearty welcome from any body. Men, women and children came out to meet me and bid me welcome. It is cheering to meet with such kind reception; may the Lord prepare their hearts for receiving the gospel thus gladly.

I learned, a few days ago, that the fathers of the boys living with me told them that if they learned to read they would whip them. They fear that the boys will become believers if they learn to read. The boys say that they are some afraid themselves, still they venture to learn. They say that if they begin to feel it in their hearts they will go home and sacrifice an animal to the spirits. From this I may infer that I shall meet with opposition if any become interested in the truth.

Ceylon.

REPORT OF BATTICOTTA SEMINARY.

Mr. Mills, under date June 12, 1850, sends a report of the seminary for the term which closed June 6th.

Religious Condition.

In regard to the special influences of the Holy Spirit among the pupils, not all which had been hoped for had been realized, during the term. "The blessing," Mr. Mills remarks, "is delayed, but the promise has not failed; and by this very delay we hope God is preparing us for a richer and more abundant work of grace, and that, when our faith has been sufficiently tried, and our own hearts prepared, these clouds of mercy, which now gather around us and then vanish away, will pour down upon us an abundant shower." But the school had not been left without tokens of spiritual good.

During the term just closed, we have not been without evidence of the Spirit's presence, particularly towards its close. At the commencement of the term there was solemnity on the minds of many, occasioned by J. W. Chickering's death, mentioned in our last report. It was not, however, so much conviction for sin, as fear of death; and it was succeeded by coldness and stupidity, especially on the part of Christians. But about four weeks before the close of the term there was a marked change. There was an unusual degree of prayerfulness and an anxiety for the salvation of souls among the Christians, while many of the impenitent became thoughtful, and some really awakened. In several cases there was a marked change in external deportment, but whether there was a *real change of heart* in any case time must prove.

Some, who had before experienced hope, gave more decided evidence of being born again; and two, William Lyman of the first, and Daniel Mann of the second class, who for more than a year have given increasing evidence of piety, were received into the church. Daniel Mann is the son of Christian parents; both are interesting and promising boys. Of several others we have some hope, but the evidence of their piety was not sufficiently clear to justify their being admitted to the church.

Efforts of Church Members to do Good.

It is highly gratifying to learn that, as yet, the native Christians at Batticotta have not grown weary in their efforts to promote the spiritual interests of those about them. Some account of the commencement of their tract distribution may be seen in the Herald for March last, page 80; and the interesting case of Robert Crosset, referred to below, will be found, as stated by Mr. Howland, in the Herald for September, page 295.

In the report of October it was mentioned that the church members had formed themselves into a society for the distribution of tracts among the neighboring villages. They still continue to go out every Sabbath afternoon, and prosecute their work with much more spirit than we expected. Their reports, during the term, were increasingly interesting. Some have met with opposition, but they are generally received with kindness as they go from house to house. We cannot but hope that good seed is sown, and some good done among the people, while these youth are acquiring a valuable training, and fitting themselves for more extensive usefulness.

They have also, of their own accord, commenced sending tracts to their more distant friends, particularly to those who have been their school companions, accompanying the printed page with a note or letter, urging them to seek the salvation of their souls.

A number were so much interested in the reports from the island of Valany, and in the work of grace that has been in progress there, that they requested permission to go and spend a Sabbath. On several Sabbaths a delegation went, leaving here on Saturday afternoon and returning Monday morning, bringing reports which increased the interest of all, and led them to greater activity in seeking the salvation of those in the seminary.

The example and reports of Robert Crosset, who has given up his school and gone to labor among the Islanders, have not been without an effect upon the Christians of the seminary. The spirit which some of them have manifested has been cheering to our hearts, and we can not but hope that a real love for Christ and for souls has actuated them. They have held their morning prayer-meetings at five o'clock, and some have been in the habit of conversing and praying daily with the impenitent.

In accordance with a suggestion made to the teachers, they have divided the classes into equal portions, each teacher making himself responsible for speaking to each boy in his division at least once in a month. This plan has given each one a definite field, and thus far has worked well. Some have spoken to their division more frequently, and have not limited themselves to those in their own division. If this system is pursued steadily and prayerfully, they cannot fail of doing good to those for whom they labor, while, at the same time, their own souls will be blessed.

Department of the Pupils.

In study the boys have been diligent and have made good proficiency. Their minds are generally quick, and so far as mental capacity is concerned, they will compare well with boys in America. With few exceptions they are quiet, orderly and easily managed. Our great difficulty is in securing a proportionate development of moral character; but when we look at the low state of morals among the people, and consider the training under which these youth have been, from their earliest infancy, we wonder rather that so much is accomplished during the few years they are with us.

During the term two boys, George D. Perviance of the first class, and Henry A. Nelson of the second, have received honorable dismissions. They were orderly and well disposed, but neither of them Christians. David L. Godwin and Joseph Garland, of the junior class, were dismissed for improper conduct.

During the term there had been an unusual amount of sickness among the pupils. Fevers were prevailing among the people, and quite a number of the boys had been obliged to go to their friends sick. Three days after the close of the term, John W. Bulkley, of the second class was removed by death. He gave no evidence of being a Christian. Under date July 5th, Mr. Mills adds:

Since the above was written our vacation of three weeks has passed and we have, entered upon the duties of another term. Many of the boys seem to have returned with the [religious] interest with which they left us, while others have, apparently, in a measure at least, if not entirely, lost it. A number of the church members have spent a portion of their vacation in the Islands and more distant villages. They were generally cordially received, and the reports which they bring back are to us full of interest, because manifesting their interest and desire to labor for souls.

REPORTS OF NATIVE HELPERS.

Some of the quarterly reports of their labors, made in April last, by the native helpers in Ceylon, have been forwarded to the Missionary House, and the following extracts will be read with interest by the friends of missions. They serve, in some measure, to show both the ability and the spirit of these native laborers, and also the manner in which they labor for the spiritual good of their countrymen; and at the same time present some interesting facts in regard to the condition and feelings of different classes of the people.

Report of Mr. S. Payson.

During the past three months, I have labored especially among young men educated in the mission free schools, and those who once walked as Christians, but afterwards went back to heathenism. Many of the educated young men, although they walk as heathen, admit that Christianity teaches the true way of salvation, and that Sivaism is an invention of brahmins for their own benefit. They further say that if they walk as Christians they shall injure the good feelings of their friends, with whom they are connected and among whom they have their earthly prospects. Some others, through a desire to soothe their conscience, which condemns them for living as heathen against their own conviction, try to draw out a similarity between heathenism and Christianity. Still others try to find fault with the conduct of Christians. This they do merely to show their ability, and to get rid of the conversation for the time. I do not mean by this that Christians do not give occasion for thus finding fault; but I mean that almost all the educated young men are in some measure convinced of the truth of the Bible. Yet there are others who are opposers of Christian doctrines who, I think, care nothing at all about them, but have made up their minds to follow the life of their heathen ancestors. Still, though almost all the educated persons walk as heathen, the impressions of the Bible truth are left in their minds, like the seed buried in the earth, which may shoot forth in proper moisture.

On conversing with Christians who have turned back to their heathen friends, I hear some say that they have still, in their hearts, the impression of the truth of Christianity, and that they are walking against the convictions of conscience. Their connection with heathen friends compels them to take part with them. But I have seen in the conduct of some, and also heard them say, that Sivaism will do for them for this life, and their conduct shows that they have little care for the life to come. They make vows, and perform ceremonies and penances, with the hope of receiving temporal good; and when they succeed, they as-

cribe their success to the good will of their gods. Then they infer that such must be true gods, and confide in them for spiritual blessings also. Their success leads many to exercise gratitude and love towards their gods. Thus some of the dismissed church members, as well as the above-mentioned educated persons, are led away, having been blinded by the adversary. The heathen see the light of the gospel and approve it, but do not receive it, lest they lose dignity and worldly honor. The nature of the Siva religion is such that it gives worldly honor and name to those who support it. Therefore when those who have enjoyed wealth and other means which enabled them to build and support temples and get high names and honors, become poor, others, who have envied them, conclude that it is their privilege to succeed and to surpass them if possible. In this way heathenism prevails here. But we hope the light will gradually so shine among them that they will be induced to seek the salvation of their souls more than worldly good, and choose the good part which will not be taken from them. Looking at these circumstances, we have reason to believe that the people of God, who labor for the cause, will persist in their undertaking, with the hope that the Lord will accomplish his work.

Report of Mr. D. Stickney.

During the past three months I have been, as usual, to the schools in the forenoons, and in the afternoons to the villages. In the schools, I examined the children in their lessons, explained what I found they did not understand, and generally closed the exercise with a few remarks on religious subjects. When adults were present at the bungalows, I spent much of the time with them, talking on matters respecting their souls. In my labors in the villages, I have been kindly received by all whom I have met, though a few, a very few, will now and then interrupt me by asking foolish questions, which they sometimes ask through their ignorance of Christianity, and at other times purposely to revile us. During the last three months I have met only one of this class.

Several whom I have visited listened attentively to the truth, admitted that "Christianity is the true religion, and if one walks according to its rules, he will not only attain heaven, but live happily in this world. But it is a very difficult task to walk according to it." On one occasion, a man, after hearing me speak of Christianity, said, "If all the people in a village, or in a city, would become Christians how happy would be that people."

Some others expressed a wish, that since the Christian religion is the best religion, their children should be so trained as to embrace it and live as Christians; though they themselves could not embrace it, as they were advanced in years and engrossed with worldly cares. On one occasion I spoke with a man at Verlau, on female education. He was in favor of the education of females, and thought of sending his daughter to the mission school. But his wife said she would not allow her daughter to attend school, for it would bring disgrace upon them. The man then said to her, "You do not know the benefit which may result from it. If she should be connected with the missionaries she would be familiar with good moral habits, and may live a happy woman until her death."

This report proceeds to speak of persons, some of whom admit the truth and excellency of Christianity, but are prevented by the insults of neighbors, or the threats of relations, from openly embracing it, while others admit that they ought to examine its claims more fully. Reference is also made to the happy influence which children in the schools sometimes exert on their parents and friends.

Report of Mr. A. Lovell.

In my visits to the Christian families, I have found that though they live in the midst of their heathen friends, and have many trials and temptations in their course, they still live as Christians. They educate their children in the truths of Christianity, and endeavor to train them up for Christ. Family prayer is observed daily in all the families. They perform all their duties without murmuring or repining. Almost all seem happy in attending religious meetings. The Roman Catholics, and the other heathen living near us, know much of the gospel truth. The Roman Catholics acknowledge that their condition is deplorable; but they say they cannot be relieved from it, as they are rooted firmly in their religion; and they often say, "We also worship Christ as you Protestants do; only with the difference that our priests load us with heavy burdens." When we speak

to them individually, they talk with us freely and give a good ear to what we say, but in company they will not hear us patiently. They may commit any gross sins, be drunkards or Sabbath-breakers, without any penalty from the priest, but are prohibited from reading or keeping Protestant books, under penalty of being compelled to wear a crown of thorns.

The heathen read the Bible, send their children to the mission schools, and admit that Christianity is the true religion, but they excuse themselves by saying they cannot separate themselves from their friends. Once I met a learned brahmin and asked him what he thought of Christianity. He replied, that by reading the Bible he is satisfied that the Christian religion is true, except in this one thing. "Your missionaries have given a different interpretation to some of the passages in the Bible from the real ones. e. g. It is said in the Bible 'thou shalt not kill.' This commandment," he said, "was given not only in reference to the taking away the human life, but it extends to the life of animals, &c., whereas your missionaries interpret it as referring to human life only, and so they venture to kill animals, and eat their flesh, which is a gross sin." I referred him to the passage which says, "Every moving thing that liveth shall be meat for you." He answered, "Are you and your missionaries so unmerciful as to take away the lives of innocent animals—as to kill the ox in the evening which had worked in the fields in the morning?" I then remarked, "Our religion consists not in eating and drinking," and asked him whether the Sivas don't kill animals and eat their flesh. The brahmin said, "The Sivas are another sect."

Catechist. "Do you not receive any temporal benefit from them?"

B. "I do."

C. "Is it lawful to get from such flesh eaters?"

B. "Not lawful."

C. "Will not such attain heaven?"

B. "I do not say that they will not attain heaven. Every sincere pious soul will go to heaven, whether he eats flesh or not. My meaning is that the life of animals must not be taken. I disapprove of this alone in the practice of the missionaries. There is no doubt that idolatry will lead us to destruction, but only for our livelihood we support it."

Mr. J. S. Tappan, whose labors were in connection with a station girls' school, reports that the girls are interested in their studies and pay good attention to religious instruction. In his leisure hours he visited his heathen neighbors. "Almost all of them received me kindly, and listened, with apparent interest, to what I said to them," while some "admitted that their religion was nothing but formality."

As far as I have observed, the prejudices of the people against female education have been removed to a considerable degree. The general deportment of the educated females, their manner of training their children, their conduct among their neighbors, &c., influence the minds of the heathen around to be interested in the education of their daughters. Some of the Roman Catholics are more disposed to hear the gospel truth than in former times.

Ahmednuggur.

LETTER FROM MR. MUNGER, JUNE 18, 1850.

In this letter Mr. Munger reports his labors for the previous six months.

Preaching Tours.

Seventy-three days of this period I employed in preaching the Word from village to village. I traveled 530 miles, and visited 270 villages. The Lord every-where set before me an open door. In all places where I sought to set forth the truth, I found some persons who were willing to hear. There was often much debate — sometimes much wrath and blasphemy, and it should not be thought strange that it is even so. The truth in regard to the nature, character and worship of God, is as opposite to all the views and practices of the people in relation to these subjects, as light is to darkness. It is therefore out of the question to get right views of God and his service into the mind without disturbing views which already occupy it. The common people can endure this attack upon their cherished views and practices with tolerable patience. But the brahmins have no patience with these aggressions, and when Christ is set forth as the way, the truth and the life, the most eloquent cannot find words to express their indignation. They regard all these attacks as attempts, not only to belittle themselves in the estimation of the people, whose accredited teachers they are, but also to belie the

Vedas, Purans and Shásters, and to bring into contempt the teachings and practices of the gods and holy men of all ages. And they are right. God's truth aims at all this. And it must affect all this before any man will take the yoke of Christ. How great is this work! Men cannot do it of themselves, neither will the Holy Spirit do it of himself. He will have the co-operation of the church—the truth of God communicated by men, and the prayers of the believing. And when this power is brought to bear, in due measure, upon these Hindoo minds and hearts, there will be the putting forth of his power; and then will the word of the Lord have free course and be glorified.

Extent of the Field—Truth seldom heard by the People.

When all these facts are considered, and when it is further considered that some three thousand five hundred square miles of these vast territories of heathenism in India constitute my individual field of labor, who will expect that I should report the free course of the word of the Lord in these villages? Who would be more rejoiced than your missionaries to report to you the conversion of thousands of men and women and children? And who can be more pained than they to know that few if any of the multitudes, to whom they preach the word from year to year, are concerned to make sure the great salvation?

During the season which admits of the labor of preaching the word in the villages, I have endeavored, for the last three years, to fulfill this ministry in this field. Persons in those villages which I have most frequently visited, may have heard the words which we speak some ten or twelve times. But persons of this class are very few. By far the greater part may have heard the only words which are able to save the soul only some three or four times. And there are scores of thousands in this field, which falls to my lot, who have never once heard the name so precious to every believer. How shall they hear? How long shall it continue to be said to the messengers of the church, as they go from village to village never before visited by the heralds of truth,—"If these things be so, why has not God made them known to us before? Since the sun and moon began their course, these things have never been told the generations which have come and gone before us."

Visit to Mominabad.

In one of my tours I visited Mominabad, where I last year encountered much opposition from the brahmins. I was prepared to find them in battle array; but the Lord mercifully restrained their wrath, in great measure. He shut the mouths of these lions, and gave me, for five days, uncommonly good opportunities for making known the truth as it is in Jesus. As before, in the temple of the mother of Hindoo abominations, and in the city and the market place, large numbers of people crowded around me to hear of these strange things. There are, in this place, a few believers. They seldom enjoy the privilege of hearing the ministration of the Word, and they received me with gladness and thanksgiving. My visit last year had served to stir them up, and induce them to undertake religious meetings for their mutual benefit; and now they were in this way making themselves very useful.

Standing of Church Members.

Mr. Munger's station is Bhingar. It is of the congregations and the professing Christians at this place that he speaks in the following paragraph.

The congregation on the Sabbath consists of the persons who pertain to the station. Of these, six are members of the church and three have been asking for baptism. All of these give good attention to the preaching of the Word, and appear to enjoy it and profit by it. However, the growth in grace, even of those who give most comfort in the confidence of their having passed from death unto life, is very slow. The truth does not act upon the mind and heart with that freeness and fullness with which it acts in those who have known the truth from their earliest years. Their old habits of thinking and feeling are not readily wholly overcome. They live among the heathen. Many of their friends are still heathen. When from home, all they see and hear is heathenish. One who has no personal knowledge cannot fully understand how completely the whole being of the Hindoo is under the power of Satan. There is therefore much cause for thanksgiving and praise to God, when those who have believed are kept from falling into sin. There is such cause, I am happy to say, in respect to those who are under my watch. I would see them more concerned to compel men to come and eat

at the feast of love, and yet I am gratified to know that they do press sinners to come and hear words which have given them joy and peace in believing. By these means I have frequently several hearers from the town on the Sabbath. And I have not known a Sabbath service when there were not some who came to the door, or stopped in the road, to listen to these words of salvation and to witness these acts of Christian worship.

Preaching in the street, Mr. Munger says, is continued as usual, "but the people of Bhingar are violent and abusive beyond description, and they have recently added to vituperation the throwing of dirt and stones." "Their main purpose seems to be the provocation of anger. This would be a triumph which they greatly desire. Knowing this, one must be continually looking away from himself to God, for help."

In the Camp Bazar I meet with a different reception, especially among the mahars. They are glad to see me. They prepare their best seat for me. They call their friends and neighbors and desire me to speak to them. And when I go away they ask me to come again—to come and go often. I have hope that God may open the hearts of some of these people to attend to the truth. If they have not more light, they have less darkness than the brahmins. And yet their minds and hearts are blinded.

Inquirers.

Under this head Mr. Munger mentions a few interesting individual cases. A very interesting account of the first person referred to may be found in the Herald for August, 1849, pp. 271–2.

D. B., the old man of Missalwádi, is as the shining light which shineth more and more. His case is one of increasing interest and evidence. His people know not the good they do him by hating and persecuting him. He shines the brighter for it all. The more disagreeable they make the place of his sojourn, the more earnestly does he look for a building of God, an house not made with hands, eternal in the heavens. And yet their cruel and bitter words try him sorely. He grieves much that the people do not regard the things set forth in the Christian Scriptures as he does. "What shall I do?" he asks. "Shall I continue to speak to them? The more I speak, the more they revile." No one can speak evil of him, save in the matter of their gods, and of the ways which they call worship. In respect to these, and all the former ways of his heathen life, he is a new man. And therefore is he hated. There is here a leaven that must work. It does indeed work. Others may not be converted, but they must be convinced that this truth purifies. In every direction from this village to the distance of eight, ten and twelve miles, this man is known and spoken of, as the worshiper of God, the Spirit.

Another inquirer, of Ratnapur, of whom also an interesting account is given in the Herald for August, 1849, pp. 270–1, has been condemned to two years imprisonment at hard labor, on a charge of arson. Mr. Munger thinks him innocent of the crime, and that he is suffering from the malice of those who hate him for the truth's sake; though he has never been convinced that he had become a Christian. It would seem that he appears well, as yet, under his trials.

Five days ago there came a man to me saying, "I have sought every-where for salvation. I find it not. And now, having heard of Jesus, the Savior, I turn to him. Here may be salvation." He has been for some time hearing of this salvation, and has read some tracts. Yesterday he came, and presenting his *málá*, a string of beads, on which he repeats the names of his gods, said, "Here, take this. I have no more use for it. I now seek Jesus." May it be even so, and then shall he surely find him.

Bombay.

LETTER FROM MR. HUME, JUNE 25, 1850.

Increased Attention to Female Education.

The following communication from Mr. Hume will be read with much interest, pointing, as it does, to one of the decisive indications of advance among the native population of India. The reader will remember the communication from Mr. Allen, of this mission, published in the Herald for January, in regard to the influence of the native press in Western India, in rousing the native mind to some degree of thought upon religious subjects, and diminishing the influence of the brahmins. He will think also of the recent movement of the Government favoring religious liberty, spoken of in the September Herald; and will feel that, in view of these different favorable indications, there is occasion for grateful hope.

One of the most encouraging signs of

the times in India, is the change which is gradually taking place, in the feelings of the people, in regard to female education. Hitherto nothing, or next to nothing, has been done to elevate the Hindoo female, except what has been accomplished by missionaries. They, wherever located, have addressed themselves more or less to this work. And considering the apathy, incredulity, and even active opposition so generally manifested by the native community, these efforts have been attended with a large measure of success.

So early as 1826, there were ten efficient female schools, containing three hundred and forty scholars, supported by your mission in Bombay; and though the wealthiest natives did not send their daughters, still respectable girls, of the highest castes, did attend in considerable numbers. These efforts have been continued until the present day, and other missions, particularly that of the Free Church, have done very much in the same way. In other parts of India, especially in the large towns, similar schools have been established, in which thousands of females, of all castes, have acquired the rudiments of an education. It has been shown that native females are not wanting in capacity, and that the only obstacles to their improvement are the apathy and prejudices of the people. A gradual change has been wrought in the feelings of the community, so that the more wealthy natives have of late begun to educate their daughters in private. And the way has been prepared for the establishment of female schools by the natives themselves and by the Government.

Interest of Young Men in the Subject.

Among the better educated young men in this part of India, the degradation of females, and the propriety of female education have of late been standing subjects of discussion. Within a few months past we have been much gratified by a movement on behalf of female education among the young men educated at the Elphinstone College, the highest educational institution established by Government on this side of India. These young men have come forward with praiseworthy spirit and zeal, and established eight female schools. On behalf of these an appeal has been issued to the public. A "Girl's First Book" in Gujaráthé, prepared by them, has just been printed by us at their expense. In this good cause they have shown themselves to be truly in earnest. This is gratifying, not so much from what they may be expected to do, as from the proof which it affords of a new state of feeling in the native community. It shows that great progress has been made. As the first thing of the kind in Western India, it is worthy of being noted.

A new interest in behalf of this cause has also been manifested within the past year at Calcutta. A number of wealthy, influential natives there, encouraged by a member of Council, have come forward and established a school for the education of their daughters. Several other instances have occurred, in different places, of female schools being established by natives; all going to show that the feelings of the native population have been undergoing a most important change in reference to this subject.

Government Action.

Hitherto Government has done nothing for female education. But the Secretary to the Government of India, on behalf of the Governor-General, under date of 11th April, 1850, after declaring his sense of the importance and practicability of female education, adds:

"The Governor-General in Council, requests that the Council of Education may be informed, that it is henceforward to consider its functions as comprising the superintendence of native female education; and that wherever any disposition is shown by the natives to establish female schools, it will be its duty to give them all possible encouragement, and further their plans in every way that is not inconsistent with the efficiency of the institutions already under their management. It is the wish also of the Governor-General in Council, that intimation to the same effect should be given to the chief civil officers of the Mofussil, calling their attention to the growing disposition among the natives to establish female schools, and directing them to use all means at their disposal for encouraging those institutions, and for making it generally known that the Government views them with very great approbation."

The [London] Record states that "the good Bishop of Madras, not to be behind the Government, and obviously to give the movement, as far as practicable, a right direction, held a meeting at his house on the 7th of May, 'for considering the best means of promoting and improving Christian education in Southern India,'" and gives the following extract from the minute made on the occasion.

"After a lengthened discussion of the subject, it was unanimously agreed that the paucity of well-qualified schoolmasters and mistresses forms the greatest of all obstacles to the extension and efficiency of our schools. For this defect there is no adequate remedy in operation. There are but few educated schoolmasters available; and the mode of teaching pursued, even by those who have themselves received a good education, is imperfect, confused, and weak. It seems on every account desirable that the art of teaching, which has been so successfully cultivated in Europe, should be attended to in this country, and that pains should be taken also with the preparation of school books adapted to India,—by which means an effective system may be introduced.

"Upon such considerations it was resolved to commence immediately with the establishment of a Normal or Training School for the preparation of qualified schoolmasters."

Mosul.

LETTERS FROM MR. MARSH, JUNE 10, AND 24, 1850.

SEVERAL letters have been received from Mr. Marsh since the one which appeared, in part, in the Herald for September. From these letters extracts will now be given which will serve to bring down the history of movements at Mosul to a later period. Under date June 10, he writes:

Our numbers steadily increase. The average attendance for the first week of the last fortnight was eleven, and for the last, twelve; while on the first Sabbath, twenty-six came to us, and yesterday twenty-eight. I think I have good ground for considering this the work of God. About thirty adults are now in the habit of coming to us—although some of them are as yet irregular—and through these thirty the truth is brought to bear powerfully upon at least a hundred. I doubt not, were the opposition of the Bishop withheld, our numbers would at once swell to a hundred. And even now we have had over twenty adults for the three past Sabbaths.

In this letter, as well as in several others, Mr. Marsh speaks highly of Messrs. Bowen and Sandretzki, missionaries of the English Church Missionary Society, who had recently arrived at Mosul on a visit. All his intercourse with them seems to have been of the most pleasant kind.

Return of Jeremiah — The Bishop's Course.

Jeremiah has arrived, with others, from Oroomiah, and bids fair to be of great service to us. I have allowed him to preach twice at my house, endeavoring to retain a silent control of movements. He seems to exhibit the spirit of Christ.

Learning that the Bishop felt deeply the recent secession of a whole village in the Jebal Tour, above Jezirah, to the papal church, I concluded to make one more effort to win his confidence. I sent Jeremiah to him, with a solemn charge that he should remember our Savior and avoid a spirit of controversy, lest he should prejudice the Bishop more. The Bishop received my salaams and returned my salutations, but declined an interview, for two reasons,—Mikha is now excommunicated,—and he cannot agree with us, and will make no concessions even though all his church should go over to Rome. Asking about the work at Oroomiah, he admitted that it is good, but said, "The Nestorians are ignorant; but we have the truth and need no instruction." So the Jews said "We see."

Yesterday the Bishop preached against me. His hold upon the ignorance and superstitious prejudices of his people is yet mighty, but is weakening every day; and my heart rejoices that his threats are more and more disregarded, and that our brethren grow in faith and love, and in a spirit of prayer.

Our work often attracts the favorable attention of Moslems. One said to Botrus, "So you deny Jesus." Botrus explained, and he said, "You do well." Seeing his father afterwards he told him that his son did well, upon which his father came to Botrus and charged him with decrying their fast. Botrus appealed to the Moslem, and they went together, when the Moslem sustained Botrus. This is but an instance of the silent respect Moslems feel for true Christianity.

The following extracts are from a letter dated June 24.

Influence of Jeremiah.

Jeremiah's presence here gave an impulse to all our proceedings. He left us on Thursday last, June 20th, to preach the gospel to several villages of Nestorians this side the mountains, above Jezirah, and to report to the brethren in Oroomiah. The great change in his whole character made a striking impression upon all who had known him here before he went to Oroomiah. When he

preached, the average attendance, for about a fortnight, including those who listened on neighboring house-tops, was over twenty. Still, for some reason unknown to me, I must report that the interest for the few days before he left, and in a more marked degree since, has seemed to diminish. The attendance of the first Sabbath of this fortnight was only twenty-four, and on the second (yesterday) only seventeen; and the average attendance on our meetings for the last week has been only ten, or one-half as many as the week before. I do not think this is altogether to be attributed to the absence of Jeremiah, but to the fickleness of this people. Yet, while I desire to present all things in their exact light, I should do injustice to all if I did not express my growing conviction that God, in his own way, is carrying on his own work here. When I look to our brethren I think I cannot be mistaken in thinking that they have grown in knowledge, in love, in faith, and in prayer. I think we have some lovely Christians.

Mr. Marsh next speaks of his health, which was very good, and of his progress in the Arabic language. "I can now understand," he says, "about half I hear, and can make myself tolerably well understood, so that I often talk to men about their souls in their own language."

Encouraging Circumstances.

Some of the remarks below have reference, as will be seen, to efforts which were made by opposers to obstruct the building of the chapel, which it was stated in the September Herald, had been completed and dedicated.

And now I invite your attention to the providential circumstances that lead me to think God is working here in his own way. And first I mention the care God takes of us. No authority has dared to hinder the construction of our church, or our worship in it. The single effort to force us to close a window there, was prevented by the promised interference of Mr. Rassam, should the Moslems attempt to molest us. But yesterday, the Christian (?) neighbor complaining, called Hhannah (Mikha's brother, and our secular agent for Christ's sake and not for pay) before the Cadi. Hhannah mildly remonstrated with him for thus profaning the Sabbath, but he plead in excuse his absence at work in the villages during the week. The judge very justly decided in every point against him, and several other Moslems present expostulated with him for his foolish course. When he complained of the disturbance of our public prayers, which could be heard through the window, the Cadi said, "You ought to consider it a great favor to hear the voice of prayer, and you do wrong to persecute your fellow-Christians." Thus God cares for us.

The Bishop becoming Known.

I next mention the increasing knowledge in the public mind of the character of the Bishop. Our vizierial letter from Constantinople has come; and Mr. Rassam desires to go with me and have a conference on the subject with the Pasha when I present it. In riding to Sheik Mattie, where his family are staying in this extremely hot weather, the Consul was thrown from his horse and his collar bone was broken. In his detention there I was led to visit him, not only to express my sympathy, but also to judge of the situation as a summer residence, and to get letters for Jeremiah and consult about the forming of a community. I went up on Friday and returned Saturday, distance fifteen or eighteen miles. While there I held much pleasant conversation with Mr. Badger. He told me that the Bishop of this convent wished Bibles and Psalters to sell when the people go up hereafter during the great heat. Mr. Sandretzki could supply him with Bibles. He would not receive Psalters from us owing to abhorrence of Mikha. This leading to some conversation, this Jacobite Bishop Matta, said of his fellow Bishop, Behnam, that he knew him well, that he was brought up with him, and that Behnam would believe with those who gave him the most money.

To Mikha's wife (his relative) the Bishop again acknowledged, last week, that he knew Mikha told the truth; but said the guilt of his falsehoods was upon Mikha, who by his course forced him to sustain himself and be revenged by crushing Mikha. I cannot understand the infatuation of these acknowledgments, except that he charges Mikha's wife not to tell any man.

But a more remarkable case still is that of the venerable old priest now over seventy, in whose house is our school for girls. Most of the people reverence him for his age, and I am persuaded that God keeps him on the borders of another world for some great good. Yesterday the Bishop, preaching in another quarter of the town, left him to officiate. He

referred the people to the Jews who opposed the apostles, and to Gamaliel's counsel: "Refrain from these men and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God." Mikha conversed with him afterwards, and he said that he told all who came to him, and that he meant to say in the church, but the time was not sufficient with the many prayers, that we do not preach a silver gospel, but the true gospel of Christ and his apostles. May God use this aged servant for his own glory.

I am persuaded that the conviction that we teach the truth, (in spite of many public and private lies against us,) is growing both among Christians and Moslems; and by the grace of God I am sure that a true church is planted here, which no power can overthrow, and which will be a bright light for apostate Christians and for Moslems. No wonder the Moslems abhor a church full of lies, of adultery, of Sabbath-breaking, of profanity and of drunkenness. We only need the Spirit to disclose these abominations and to bring home the Word with power. I cannot too much implore American Christians to pray for us.

Aintab.

LETTER FROM DR. SMITH, JUNE 20, 1850.

THE letter from which extracts are given below, was written by Dr. Smith on board the steamer, on his return from the annual meeting of the mission at Constantinople. It relates to circumstances which occurred at Aintab during the absence of Mr. Schneider at Diarbekir.

Meetings conducted by Native Brethren.

The largest place for religious meetings possessed by the Protestants of Aintab being barely adequate to accommodate the male portion of their congregation upon the Sabbath, individuals were selected from the native brethren to alternate with me in conducting the services there, and at the chapel, where the women assemble. On each Sabbath a different brother officiated—four of them writing themselves the discourses which they read, and the remainder reading sermons selected from our publications. Successful experiments of this kind lead us to hope that we have in Aintab a few brethren, who, although prevented by their matrimonial relations from going to Bebek to pursue a thorough course of study, and prepare themselves for settled pastors, may yet, under our tuition, become efficient evangelists in such primitive fields as those which open to us in the interior of Turkey. We have, farther, several lads of promise, yet unmarried, whom we hope in the mean time to train, and, either at home or at the Bebek seminary, to prepare, by a thorough education in the Scriptures and in theology, to follow these pioneers, and carry upward those spiritual structures, whose foundation shall have been perhaps equally well laid by men more mature in years, but less disciplined in the schools.

Civil Relations of the Protestants.

What is said here upon this topic will be read with interest, not only as showing that the Protestants at Aintab are finding favor with the Government and with the people, but as showing that that favor is gained by such a course of conduct in their relations to the Government, as must commend itself to every man's conscience.

As you were informed at the time, our brethren organized a separate civil community more than a year ago, and the authorities of Aintab allowed them to pay their capitation tax in fifteen weekly installments. The number subject to the tax at that time was fifty, and the installments were paid regularly to the last, without the least official interference; while the Armenian nation procrastinated their payment to a much later period, and it was at last enforced by the imprisonment of a great number of those who were tardy. The present year, the number of Protestant tax payers was a hundred, and the same system of payment was carried out with the most perfect punctuality, as before. The Armenians sought to improve upon former years, and appointed an energetic man of their number to oversee the collection; but still great delay took place, and many improvident or unwilling ones were put in prison. Our Protestant brethren, ever since their civil organization commenced, have levied upon themselves a monthly tax to meet the expenses incident to their community, and from this, the wages of their head-man is paid each month, according to a written account which he renders of his services. The Armenians having made no such provision for the salary of their tax-collector, he took it, from time to

time, from the funds collected; and in consequence, a considerable deficiency existed when their tax was handed over to the Turks. To meet this deficiency, their leading men petitioned for official aid to make collections from their people, and their petition was granted by the authorities. The officer assigned for this purpose was however instructed to demand nothing from the Protestants; and when the Armenian people found that this was the case, their rage against their primates and ecclesiastics became desperate, and a large mob, threatening vengeance, began to assemble, when they were appeased by promises from their primates that the payment of the collector's salary should be secured in some other way. Enough, however, transpired, to impress deeply upon the Turkish mind the great superiority in character, of the Protestants, and the punctuality and system with which the affairs of their community are conducted.

Coincident with these events in point of time, another civil movement was going on, which, in the result, promises great good to the cause of Christ. The Armenians of Aintab have been long greatly oppressed by the increase of their property-tax, to an amount far above their ability. For the purpose of obtaining redress, they secured the visit of the proper officer from Aleppo, and a subsequent order for the separation of the taxes of the several communities;—each community, as such, being ordered to pay its tax in a ratio proportioned to the number of its male inhabitants. This order, notwithstanding the most arbitrary, unauthorized, and, to the Christian sects, most oppressive interpretation, secured a reduction of about ten per cent. for the Armenians, and of a still greater rate for the Protestants; the increased reduction in the latter case being due to an increase of their taxes consequent upon Armenian misrepresentation, during the last two years. When asked if they wished the taxes of the Jews to be separated from theirs, the Armenians replied most strongly in the affirmative; but when inquired of as to the Protestants, they as decidedly objected to the separation. Thus they publicly avowed, either the superior ability (but the comparative poverty of the Protestants is too manifest to be disputed) and willingness of our brethren to pay governmental taxes, or their own determination to use this connection to oppress and persecute all lovers of the truth. In other times, and even now in other places, the Turks would have yielded to the desires of the Armenians, but—to God be the praise—the rights of the Protestants were in this instance consulted, and their head-man was notified that he might, with their consent, form an enrollment of the evangelical community, independent of, and in a book distinct from, that of the Armenians. Before this enrollment was commenced, a committee of our brethren was appointed to report the names of all whom they supposed willing to be thus publicly acknowledged as Protestants, and their list embraced one hundred and sixty males, old and young. As soon, however, as a public notice of the enrollment was given, many, attached to evangelical views, but hitherto kept aloof from us by various considerations, began to join our ranks; and before the completed list was delivered to the Government, the number of males actually found upon it was two hundred and fourteen. Some eight or ten of these, however, are hardly evangelical in the strict sense of that term; but are parents or brothers of Protestants, and have come to have more confidence in our integrity than in that of their own community. But, on the other hand, a far greater number than this of Protestants by conviction, and uniform attendants upon our worship, are restrained from enrolling themselves with us on account of their business and family connections. That every month will add to our list from such, we have not the least doubt.

LETTER FROM MR. SCHNEIDER, JUNE 25, 1850.

Increased Congregations.

During the absence of Dr. Smith at the general meeting of the mission, it was judged best, Mr. Schneider says, to bring the people all together, into one place, for public worship. Accordingly, as the chapel was not large enough for all, awnings were made on two sides of it to accommodate such as could not find a place within.

The first Sabbath after this arrangement there were three hundred adult hearers; the next, three hundred and twenty; and the last two, about three hundred. You thus observe that our congregation has much increased within a short time. The experience of the past month would indicate the permanent congregation on Sabbath mornings,

when it is usually largest, to be now three hundred. Our weekly evening meetings, for a month past, of which there are three, have also increased; there being from one hundred and fifty to two hundred and fifty present each time.

Other facts show the same growth. On the list of male Protestants, children as well as adults, made out for the use of the Turkish authorities, there are two hundred and forty-two names. The female Protestants, not included in this enrollment, are not quite as numerous as the males. Probably two-thirds is a fair proportion. According to this estimate they would number one hundred and sixty; and added to the males, would make a total of four hundred souls, small and great, belonging to the Protestant community.

So large have our assemblies now become, that when they all collect in the yard, after service, to go to their several homes, it reminds me of "the great congregation" to which we were accustomed in America. It is truly an interesting spectacle to see so many assembled to hear the words of life, and we are led to exclaim, "What hath God wrought!" Only two years ago there were not more than thirty or forty permanently and decidedly Protestants; and yet now, their number is thus large.

Prospect of Other Accessions.

Though there have been so many accessions, others are still joining the new community, and others still are preparing to do so. About twenty-five more male persons are desirous of being enrolled, and measures are being taken to-day to gratify their wishes. Though, from the first, the prospect of increase has always been animating, there has been no period when it has been more so than at present. A member of our community, who has much intercourse with the Armenians proper, assures me that he finds a degree of leaning towards the truth among them such as he never before observed. Many who were formerly bitterly opposed have become friendly, and others, who cared for none of these things, are more or less disposed to inquire after the truth; and a very large number are represented as being secretly, yet really, Protestants in their sentiments. Should these prospects be fully realized, great accessions may be hoped for during the coming year.

Interest in the Truth.

But what is of more importance than these growing numbers, is the interest felt in the truth. Our audiences are always attentive and interested, generally solemn, and often very deeply impressed. We scarcely ever have a meeting in which the solemn countenance, or suppressed sigh, or falling tear does not indicate the power of truth; and sometimes a scene is presented sufficient to move any heart,—when young men, and men in middle life, of strong and vigorous frame, and old men with silver beards, are seen melted down under this power of truth. Thus, a little more than two weeks ago, when there were over three hundred hearers in the morning, there was fixed attention and deep solemnity, and a large part of them were in tears. In the afternoon there was even more intensity of feeling. Many, many wept. One man, who, in the days of his ignorance and thoughtlessness, was one of the most abandoned characters, wept, almost like a child, from the beginning to the end of the discourse. Others hung down their heads from emotion, or held their handkerchiefs to their eyes; and the frame of one man was seen to shake from emotion. It was indeed a scene which will not soon be erased from memory.

Last Sabbath there were a number of new hearers present, and among them a few individuals of some distinction. It was very interesting to see the effect of truth on some of them, and especially on one individual. A fixed attention, with surprise, at first, then an increased sobriety, and finally, when the subject was fully developed and applied, the starting tear — all this clearly revealed the thoughts and feelings within. In the afternoon, (the subject being calculated rather to instruct and enlighten than to excite deep emotion,) there was manifested fixed attention and great solemnity of feeling.

Progress in the Work—Prayer and Effort Needed.

Now need I add one word by way of urging the importance of special prayer, in view of this state of things? We do most earnestly and sincerely crave the prayers of all the friends of missions for this people, whom God has so wonderfully favored. Will not he who has done so much do more? Will not he who has begun such a work carry it on, if he is entreated to this end? Never

did earnest supplications seem so much called for, and never did they apparently promise such rich results.

In all the region round about there is an onward movement. Another of our brethren has gone to Killis; a new and decided impulse has been given to the work there.

From the native brother whom I left in Diarbekir, I received a letter last evening, giving a pleasing account of the work there. In Oorfa things continue favorable. Another of our church members has gone to Besueh and Belerin, and that region, though no account has yet come from him. We must hasten to raise up men, in some way, for the many fields around, which are fast ripening for the reapers' sickles in this region. If we are not expeditious, Providence, in the work of preparation, will have gone far beyond the measure of our means to follow.

Aleppo.

REPORT OF THE STATION.

MR. FORD, having been prevented from writing earlier, sends at a late day, a report of the second year of missionary labor at Aleppo,—labor which seems not to be in vain.

While we have great occasion for devout gratitude, in the preservation of our lives during the vicissitudes of another year, we have experienced some interruptions of labor through sickness in our families, and at times, our own feebleness. You are aware also, that during more than six months one of us was absent, supplying the urgent wants of perishing souls in a distant city, [Mosul.] Consequently the amount of labor performed at our own station has been comparatively small, and our religious exercises, as well as our visiting among the people, have been much interrupted. Otherwise our stated services have continued as before, viz., a preaching service in English and one in Arabic every Sabbath, a Bible class on Sabbath morning and a prayer-meeting during the week, usually held in the house of some native brother. The Arabic preaching, which we felt it our duty to commence more than a year since, when we could with difficulty even stammer our words; we have continued in great, though we hope decreasing, imperfection. The number of those in attendance averages about twenty, and we have been permitted to notice an increasing seriousness and delight in the preached word among our regular auditors.

Increased Interest among Armenians.

In consequence perhaps of the diminution of labor at the station, there has been a falling off in the attendance of Christians from the principal sects of Arabs; but at the same time there has been a constant increase in the number of Armenians present on the Sabbath; so that the size of our congregation remains the same, but it is composed, in great measure, of those who know the Arabic language very imperfectly, or, some of them, not at all. Notwithstanding the difficulty they have in understanding the services, these Armenians are our most regular and punctual auditors, and are, on the whole, the most hopeful disciples. Should this interest among the Armenian population of the city continue and increase, as there is every reason to hope it will, there will be an urgent necessity for preaching the gospel in the Turkish language. In what way this necessity can best be met; whether by the appointment of a missionary especially for that class, or by having one of our own number acquire that language, is a question for the committee or the mission to decide. At present, many of those who come regularly to all our meetings can profit very little by them, except in the Bible class, where they often have the expositions of Scripture translated to them, and, in their turn, answer and ask questions through an interpreter, one of our Arab friends.

Three Persons Received to the Church—School.

A few weeks since, on the first Sabbath of June, it was our delightful privilege to welcome three of our congregation into the fellowship of the visible church and to the table of the Lord, on profession of their faith; in the usual form of the churches at home. These dear friends had, for a year or more, given us comforting evidence of the work of grace in their hearts; but it was with a pleasure we cannot describe, that we saw them gathered into the fold which the good Shepherd has erected for the lambs of his flock, and heard them bear witness, publicly, to the pure faith of the gospel. One of them is the dragoman of the American Consul, who was mentioned in our last report. Another is a humble weaver and the

third is a converted priest, once employed by English missionaries in the East, and who traces his first true convictions of sin and duty to the impressions made on his heart in conversation with the pious bishop of Jerusalem, Mr. Gobat. There are two or three others whom we hope, ere long, to welcome into the little flock.

During the year we have not thought it advisable to attempt to sustain a school in Aleppo. We had opened one previously, which offered the best opportunities for the improvement of the children who might be sent. But such was the opposition raised by the priests, that most of the parents, not having any real interest in the cause of truth, were easily induced to withdraw their children, leaving the number of scholars so small that we thought it better to discontinue the school; nor do we see any immediate prospect of any necessity for its re-establishment; especially as the ecclesiastics and people themselves seem desirous to establish better schools for their own children, and the number of children of Protestants is very small indeed. We have taken into our families three young girls, whom we clothe and educate, hoping to prepare the way for more systematic efforts to awaken among the females of Aleppo a desire for instruction.

Annoyance—Progress.

In our attempts to persuade this people to be reconciled to God through the only Mediator, we meet with the same opposition as hitherto on the part of the priesthood. The terrors of excommunication threaten any who may dare to read a Protestant book, or even a Bible printed in England, or by Protestant hands. Private influence and persuasion are incessantly employed to turn away every ear from hearing the gospel of salvation; and, if such efforts fail, all possible means are used to annoy and persecute the followers of the truth. Open violence has not been resorted to, but every annoyance and vexation short of that is encountered by some. At the same time we are happy to see that some of our most influential friends are outgrowing the prejudices of the people, and by a steady course of consistent piety, are increasing in favor with the people and in influence over them. The audacity of the priests was recently manifested by one of them in performing extreme unction upon a dying Protestant; a poor blind man, whose little light had been indeed hid under a bushel, and whose weakness left us but slender hope of his good estate, but who notwithstanding, clung blindly, as it were, to Christ alone in his dying hour, and in reply to the question of the priest, "Do you wish to confess?" gasped out, "I confess to God, but not —— ——" the approach of death cutting short his utterance. Such opposition, and more yet, we are to expect. Yet in the midst of it we can see that light is spreading. Convictions are deepening in some minds, cavilers and open opposers are being silenced, objections in argument against the truth are seldom heard, and the most the great enemy is able to do now, is to persuade men not to examine into the truth of what they hear. Meanwhile we are able to see more and more of the corruption and desperate depravity of the hearts of men; and, despairing more and more of all human strength, "we lift up our eyes unto the hills, from whence cometh our help;" and we urgently commend this perishing population of immortal souls, to the prayers of all in America who believe in the retributions of eternity.

Trebizond.

LETTER FROM MR. BLISS, AUGUST 17, 1850.

It will be remembered that Mr. Bliss sailed from Boston, on his return to the field of his labors, in April last. He reached his station, Trebizond, on the 13th of July, having been absent two years. The following extracts are from his first letter after his return, and are the more interesting as presenting, in some measure, the impression made upon his mind by the state of things which he found on returning, as compared with what he left.

In regard to the voyage he says, "We are under great obligations to Captain Hodgden and the other officers of the Hobart, for their uniform kindness and attention to our wants. Every thing in their power was done for our accommodation and comfort." Mr. Van Lennep, who sailed in the same vessel, has spoken in similar terms of the kind attention received.

Evidence of Progress.

The work of God has not been stationary here during these two years, although its onward progress has by no means been what we desired and hoped. Two individuals have been added to the church and, as far as we know, walk worthy of the profession they have made of faith in Christ. But what has partic-

ularly interested and encouraged me, in the contrast of the present with the past, is the enlargement of views and the maturity of Christian character exhibited by some of the members of the church. They have evidently been "growing in grace, and in the knowledge of our Lord and Savior Jesus Christ." Externally the church enjoys rest. Persecution has, to a great extent, ceased in respect to those who have for any length of time been known as the friends of the truth. New men, those joining now, for the first time, the ranks of God's people, are still exposed to persecution in various ways; and still find that they "must through much tribulation enter into the kingdom of heaven." The priests and rulers of the Armenian nation still watch over their people with sleepless jealousy, and repress, to the utmost of their power, every manifestation of desire to learn the truth. Three Sabbaths ago, some twelve or fifteen young men came in, for the first time, to our preaching service. They listened respectfully, and with apparent interest. The next Sabbath they came again; but before another week passed they were all summoned before the council, and straightly charged, with threatening, that they follow this way no more; and the result was that last Sabbath, although the fifteen hovered around the place of prayer, apparently longing to come in, only one had the courage to enter, and he remained but a short time. But though the enemies of the truth seem thus determined to keep the people fast bound in ignorance, and are so quick, upon the least movement, to hasten and tighten the chain, yet we bless God for the evidence there is, that their efforts are not to be always successful. God's truth and the influences of God's spirit, are pervading the masses more and more; and the restless movements of awakening minds and rousing consciences, are becoming so numerous and resolute, that it will require more power and skill than these men possess to keep all fast.

Protestant Funeral—A Contrast.

August 19. Yesterday we were called to bury a child of one of the members of the church here. The peace and quietness in which we were permitted to perform the funeral rites, was in such vivid contrast with scenes we have witnessed, on like occasions, in times past, that I cannot forbear speaking of it. Once we were obliged to bury our dead by night, and sometimes amidst storm and tempest, in order to secure any thing like freedom from insult and outrage. You may remember one instance in particular, in which, though the funeral was by night, and though ten or twelve armed officers of the police were in attendance, to keep order, hundreds of furious women and men gathered around the house of the deceased brother, stoned the gate, cursed the living and the dead, and when the little procession came forth, saluted and followed it with loud shouts and jeers and stonings, and were only prevented from more outrageous deeds by the presence of the armed men. Yesterday, nearly our whole congregation gathered at the house from which the corpse was to be removed. Others, not connected with the congregation, came in, and with none to disturb or to make afraid, we sang the songs of Zion, read God's word, and talked of death and eternity. All listened respectfully, and when we took our way through the streets, although a larger part of the population than usual were abroad, not one word of reproach or derision was heard! In all quietness we passed on, not to the old waste place, to lay the dead among stones and briers, but to our own cemetery, conveniently situated, surrounded by a substantial stone wall, and secured to the Protestant community of Trebizond, as a permanent burial place, by a special firman from the Government at Constantinople. As we passed by the scenes of former outrages and stood in that cemetery, contrasting the present with the past, we lifted our hearts in gratitude and praise to God, who has given his people this rest from their enemies.

The above is but one of many evidences which might be adduced, of a change in the feelings of the community here towards the Protestant cause. Returning, after an absence of two years, I am much impressed with the marked character of this change. Contempt and hatred have given place to esteem and approbation. Men once furious persecutors, are now on friendly terms with the objects of their former rage. Many who once did not dare, or did not wish, to have any thing to do with our brethren, now invite them to their houses, to read the gospel and explain to them its doctrines. Many more would do so, but they fear the priest. We rejoice in these favorable signs. Will not those who pray for the prosperity of Zion, unite with us in earnest prayer for the descent of God's Spirit with power, that

these outward changes may ripen into a glorious work of divine grace, and the conversion of multitudes to the Lord.

A New Thing—An Honest Armenian Tailor.

The tailors of Trebizond are in the habit of taking, for their own use, not only scraps, but large portions of the cloth put into their hands by their customers. The dishonesty of this custom is confessed, though its practice is notoriously common. An Armenian priest lately applied to a tailor among his people for some of these remnants. The man replied that he had cloth to sell by measure and would let the priest have all he wished, but as for remnants, he had none. So unusual an answer surprised the priest, but he at once divined the explanation. "This man has been reading the gospel, and has thus been made too conscientious to steal his neighbor's cloth." But instead of commending him for his honesty, priest though he was, he began at once to abuse him for it, accusing him of reading the gospel, as though it were a fault, and upbraiding him for his conscientiousness, as though it were something for which he should be ashamed.

Syria.

LETTERS FROM COMMODORE MORGAN AND CAPTAIN LATIMER TO AMERICAN MISSIONARIES

THE following communications from Commodore Morgan and Capt. Latimer will be read with much interest. All friends of missions will rejoice to see such evidence of interest in missionary operations and of readiness to extend protection and assistance to missionaries, on the part of the Executive Government of the United States, and of naval officers. The missionaries around the Mediterranean, and in other portions of the world, feel it to be a matter of very considerable importance, in many respects, that visits of our ships of war and naval officers should be made not unfrequently to the fields of their labor.

Capt. Latimer tarried a few days at Beirût, and then proceeded to Tripoli to visit the brethren there. His visit was the more grateful to the missionaries because he was at Beirût during the bombardment of that place in 1840, (having turned out of his course and proceeded to Syria for the purpose of affording protection and relief to American residents there,) and extended a very kind and polite offer to the missionaries, when he thought it no longer safe for them to remain at Beirût, to convey them and their families to Cyprus; an offer which was accepted. See Missionary Herald for Feb. 1841, p. 60–62.

Flag Ship Independence, Bay of Naples, May 17th, 1850.

To the Missionaries of the different religious denominations of the United States employed in Syria and Egypt.

Gentlemen,—It gives me pleasure to inform you that instructions have been issued to Captain William K. Latimer, commanding the United States frigate Cumberland, one of the ships composing the squadron under my command, to proceed to the coast of Syria and to Alexandria in Egypt, for the general purpose of giving protection to our commerce and citizens, and particularly to inquire into the safety and prosperity of the missions along the coasts, and to extend to them such care and assistance as they may require and as he may deem reasonable and just.

It affords me much satisfaction likewise to state, that I have given this order in view of the deep interest which I am satisfied is felt by the Honorable William Ballard Preston, Secretary of the Navy, and by the Executive Government of the United States, in your high vocation for the promulgation of gospel light and truth, as well as in the preservation and furtherance of your personal welfare and safety.

Permit me also to assure you individually of my sincere solicitude for your prosperity and happiness, through the arduous labors and privations, to which your pious undertakings have subjected you, and of my willingness to serve you at all times, when not overruled by the pressing orders of the government.

I have the honor to be, gentlemen, very respectfully, your obedient servant,

CHARLES W. MORGAN,
Commanding U. S. Naval Forces in the Mediterranean.

U. S. Frigate Cumberland, Syria, Bay of Beirut, July 6, 1850.

Gentlemen,—I have the pleasure herewith to hand you a communication from the Commander-in-Chief of the United States naval forces in the Mediterranean, which communication has been intrusted to my care for delivery.

In forwarding it I beg leave to express to you my sincere desire to promote your interests as far as in my power to do so, and to assure you that it will afford me great pleasure to see yourselves and families on board the Cumberland during my stay at Beirût, and to convey for you to the Commodore-in-Chief of the squadron any communications on the subject of your mission, its condition and progress, you may desire to make to him.

I am, gentlemen, very respectfully, your obedient servant,

WILLIAM K. LATIMER, *Captain.*

To the Missionaries of the United States at and near Beirût, Syria.

These letters having been sent first to the missionary brethren at Beirût, a reply was sent to

Commodore Morgan by Messrs. DeForest and Calhoun, in behalf of those who had read the letters, in which, in accordance with a suggestion made by Capt. Latimer, statements were made in regard to the number of American missionaries around the Mediterranean and their efforts to promote the cause of religion and of education. The following note was also sent to Capt. Latimer, which, it will be seen, briefly alludes to the importance of such visits.

Beirut, July 9th, 1850.

To Captain William K. Latimer, Commanding United States Frigate Cumberland.

Dear Sir,—We have received and read with great interest the letter of Commodore Morgan to the American missionaries in Syria, and the letter with which you were kind enough to accompany it.

As the missionaries of the American Board of Commissioners for Foreign Missions, with which we are connected, are widely dispersed over the land, we are not able to make a *joint* reply to your communication, previous to your departure; but feel that we should be doing great injustice to the feelings of our absent brethren, as we certainly should to our own, did we delay to convey to you, and through you to Commodore Morgan, an expression of our warmest thanks in view of your kindness; and of our hope that these visits may be repeated; and at the same time assure you of our readiness to do all in our power to make such visits agreeable and useful. The verbal and written communications, which have been made to you in relation to the Ehden affair, and that of the Vice-Consul of the United States at Tripoli, are sufficient proof of the importance of these visits.

Your kind offices to some of our number during the bombardment of Beirût in 1840, are still cherished in grateful remembrance.

With our best wishes for your personal happiness, temporal and spiritual, we are, dear sir, respectfully and obediently yours,

In behalf of those who have read your communication,

S. H. Calhoun.
Henry A. DeForest.

Constantinople.

LETTER FROM MR. VAN LENNEP, JULY 20, 1850.

The following extracts are from the first letter received from Mr. Van Lennep after his return from his recent visit to the United States, to the field of his labors. He first speaks of being greatly cheered at Smyrna, by the accounts which he received of the progress which the good work was making, especially at many places in the interior. "I took," he says, "an early opportunity to preach in Armenian. I feared that I should have lost much during the past year, for though I found no difficulty in conversing, yet I knew by experience, that to preach is quite another thing. You may judge of my joy when I found myself almost as much at home in Armenian as I had ever been; the words coming up at once when I called for them, like old friends that were anxiously waiting to renew my acquaintance."

Cheering Visit to a sick Armenian Friend.

A few days after reaching Smyrna I went to see a very dear friend of mine, Baron Muggerdich, for many years one of our translators, and who had experienced a change of heart while living with me in Smyrna. He was lying very low with consumption, and was about to be carried to Constantinople;—to which place the family were removing. We had a delightful season together, talking of our past intercourse and of the glorious world into which he expected very soon to be ushered. He said, with a smile, "I was born in Constantinople and I am going there to die." I asked, "Do you have any fears that when you die Christ will not receive you?" He answered, "I did have some, but it came from distrusting his word; because he has promised to receive the vilest sinner; but now I thank him that he makes me very happy, and removes every fear and doubt from my mind." I asked, "Are you sorry for the sacrifices you have made for him, and the efforts you have made to serve him?" The tears filled his eyes, his lips quivered, and for a few minutes he could not speak. After composing himself a little, he said; "This is my great and heavy sorrow, that I have done nothing for him; I am wholly an unprofitable servant, and my only hope is in his infinite mercy and grace." While conversing with this young man it seemed as though he was surrounded by a heavenly atmosphere; and as I went away, I was saying to myself, this dear brother will very soon see "face to face," and be ushered into the immediate presence of his glorious Savior. He will in a few days join the noble company who have been gathered from his own nation, and out of every tribe and language, and tongue; while we are yet struggling and toiling and fainting here below. Well, let us struggle on; our reward is this, that we may send to heaven, from time to time, just such spirits as this, who have been redeemed from the degrading superstitions of a Christianity which deserves not the name.

How rich the satisfaction to the missionary when he is allowed to witness such results of

missionary labor. And in this satisfaction all partake who are helpers in the work of sending abroad the gospel.

Movement among the Greeks at Constantinople.

Some reference to this movement has been made in several letters from Constantinople, which have been heretofore published. Mr. Van Lennep speaks very hopefully in regard to it.

The movement among the Greeks dates as far back as the great persecution of the evangelical Armenians. Before that time, however, there were indications of a change. The Bibles that have been distributed to them, and the light brought from Europe by many of their countrymen, have loosened the foundations of superstition, and the great majority of the better portion of the nation have sighed for a reformation. The example given by the Armenians of suffering for conscience's sake, and the sight, ever since placed before the world, of a truly Christian church, have produced a deep impression on many minds. Formerly they could easily be kept from attending our services. Now the anathemas of the priests have lost their power, and whatever they may do, they cannot prevent a goodly number from attending our worship. They have already tried their best and have failed. My impression is, that could a church be organized whose members should be Greeks, (and we have enough to make a small beginning,) and could a missionary preach to them regularly, the work would take a still more decisive turn and progress rapidly. I am very sorry that brother Riggs cannot, at present, take right hold of this work; and I cannot but hope that either he or I or some other missionary, will be able shortly to devote himself entirely to it. We need, however, a word of encouragement from our dear brethren at home. In the meanwhile let me say that I look with inexpressible delight on the first breakings up of the icy masses of the Greek church. She cannot much longer withstand the light. And when once the melting process begins, where will it stop? It will not triumph without a struggle, a hard struggle, but it will not stop until it has completely transformed a mass of population which stretches from the frozen seas to Africa.

A Case of Persecution.

A case of persecution has just occurred among the Greeks, and as I think it will interest you in this connection I will briefly relate it. One of our Greek brethren lives in the quarter of the city called Psamatia, one of the strong holds of superstition. A young man, who also professed himself a Protestant, though I fear he was not truly pious, and who was to have married the daughter of our brother J., while engaged in the business of his trade, the manufacture of lucifer matches, was so badly burned by an explosion that he was taken to the hospital in Galata, belonging to and attended by the Roman Catholic "sisters of charity." He lingered only a few hours and died in great bodily pain. During his agony he called out frequently to the Savior to forgive his sins. This was interpreted by the "sisters" as a recantation of his Protestant views, and they declared that he wished to die a Catholic. They therefore had extreme unction applied to him, and a priest buried him with the rites of their church. The next day these "sisters" got up a mob of women, which broke into our brother J.'s house, and loudly called him the young man's murderer. They pretended that the young man had a strong wish to become a Roman Catholic, and that J. tried to prevent it, and therefore inflicted the wounds, which were the cause of his being taken to the hospital and of his death! The next day the same mob went to the house again, and the matter is now being tried before the tribunals. This is only one out of many persecutions which this brother has had to endure; but in spite of persecution and anathema he still keeps on his way, and is a regular attendant on the services which are conducted in Greek by our native helper.

Prospects among the Armenians.

Our prospects here are now extremely encouraging with regard to the work among the Armenians. The church has had to struggle against many difficulties arising from within, and occasioned chiefly by false brethren. But these difficulties seem now to have been overcome. There is a general desire among the brethren that they may henceforth be more entirely consecrated to the work of the Lord. A spirit of prayer is beginning to manifest itself; though I may say that a number have never ceased to pray earnestly for the Spirit. They are all laboring to make known the gospel around them as far as they have opportunity; and last Sabbath, the first I have

spent here since I left for the United States, while I preached to them in our chapel in Pera, I noticed many faces which I had never seen before. What we need is the powerful out-pouring of God's Spirit as we have seen it in times past. And I would most earnestly implore our brethren and sisters in America to wrestle with us in prayer for that blessing.

LETTER FROM EVANGELICAL ARMENIAN PASTORS.

The following interesting letter was communicated to the Board at its recent annual meeting at Oswego, signed by two of the pastors, as chairman and scribe, in behalf of the meeting of the pastors of evangelical Armenian churches. The ties which always unite the hearts of Christians, however widely separated in location, are strengthened, and peculiar ties are added, when the churches with which one party are connected have been called into being by the benevolent efforts of the other party. Peculiar interest is felt when the recipients of religious light and blessings address those who have been the instruments of communicating such blessings to them. Such ties bind the churches of America to the evangelical Armenian churches; and such interest will be felt by the patrons of the Board as they read this communication. And in the future progress of missionary operations, the ties which will unite Christians and churches of different nations throughout the world, will do not a little to destroy national animosities, and to bring about the promised universal harmony, when "nation shall not lift up sword against nation, neither shall they learn war any more."

To the Officers and Members of the American Board of Commissioners for Foreign Missions.

Dear and honored Brethren in Christ,—That Divine Providence which, during the last few years, has wrought wonders in our nation, has given us to see not only churches founded on the principles and truths of the gospel, but also a meeting of native Armenian pastors. We are five in number, and have thought it well to come together in association, with certain of the missionary brethren sent by your benevolent society, for conference in regard to our pastoral obligations and duties, and the general interests and advancement of these newly gathered churches.

This spiritual conference has diffused great joy through our hearts, and encouraged us to hope that by future regular meetings of a similar kind, if the Lord will, we may, through his grace gain much in experience and in knowledge respecting our duties, as pastors, and become more useful in the church of Christ.

When we were Christians only in name, and almost entirely strangers to the truth and power of the gospel, in the wise and merciful providence of God, missionaries from your philanthropic society came and preached to us the true gospel, and explained to us its wonderful doctrines. We then began, through divine grace, to have an understanding of the corruption of the human heart, and of the necessity of its renewal; of the efficacy of divine grace to this end, and of a sinner's justification by faith only, through the alone mediation, and once only offered sacrifice of Christ. We were thus led to a discovery of the great difference that exists between the superstitions found in the church of our nation and the heavenly doctrines contained in the gospel; and, looking with new eyes upon the gospel, we were brought by it to a sense of the evil of sin in our hearts, of our captivity to sin, our utterly lost condition, and our need of Jesus Christ as a Savior.

Then began a new era to dawn upon our beloved nation; for the movement thus commenced continued gradually to extend itself in the capital, until it was generally proclaimed, that in the church are many erroneous and unrequired things; and that, in the way of the church's teaching, no sinner can attain to salvation. The new doctrine soon spread abroad into other cities and villages also, until a very extensive awakening and illumination have been produced among almost the whole Armenian race dwelling in Turkey. Men are learning to distinguish between human traditions and eternal truths; and very many, more or less emancipated from their superstitions, retain little more than a nominal connection with the national church. Such is the present condition of things that, although but a small community as yet openly follow the gospel, great numbers are persuaded, and testify, that the evangelical system is the true religion, and that their church is corrupt and opposed to the gospel.

This state of our nation gives us great hope and encouragement; and in view of the blessings of heaven already dispensed, we wait in expectation of a general religious reformation, and to see multitudes turn to the Lord, and make his gospel the rule of their faith and

practice. The great mercy which God has shown to our nation, is to us a sure pledge of such a reformation; and that too not at some distant period, but speedily. The prevention of direct, avowed persecution, the weakening of the power of opposers, the softening down of hostility, the decline of prejudice and superstition, the enlightening and awakening of individual minds, the bringing of the country under a new political system, and the introduction of important civil and social improvements, are an assurance that the work of the Lord, by the power of his grace, is to go forward with increased rapidity, and that the gospel is to redouble its glorious triumphs.

At present, there are seven evangelical churches gathered from among our nation, in different parts of the country; and if the all-merciful Lord continue to them his infinite mercy and heavenly benediction, they will soon be enlarged and multiplied, until they shall embrace the great body of the nation.

These churches we recognize as under solemn obligation before God to let their light shine around them, and, by fidelity to their trust, to gain from the Head of the church the gifts and the graces of his bestowal, by which his name may be glorified.

Beloved and honored brethren: we cannot omit, on this occasion, to acknowledge that these newly founded churches are, in the good providence of God, the fruit of your prayers and labors. You have rendered to our nation, and still render, great aid and kindness. While therefore we enjoy this so great beneficence and Christian sympathy from your philanthropic society, we, the pastors, would express, in behalf of our respective churches, the deep gratitude of their hearts; and we also supplicate from our heavenly Father, that he may shed down upon you his infinite mercy and heavenly blessings, and make you to abound more and more in good works, giving the bread of life to the perishing nations.

These infant churches, which have come into existence as the fruit of your prayers and enterprise, still stand in great need of your fervent supplications and Christian benefactions; that, through divine grace, they may be established, strengthened and multiplied, and in the infinite mercy of God become co-workers with you in spreading the glorious gospel among all the eastern nations.

We cannot believe, dear brethren, that your labors for our poor but beloved nation will be in vain. With the blessing of God they will be crowned with abundant success, and you shall be encouraged and cheered by the sight of the results. And when, at last, we all shall stand together at the bar of the righteous Judge that rendereth reward, you will have the unspeakable satisfaction of beholding, in the "assembly of the firstborn," many who, through your instrumentality, shall have been saved from death unto life. Then, great and eternal will be the joy of your hearts, and that joy none shall take from you.

LETTER FROM MR. WOOD, AUGUST 29, 1850.

Mr. Wood, who translated and forwarded the letter above, from the Armenian pastors, says in regard to it, "It was written at their own suggestion, and is a simple expression of their feelings and those of the whole evangelical Armenian community in Turkey, towards those whom they regard as their greatest earthly benefactors." He gives the following account of the origin and character of the meeting from which the letter proceeded, and expresses, as will be seen, strong hope of good to result from it.

Meeting of Evangelical Armenian Pastors.

Accompanying this you will receive a letter addressed to the officers and members of the American Board, by the pastors of the evangelical Armenian churches in Turkey. Messrs. Muggerditch of Trebizond, Harutiune of Nicomedia, and Sohakyan of Ada Bazar, designing to visit the capital, (the native place of them all,) the desire was naturally felt by our brethren, to arrange a meeting for fraternal Christian intercourse and consultation, about matters of common interest to them as ministers. The three brethren above named, with Messrs. Simon and Avedis of Constantinople, accordingly invited the missionary brethren of our station, laboring in the Armenian department, to meet with them in a conference. This we were most happy to do, so far as indispensable engagements would allow. A series of meetings was held, continuing through the greater part of two weeks, at the close of the month of May and the beginning of June. So interesting and valuable were these meetings, in my estimation, that although quite borne down under the pressure of other calls of duty, I took the time to attend them all.

Messrs. Everett and Hamlin also took part in some of them.

The object of this ministerial conference was not ecclesiastical, but purely spiritual. Our brethren, in originating it, had in view only their own edification, and the revival of spiritual religion among their people. The meetings were all conducted with special reference to the bringing down of the blessing of God upon their own souls, and through them upon the churches. The pastors gave, in order, a detailed account of the progress of the work of God in their respective fields of labor, and the indications, whether favorable or discouraging, that they thought they perceived as to the future. They spoke of their labors, their trials, their successes or want of success, their hopes and fears and joys and sorrows. They confessed and mourned over their own imperfections, and earnestly and frequently bowed together before the throne of grace, in supplication for forgiveness and help to themselves as God's ministers, and for the manifestation of his power to save among their people. Considerable time was devoted to the discussion of the means and modes of action by which they might hope to be most successful in their ministry, particularly in respect to bringing up their churches to a higher standard of piety and devotion to Christ and his cause. These discussions were felt to be profitable, and I cannot but hope that much good will grow out of them. God will be with these his servants, and the desire of their hearts will be granted them, in seeing the pleasure of the Lord prosper in their hands.

Before closing their meetings, they drew up a report of their doings to be sent, with an appropriate pastoral letter, to the churches. They also devoted one day to a meeting with the church in Constantinople, which observed the day as one of fasting and prayer. A pretty good number came together, and I trust that the event will show that it was not in vain. There was considerable tenderness of feeling manifested, and the exhortations of the brethren were eminently fervent, practical and happy. They also met once with the session, or standing committee of the church, and spent from two to three hours in prayer and conference, respecting their peculiar duties and responsibilities.

Such a ministerial convocation as the one above described, in the view of many, is a thing of but little importance. They regard it with very trifling interest. To my mind it is quite otherwise. The little gathering which once took place in Jerusalem, at the time excited no attention among the multitudes in that city; but who shall estimate the might of the moral influences that went forth from it? The time will come when, in great assemblies of holy and faithful ministers of the gospel in the East, references will be made to this first meeting of evangelical Armenian pastors, as the date of a new and glorious era. Who can number the trees of the goodly forest that are to spring from this humble root?

Condition of the Churches at Nicomedia and Ada Bazar.

Having given the above account of the meeting of the pastors, Mr. Wood proceeds to make some statements in regard to some of the churches whose pastors were thus together.

The history of the churches in connection with our missionary stations is familiarly known to you. It is gratifying to be able to report, concerning the flocks in Nicomedia and Ada Bazar, where they do not enjoy the advantages derived from the residence of a missionary, that they live in peace and are prospering. I was particularly interested in the representations of Messrs. Sohakyan and Harutiune, as to the mode and amount of their pastoral labors. They each conduct two preaching services and a Bible-class exercise on the Sabbath, and as many meetings during the week as would be profitable. They visit constantly. Mr. Sohakyan's practice is to spend every evening with one of the families of his charge, in rotation, devoting an hour to religious instruction and devotional exercises with the family and others who come in. The church and congregation have not yet received very much increase, but are growing slowly in numbers, and very encouragingly in establishment and knowledge. There is also, in that city of bigotry and superstition, a very great preparation taking place for a future general turning to the truth. Prejudices are softening, light is spreading, and in Mr. Sohakyan's opinion, already one-half of the Armenian population have imbibed a strong inclination to evangelical views. The church in Nicomedia has grown, in four years, from fourteen to forty-six members, and is a vine bearing much goodly fruit. Intercourse between the Protestants and Armenians has become free to a degree which but a short time ago we could not

have anticipated. The leaven of the gospel is working in the mass of the population, to a wide extent; and we may confidently expect, that at no distant day, the city from which Diocletian issued his persecuting edicts, and in which so many astonished the philosophic Pliny by their undaunted Christian professions in the face of death and torture, will be a city wholly devoted to the faith of apostles and primitive martyrs, and glorious in all the land.

Some cases of discipline, in the church at Constantinople, are next spoken of, which had been very trying, but had at last been brought to a satisfactory and happy termination, and would, it was hoped, result in great good.

It is seen that discipline must and will be maintained without fear or favor—that the evangelical Protestants will not tolerate wrong-doing among them, and thus, in the midst of abounding corruption and tolerated iniquity, a testimony is given in favor of evangelical truth, which cannot but tell with great power on the community. The end of discipline also is accomplished, as we may hope, in recovering from the snare of Satan those who were unwarily caught therein.

Encouragement at Constantinople.

After referring to several individuals, who had recently been or were soon to be received to the church at Constantinople, Mr. Wood concludes his letter as follows:

The work of the Lord, amid many difficulties and some discouragements, is certainly advancing in Constantinople. The church is gaining in numbers and in strength. The Lord is with them, and will do his work among them and by them. Let Christians at home pray much for a new outpouring of the Spirit on that great city, where such multitudes are thronging the way to death. The gospel is now preached there, statedly, at six different places, in the Armenian language alone; and in English, German, Turkish and Greek, for other classes. The regular means of grace are extensively employed, and there is a goodly number of witnesses for the truth, who exemplify its transforming and saving power. There are very many who have become more or less acquainted with the doctrines of the gospel, and convinced of their truth. A powerful party exists in the Armenian church, including in its ranks many occupying the highest posts of influence, which demands the free enjoyment of the rights of conscience, and is ready to admit that what will not bear the test of the Word of God must be abandoned. The light has entered and darkness flees away. "The Word of God is not bound;" it is "mighty to the pulling down of strong holds." Let us sow the good seed of the Word with all diligence, and water it abundantly with our prayers, assured that we shall reap if we faint not.

Salonica.

LETTERS FROM MR. DODD, JULY 7 AND 16, 1850.

Signs of Progress.

Mr. Dodd, in a letter dated July 7, remarks that in looking back over the fifteen months which had passed since his arrival at Salonica, and at the present state of things, much was seen to instruct as well as to humble. That rapid progress of the work, which the first ardent feelings of young missionaries led them not only to desire but to expect, had not been witnessed; but he says, "We think there are signs of progress. Some effects of our labor are visible." "There is a progress also which has no connection with us; which would have gone forward without us; but which still is very interesting in its relations to our work; an advance in civilization."

It is too late in the history of the world for any people, Greeks or Jews, who come at all within the influence of civilized nations, to stand still. The tide of progress is too strong. The Jews of Salonica have just begun to feel this. Until very lately they have stood where their fathers stood three hundred years ago, or rather have been slowly retrograding. They have certainly gone backward in mental vigor, have been endeavoring to live on the stale fruits of their fathers' labor, and have been content with the customs and ways of the past.

Salonica being a city famed for its rabbies and its press, the feeling that "we are the people and wisdom shall die with us," has done much to keep out new opinions and ways. But this cannot always suffice. Frank manners and customs and new opinions are coming in and assaulting the established and venerated wisdom of their forefathers; and so rude is the shock that all the foundations tremble under them. Doubt seems to be cast upon every thing, and the Bible itself is threatened. This fol-

lows from their entire dependence upon rabbinical authority. The belief that Moses was a prophet of God and that the sun revolves round the earth, rest on the same foundation, namely, that their rabbies say so. When one is shaken the other trembles.

The Present a Critical Period.

This then, is a critical period, when their eyes are first opened to the light of modern science, and they discover that their rabbies are but men, and not the wisest men either.

1st. They are in danger of infidelity. From this the missionary will earnestly desire to guard them, that he may have a common authority with them to appeal to, and reason with them out of the *Scriptures*, that Christ should suffer and rise from the dead. Should a knowledge of science, contradicting, as it does, the Talmud, lead them to reject the Bible with the Talmud, it would be a long step backward.

But 2d. If, as their confidence in rabbinical authority is weakened, the missionary can show them the *evidences* of inspiration, and induce them to leave the foundation trembling beneath them and stand with him upon the rock of Scripture, *proved* to be the word of God, a great advance is made. We shall then have the Bible, in its simplicity, as an authority for appeal, worth a hundred times what it is now to them, and, moreover, a great preparation of mind to receive the evidence of New Testament inspiration.

And 3d. This state of mind, just aroused from slumber,—a state of agitation, beginning to think,—is the soil we need in which to sow the seed of truth.

Direct Influence of the Mission.

I have spoken of all this advance thus far as being disconnected with us; but the truth is, it is impossible to draw the line and say where our influence begins. No doubt intercourse with us has had much to do in this very process of social and intellectual awakening; and upon the immediate point of rabbinical authority, especially, we may suppose that we have done something. Some who were at first full of argument and opposition, and would defend the plenary inspiration of the Talmud with all confidence, and hear no truth without ridicule, now call themselves "philosophers," look upon the Talmud rather indifferently, perhaps consider it an antiquated book, endeavor to avoid all conversation except upon science, but when pressed with the gospel listen respectfully. A few others, less intellectually disposed, perhaps, but having the same views of the Talmud, are still more accessible to the truth, being more modest and simple-hearted.

Some there are who, having their confidence in their rabbies weakened in various degrees, feel, that perhaps, after all, we are right and they are wrong, and give utterance to this feeling; and some acknowledge their belief that Jesus was the Messiah, and that the New Testament is the word of God. But alas! with none of them is there any evidence that the heart is touched. It is only intellectual enlightening.

Far more extensive than any of the things yet mentioned is the softening of prejudice toward us, and a more correct understanding of our character and object, as well as a more extended intercourse opened to us among the common people, with less suspicion.

From all the facts above stated, we think it clear that *now* is the time for missionary labor among this people; that those indications of Providence which mark God's time, and which we should seek for our guidance, are plainly visible here, pointing out this field as one to be occupied fully, with all the strength necessary to carry on missionary operations to the best advantage. We think what we have stated indicates the present as the *time*, and you are, we think, already convinced that Salonica is the place. Its central and commanding position among the Jews, its literary character, and their peculiar social habits rendering them so accessible, all point to this.

Another Missionary Wanted.

We reckon here thirty or thirty-five thousand rabbinical Jews, and perhaps five thousand Zoharites, or Mohammedan Jews.

I began the study of Turkish with reference to this latter class, and the more I see of them the stronger is my desire to be enabled to devote myself to them. Of all the inhabitants of Salonica they are the noblest, not excepting Greeks or Turks. In business transactions I always go to a Zoharite, if possible, as more honest than any other. They are very accessible, fond of conversation, ready to talk on religious subjects, with less self-conceit than rabbinists; and their religious views offer no greater, if as great an obstacle to labor among them.

Should my labors hereafter be directed to them, I see not how this station can be fully occupied with less than three men—one more than our present number. For this addition to our strength we appeal to the churches through you.

Ignorance of the People.

In another letter, dated July 16, speaking of reasons for establishing a school at Salonica, Mr. Dodd gives the following account of the kind of education which is given in the Jewish schools. The extracts from a former letter to which he here refers, will be found in the Herald for April last, page 122.

On reading over the extracts from my letter upon the subject which appeared in the Herald, I felt that that letter conveyed too favorable a view of the state of education now existing among the Jews; a view which my subsequent researches upon the subject have shown to be incorrect. While the numbers given are nearly correct, (perhaps a little too high,—though stated incorrectly in the Journal of Missions,) some circumstances were left out of view which altogether change the impression they should make on the mind.

It is a fact that about fifteen hundred children attend school, and nominally have the means of education, and that eight hundred or one thousand even in the city, can read, in their way; but when we learn what this reading is, the character of the fact is wholly changed.

Visit to the University.

Let me describe my recent visit to their chief school, the university of Salonica. The school is kept in a large building, much like an eastern khan in appearance. A large court, with the earth for a floor and the sky for a roof, is surrounded by a dilapidated building of two stories, wholly open to this court. It is nothing more indeed than an open gallery, enclosed only on the back, and surrounding the court on four sides. The space under this gallery, extending around the court, and enclosed only by the outer wall of the building, forms the lower story. The gallery itself, open in the same manner, forms the upper story. This comfortless place, not fit for a stable, constitutes, summer and winter, the chief synagogue of the city, and also their university.

As we entered here, we saw the space surrounding the court below occupied, at intervals, by groups of twenty, thirty, or forty boys, each group having its teacher; and our ears were assailed by a confused uproar, as from a city mob, which, on closer observation, was found to proceed from these several groups, shouting at the top of their voices. Each group caught the key from its own teacher, who, in a tone above the reach of our inexperienced organs, read from the Bible in his hand, "In the beginning," the whole group repeating after him in the same tone, "In the beginning." In the same manner followed the next sentence and the next. This process is repeated day after day, till, like parrots, they can repeat the chapter in the same tone, and with the same swing of the body, as the teacher; and those who are kept at school from the age of four to that of ten or twelve, and persevere in this process eight or nine hours of each day during that time, Sabbaths included, get through the Bible, and can read!

As there was nothing to separate the groups from each other or from the open air, there were many things to distract them, but the long rod of the master, handled as unsparingly upon their heads as upon a herd of swine, recalled their attention. The most abject fear was the only restraining principle. A boy in one of the schools was recently hung by his heels to the ceiling, by his teacher, until almost dead.

We had difficulty in passing around the gallery because of the number of children lying asleep on the floor, between the groups, from excessive weariness. Like herds of cattle they are driven crying to the place, soon after sunrise, and remain till near sundown in summer. Wearied by the drudgery, stupified by the treatment they receive, their mental faculties, unexercised in this kind of study, lying dormant and undisciplined, they grow up "wise men" who know nothing.

The faculty of reading acquired is but a mechanical art, which is worthless to most of them. A large part of those who can thus read, do not obtain a single idea from their reading. They can pronounce the words, but know not their meaning.

Even when reading in their own language, the Hebrew-Spanish, they know so few of the words that must necessarily be used in a book, that a very small part is understood; and in Hebrew, many can read the Bible through and not catch one idea. Others understand a large part, and some can read well.

The merit of reading, as a devotional act, consists not in understanding, but in the mechanical execution and the number of chapters read; so that many here will buy a Hebrew Bible for fifty cents, of which they understand not a word, but which they can read, rather than one in Hebrew-Spanish for a dollar, of which they can understand something.

In short, there are comparatively few that can read the word of God understandingly, and of these scarcely any who could, if they would, "*search* the Scriptures," and investigate their meaning for themselves. There are but three Hhahamin in Salonica who have the reputation of being acquainted with Hebrew grammar, and we do not consider this reputation deserved. Hence the necessity of teaching the people to read the word of God, and such other books as shall help towards its elucidation.

Dakotas.

LETTER FROM MR. HOPKINS, JUNE 7, 1850.

THE following letter from Mr. Hopkins was written soon after his return from a visit to friends in Ohio. Referring to that visit and to his reception by friends, he says: "Missionaries enjoy a larger place in the affections of their Christian acquaintances than I supposed. But if I am not mistaken, too large a part of their interest arises from sympathy with the missionary, and too little from a sense of the wretchedness of the heathen."

The condition of the Dakotas, and the circumstances of missionary laborers among them, are known to be very trying, and the statements and expressions of this communication will be read perhaps without surprise. The picture is not all dark, and it is well for those who labor in such circumstances sometimes to spread out even their little annoyances before the public, that Christians may be the better prepared to sympathize with and to pray for them.

Ingratitude of the People.

The contrast between Christian and heathen society never appeared so strong as since our return. The evidences of depravity among this people are terrible. They make me sick, and I feel a desire, sometimes, to "Fly away and be at rest." Mrs. Hopkins also seems to feel the wickedness of the people more since our return than ever before. I have spent eight days in teaching and assisting them to plough. One promised that if I would allow him the assistance of our horse in ploughing, he would let all use his who desired it, until the ploughing was done. Although I had no belief that he was sincere, I assisted him, and with our horse, till his ploughing was done. But before his brother, who was served next himself, had finished his field, he ordered it to be proclaimed over the village, that nobody would use his horse without paying well for it, for the horse was almost worried to death. The first part of his proclamation was true, the latter was, in my opinion, false.

I suppose it is generally understood that the heathen are not thankful for the gospel until they come to experience its saving power. But perhaps it is supposed poor people feel very grateful if any one offers them the avails of the superior skill of civilization, in the cultivation of their land. The people here are glad to be helped, but I cannot say they are, as a general rule, grateful. It is common to hear very ungenerous remarks from them, even while we are assisting them. Yesterday, as I was assisting a young man to plough, his father was looking on. The work was difficult, the ground new and full of roots, the team awkward, untaught Indian ponies, led by an Indian as untaught as themselves. As it was impossible to make perfect furrows we made imperfect ones, and the looker on said, "See how he slights it."

They complain much of poverty and starvation, and not without reason. Still they are not so destitute as they have often been at this season. They have generally planted more corn than usual. They are acquiring knowledge of husbandry slowly, every year for the last three showing some advance on the preceding. Several fields have been ploughed this spring without the assistance of white men, except in furnishing the team, or a part of it. You are aware of the indolence of the Indians, which is lamentably great; but if you can get them started they move vigorously for a while. The trouble is, they are too hard to start, and do not persevere long enough. Some have had to dig their fields, because they and the missionaries were too poor to furnish the means of ploughing them.

Since the ploughing was commenced, I have enjoyed much admonition; e. g. "You intend to leave me to starve to death. I am gentle, and do not insist,

and hence you keep ploughing for others and leave me out." Probably for this same individual I had promised to plough on a certain day, and that day had not arrived.

In another portion of his letter Mr. H. makes the following remarks, showing that the people are not wholly destitute of grateful feelings.

Brother Huggins has exerted himself, during the past winter, in acts of kindness to the sick and destitute. They frequently speak of his kindness, and they say more about it now that he is absent than they will after he returns. If the missionaries should ever leave the Dakotas they will be remembered and commended by those who knew them most familiarly. This is specially noticeable in the case of removals. Dr. Williamson and Mr. Huggins are now popular at Lac-qui-parle, and the same is true of others.

Excitement in Regard to an Expected Treaty.

At a later date, having been a little longer at his station, Mr. Hopkins resumed his letter. The mill spoken of was furnished by the contributions of friends during his visit in Ohio, and taken with him on his return.

June 27. I find our work more discouraging than I expected. Mr. Huggins expressed himself as of opinion that the people were more inclined to receive instruction than they had formerly been; but I cannot think he is right. I seem to see evidence that they are quite as determined in opposition as at any former time.

When the chief, Mazaxa, learned that we had brought home a mill, he seemed much pleased, and expressed a desire to assist in erecting it; but the people, many of them, seem not to have sympathized with him in this. There have been rude remarks made by some about the mill. The current of public opinion here is against us, so far that there seems to be pretty general confidence in the evil reports circulated about us. I suppose a majority believe that we are expecting money to pay for the labor we do for them, and that our hope of getting it hangs upon the expected treaty. This is, of course, an exciting topic; every thing connected with the making of a treaty is deeply interesting. What place will the half-breeds occupy? They have received more than the natives in the former treaty with a part of the Sioux. Some say now they must have nothing, some say one thing and some another. All, I suppose, agree that the missionary shall have nothing; but the fear is that neither the missionary nor the governor will consent to this. If my word would satisfy I would set their minds at rest; but it is of little use to speak for one's self on this exciting topic. The people keep this subject in their minds, and are frequently engaged in balancing accounts. "They have taken grass from our prairies, water from our streams, stones from our quarries, wood from our groves; and they have occupied our land, a great piece for a garden, besides what their cattle have eaten. These items must amount to a heavy sum. They have ploughed some for us for some years. They have built us a few little houses;—that can't be more than enough to balance the account." The thought occurs to me, that a more formal and binding declaration, made before the Governor, and in writing, binding myself, in the plainest terms, to receive nothing from their funds, might avail something. The evil is, at present, a very serious one. Besides being, in connection with the heathenish hearts of this people, an effectual barrier to schools and almost entirely preventing attendance on the means of grace, it neutralizes our general influence, and causes many to feel that we are deceivers. There are a considerable number who have expressed an intention of building storehouses this summer, and they greatly need them; but I fear this ridiculous excitement will prevent it.

ANNUAL REPORT OF THE MISSION.

THE annual report of the Dakota mission, dated Sept. 1850, presents a view of some of the circumstances of the mission and its different stations which may somewhat modify impressions which might be made by the preceding letter alone. The labors of the missionaries do not seem to be wholly without present fruit, and how much future good will result from present labors and prayers no one can now tell. Labor in the Lord,—faithful labor for the spiritual good of those for whom Christ died,—will not be in vain to those who perform that labor, whether they are permitted to see the results for which they hope, among others, or not.

Schools.

Owing to causes which have been, and still are, in operation, the work of educa-

tion among the Dakotas drags very heavily. As reported in June last, a school was kept up at the Lac-qui-parle station, in charge of Mr. Adams, something less than five months during last winter. The whole number of scholars enrolled was over sixty, but the average attendance was not more than twelve. By those who attended the most regularly, some progress was made. A number of girls, especially, advanced so much as to be able to use the hymn book in meetings held in the Dakota language. For about six weeks last autumn, during corn-gathering, an Indian man was employed in teaching at one of the villages at this place, with commendable results. During last winter also we had the assistance of a native young man for a part of the time. It has been impracticable to sustain a school at the station since that time, partly owing to the high waters this season, and partly to the absence of the Indians, as well as the necessary withdrawal, for a time, of Mr. and Mrs. Adams from the station, on account of her health.

At Traverse des Sioux, Prairieville, and Oak Grove, no Dakota school has been taught during the year. Mr. Pond, of Oak Grove, says, "We have, however, a little English school at the station, taught by Miss S. A. Willson. The number of children in attendance is ten, four of which are our own. The remaining six are the children of our neighbors of mixed blood." At Kaposia the whole number of scholars has been twenty-nine; the average attendance for eleven months, seven. Of these twenty-nine, four read English and thirteen read their own language. The school at Red Wing village, for the short time since it came into the hands of Mr. Hancock, is reported to have numbered in all forty-one, seventeen of whom are put down as regular attendants, and twenty-four as irregular, while the average attendance has been twenty-one.

Religious Services—Churches.

Religious services in the Dakota language, have been held regularly on the Sabbath, and sometimes on week days also, at Lac-qui-parle and Kaposia stations, during the year. The greatest number in attendance at the former place has been something over fifty, besides children, and the average during the whole year about twenty-seven. The absence of most of the Indians for five weeks this summer on the buffalo hunt, has made the average for the whole year less than was reported for the winter. Within the year under consideration, three persons have been received to the communion of this church; one has died in the hope of the gospel, and one has pursued such a course as to exclude himself. The whole number of native members in connection with this church now is seventeen. One young man, who was suspended some years ago, desires to be restored. His brother also stands propounded for admission. If their walk continues to correspond with their professions they may be received during the coming winter. There are some other cases in which the hope is indulged that God, by his word and Spirit, is working a change in the heart.

At Kaposia, religious services in the native language have been held at the station or at St. Paul's, where a part of the church members reside, and at both places on the same day, when circumstances were favorable. The attendance has varied from five to thirty, averaging fifteen or sixteen. A church was organized here in January last, which now consists of eighteen members.—Eight of these are whites, who are, or have been, laboring for the Indians. One is of mixed blood and the other nine are full-blooded Dakotas. One of them has been received on examination since the organization of the church, seven were formerly members of the church at Lac-qui-parle, and one was a member of the Methodist church at this place.

At Traverse des Sioux, during the winter, regular religious services in the Dakota language were not kept up, owing to the absence of Mr. Hopkins in Ohio. Since his return he has recommenced his efforts. But few can be prevailed upon to listen to the gospel, and inattention and indifference, not to speak of the more active opposition, have been quite discouraging. At Prairieville also, we seem to be making almost no progress; only a very small Dakota audience can be obtained.

At Oak Grove, preaching on Sabbath, in Dakota, has been kept up for two-thirds of the year; the Indians being absent the other four months. The average attendance reported is seven. At that station a church was organized last winter, consisting of five white and three native members. The report says, "The native members appear to run well in the Christian course. They are exposed to manifold temptations, and trials which are strong and severe, but He who car-

ries the lambs in his arms, has held them up."

Religious Interest—Opposition—English Services.

In the spring, a few native women [at Oak Grove] appeared to feel considerable concern for the salvation of their souls. Appearances of this kind aroused afresh the opposition of the heathen. They met together and resolved that if any of their people attended the religious meetings of the missionaries, they should be stripped of their clothes, whipped and deprived of their share in the annuities. This had the intended effect upon some. Thus our native church members, and others who are disposed to listen to the truth, are often subjected to severe trials. They need greatly the support which is vouchsafed in answer to the prayers of the people of God.

At all the stations religious services in English are kept up, and at some they have assumed considerable importance. This may be remarked especially of Oak Grove, Kaposia and Red Wing. In the report from the former place, the hope is expressed that the labors in behalf of our own countrymen have not been in vain. At times, those who are members of the church have manifested unusual interest on the subject of religion, and concern for the salvation of others; and considerable religious anxiety has been evinced by some of the non-professing members of the congregation. Two men, both of whom are in the employ of the Government as Indian farmers, were last March received to the communion of the church on examination. And Mr. Hancock, at Red Wing, who has not yet acquired a sufficient knowledge of the Dakota language to attempt to communicate much religious instruction through it, states that Sabbath services, and also a Bible class, are attended by ten or twelve white persons.

For about half the year a native Sabbath school was sustained at Lac-qui-parle, with an average attendance of about eighteen.

Benevolent Contributions—An Indian Custom Disregarded.

At the Kaposia and Lac-qui-parle stations, an effort has been made to train the mind in the principles of Christian benevolence. By the church at the former place, some twelve dollars were raised for the American Bible Society; and from the latter place, fifteen dollars in cash and a dozen pairs of moccasins were sent to the same Society.

Among the Dakotas, when a man or woman dies, what belonged to the deceased is thrown away by the immediate relatives. Sometimes a war party is gotten up for the purpose, and the articles are taken out and left in the enemies' country. Sometimes a sacred dance is made, when they are used up or distributed. When Mrs. A. of Lac-qui-parle died, in answer to a note to her husband, expressing the hope that with the clothing, &c. of his wife he would pursue a course in accordance with the principles of the gospel, he replied that they should be consecrated to the Lord; and accordingly he sent them over to the mission. The proceeds may amount to some fifteen or twenty dollars, which we are directed to put into the hands of some benevolent society.

Miscellanies.

NEW WORK RELATING TO MISSIONS.

Christianity Revived in the East; or, a Narrative of the Work of God among the Armenians of Turkey. By H. G. O. Dwight, Missionary of the American Board of Commissioners for Foreign Missions.

The author of this volume is well known to the readers of the Missionary Herald, and of his qualifications for the task he has here performed nothing need be said. The deep interest which has been felt, not only by the patrons of the American Board, but by evangelical Christians generally in this country and all over the world, in the results of the mission to the Armenians, can hardly fail to be much augmented by this narrative. The eyes of all intelligent men are fixed with intentness upon the changes which, under the wonder-working providence of Him who ruleth over all and is directing all things to the consummation of his own plans of mercy to a lost world, are so rapidly and remarkably taking place in the East. The most skeptical can no longer doubt that the order of things, which has for many ages existed there, is fast passing away. Mighty forces are at work, upheaving the barbarism of the past, revolution-

izing institutions, and overturning powers which have appeared to be irremovable barriers to the reintroduction of a spiritual Christianity into those lands. Ten years ago not a missionary in Turkey was sanguine enough to anticipate the momentous changes which have been effected since that period. The battle for religious freedom has been fought and won. The Crescent protects the herald of salvation, who can gain no toleration under the banner of the Cross in a large part of Europe. The Christianity of the Bible, in its purity and life-giving power, is now held up for the first time to the view of the Moslem and the Jew and the nominal Christian, in contrast with the dead, idolatrous Christianity, that has "changed the truth of God into a lie," and made itself an abomination in the earth. Churches of spiritually-renewed and living men, furnished with a regenerate and able ministry, and having all the elements of permanent growth, have been called into existence as centres of light and evangelical influences. "The Word of God is not bound;" it is the same Word which put to flight the deities of the ancient paganism, and was given for the salvation of the whole world. The story of the effects which it has wrought among the Armenians, in emancipating minds from the heaviest chains of error, superstition and bigotry, —in communicating heavenly peace to darkened and despairing hearts,—in transforming wickedness, sensuality, and bitter hatred, into a most ardent love for the truth and the spirituality and moral purification which "the sanctification of the Spirit," accompanying "the belief of the truth," and that alone, produces,—in sustaining under the severest persecutions, and in inducing a Christ-like spirit of forgiveness and love for persecutors, and of benevolence towards all men, —is told by Mr. Dwight in a simple and pleasing manner, and it is hoped will be extensively read, to the encouragement and joy of those who look for the coming of God's kingdom. A map is prefixed to the volume, embracing the field of the Armenian mission, on which the places mentioned, and all the important towns, are marked.

The design of the work is thus briefly stated by the author, page 5.

It is the object of the present work to record the principal circumstances of the beginning of a reformation, which is still in progress in the Armenian church, and which, it is hoped, will not cease, until the whole body is cleansed from its multiform errors, and brought entirely back to its allegiance to Christ. This reformation, it will be seen, has been commenced and carried forward to its present point, chiefly through the instrumentality of missionaries of the American Board of Commissioners for Foreign Missions. A faithful account of this work involves the presentation of some dark pictures of human depravity. It could not be expected that without an opposing effort, Satan would relinquish ground, of which he had retained undisputed possession for so many centuries. And in tracing the doings of God in this history, we must trace the counter-doings of man. In developing the work of the divine Spirit in enlightening men, convincing them of sin, and leading them to repentance, we must also develop the desperate struggles of the great adversary of souls, through his emissaries, in opposition to this work, its instruments, and its Author.

Having spoken of the state of preparation for the reception of the truth which seemed to exist among the people when the mission was commenced, Mr. Dwight thus closes his first chapter.

It may truly be said in regard to the Armenians, that the "fullness of time" had come, when preachers of the gospel from the western world were sent among them to call them to the word, the service, and the glory of Christ. And as we proceed in this history, it will become more and more evident that God has been among them in very deed, working outwardly by his Providence, and inwardly by his Spirit; thus encouraging the brightest hopes of what they are one day to become as a people, and of what they are to do, instrumentally, in conferring the temporal and spiritual blessings of Christianity on all the nations and races around.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

ATHENS.—Dr. King, in a letter dated September 18, says:

I continue my work here as usual, unmolested. The Minister of Religion and Education was assassinated two weeks ago last Sabbath, in a very bold manner. He had been out with his wife and a senator in a carriage; and on his return, just as he was getting out, at his own door, the assassin, who sat close by, eating an ice cream, got up, presented his pistol, and shot him through the heart, and this too when hundreds were passing, and then escaped and was not found till some hours afterwards, when he was found fast asleep in his bed.

Our new Consul, Mr. Dicomatari, is now staying at my house, and expresses his determination to support me in my work, so far as his duties as a Consul will permit him. He has a brother, who is a priest, and whom we expect here tomorrow to see him. He wishes me to do all I can to open his eyes to the truth; or at least to the folly of the Greek religion as it is now, mixed up with the traditions and commandments of men.

I have just received an interesting letter from a literary Roman Catholic friend at Paris, saying that if there were any one there to preach the

faith as I preach, he might collect a large church among the socialists, who are *not* of those called Phalansterians or Communists. They wish some one from the United States. How wonderful to receive such a letter from a *Roman Catholic*. He is one with whom I had formerly much conversation on the subject of religion, and to whom I pointed out clearly the errors of the Papacy.

CONSTANTINOPLE. — A letter has been received from Mr. Dwight dated Straits of Gibralter, September 12, 1850. He embarked at Boston, August 2d, (but did not leave the harbor until the 4th,) and had thus been forty-one days in getting to Gibralter. For thirty-three days the wind had been easterly or it had been calm. But during nearly the whole of this protracted voyage, he says, "We have all been perfectly well, excepting sea sickness."

BEIRÛT.—A letter, dated September 2d, has been received from Mr. Thomson, who sailed from Boston on the 15th of June, on his return to Syria. He seems to have reached Beirût about the first of August, though the time of his arrival is not mentioned. He refers to a letter which he had sent previously, which has not been received.

MOSÛL.—Mr. Marsh's intention to leave Mosûl during the heat of summer, and to visit Oroomiah, was mentioned in the October Herald. A letter has been received from him, dated July 27, giving an account of his journey. He left Mosûl on the 1st of July and reached Oroomiah on the 15th.

CANTON.—Mr. Williams, in a letter dated July 22d, makes the following remarks in regard to the political relations of China.

The clouds of war seem to threaten China again. The new emperor, Hienfung, young and inexperienced, full of the idea of the power, grandeur and armies of the empire he is called to rule over, has, like Rehoboam, turned away from the advice of the old men who stood before his father, Táukwáng, and is inclined to take harsh measures. The spectacle of his father being refused a place in the hall and tomb of the monarchs of this dynasty, because he dismembered the realm when he ceded Hongkong to the English, has probably some effect in the imperial councils. A British steamer lately went up to the mouth of the Pei-ho to carry a letter for His Majesty, but the purport and reception are alike unknown; it probably had some reference to the opening of the gates of Canton.

The Governor of Macao died very suddenly last week of cholera, and on opening his instructions, there is no substitute provided to take his place in conducting negotiations with the Chinese respecting the assasination of Governor Amarol last year. Two men-of-war are here now, and three more are coming, but the entire force is still unknown, nor do we know much respecting the designs of the Portuguese government, except that a force rather indicates aggressive measures. The settlement is in no danger from Chinese troops, nor has it been; and the revenues are now too small to support the government.

The Governor-General at Canton is complicating affairs too, by trying to impose an additional duty on tea exported, to supply the deficiency in the income. The foreign merchants cry out against this as an infraction of the treaty, and so in reality it is, though I think the vast amount of smuggling carried on at this port is not much remembered in the same connection. It is a melancholy spectacle to see the impotent struggle carried on with the opium trade by this government, and the gradual impoverishment seen in every thing since it began. The importation this year is likely to be 60,000 chests, or eight millions of pounds, of opium, sold at an average of $4 per pound.

AMOY.—Mr. and Mrs. Talmage, who sailed from New York on the 19th of March last, reached Amoy, in good health, on the 16th of July. In a letter received from Mr. Talmage, dated July 19th, he speaks in very high terms of the kindness of Capt. Webber, with whom they sailed, and of his general deportment and character. Of the circumstances of the mission he says, "Our mission seems to be as prosperous as could be expected. Brother Doty's labors have been blessed. There are now six applicants for baptism, two males and four females. The Lord is with us." On the 19th of May, Mr. Doty administered the ordinance of baptism to four children;—his own infant, and three children of native converts. It was the first time the rite had been administered to any child of the native church members at Amoy, and must have been an occasion of much interest.

BOMBAY.—Mr. Wood, who is stationed at Sattara, in a letter dated July 20, says: "The school for boys, of which I have made mention in a former letter, continues in successful operation. One hundred or more are in regular attendance, and as many as that meet in a Sabbath school every Sabbath morning. I have lately taken another school of boys, of one hundred or more, under my care." Several girls were also found to be desirous of attending school, and a school was about to be commenced for them. "Some ten or fifteen are now ready to come in, and that without offering them any reward."

Home Proceedings.

AMIN BEY AT THE MISSIONARY HOUSE.

IT is generally known, that the Turkish Government has sent AMIN BEY, one of the most intelligent officers in its navy, as a commissioner to this country, to gain information for the use of that Government. Congress voted $10,000 to pay his expenses while in the country, and he every-where meets with a respectful and kind reception. As the Board has large and important Missions in the Turkish Empire, its officers paid their respects to him on his arrival in Boston, and, at their invitation, he visited the Missionary House; where, in the Committee Room, the following address was presented, which was kindly interpreted to him by J. P. Brown, Esq., Drago-

man to the United States Embassy at the Porte. Amin Bey declared himself pleased with the address, and a copy of it was placed at his disposal.

To His Excellency, AMIN BEY, *etc. etc etc.*

We, the Secretaries and Treasurer of the American Board for Foreign Christian Missions, would take this opportunity to express the gratitude of our Society for the protection given by your Government to the Missionaries under our care, within the dominions of the Grand Seignior. We also share in the grateful and admiring feelings felt by all Protestant Christians in the United States, and Great Britain, and on the Continent of Europe, in view of the toleration and protection, which have been secured to the Protestant Christian subjects of his Highness the Sultan.

It is now thirty years since, through the favor of your Government, our Society commenced its Mission among the Christian sects in Syria, and twenty years since we were permitted to begin our labors among the Armenians of Constantinople and other cities of the Empire. Our object is to give them the benefits of education; and to reclaim them, if possible, from the worship of pictures and images, and from many other superstitions, contrary to the Christian Scriptures, into which they have fallen; and we believe the whole influence will be to make them better men in all the relations of life; and that the Government approves of this influence, and will approve of it more and more, as it comes under their observation.

Our prayer to Almighty God is, that He will bless the Sultan, and his Government, and his People.

RUFUS ANDERSON, } *Secretaries.*
S. W. POMROY, }
HENRY HILL, *Treasurer.*

Boston, United States of America, October 14, 1850.

EMBARKATION.

REV. SETH B. STONE and Mrs. STONE, sailed from Boston on Monday, October 14th, in the bark Hamilton, Captain Hurd, for Cape Town, to join the Zulu mission in South Africa. Mr. Stone is from Madison, Connecticut, and is a graduate of Yale College and of Union Theological Seminary.

DONATIONS,

RECEIVED IN SEPTEMBER.

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Penobscot co. Aux. So. J. S. Wheelwright, Tr.		
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Dedham, Ch.	15 20	
E. Orrington, Ch.	9 50	
Foxcroft and Dover, Ch.	12 66	
Garland, Ch.	7 52	
Hamden, Ch. 42; a friend, for rebuilding ch. at Kohala, 10;	52 00	
N. Bangor, Ch.	4 00	—160 53
Somerset co. Aux So. C. Selden, Tr.		
Bloomfield, Cong. par.	40 00	
Norridgewock, Cong. par.	25 00	—65 00
		245 71
Searsport, Cong. ch.		32 00
		277 71

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.		
Jaffrey, Rev. L. A.		3 00
Grafton co. Aux. So. W. W. Russell, Tr.		
Bristol, m. c.	10 00	
Enfield, Indiv.	1 00	—11 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.		
Hollis, S. Cummings, for debt, 10; ack. in Oct. fr. S. Little.		
Mason Village, wh. cons. Rev. TIMOTHY HILL, of St. Charles Mo., an H. M.		66 39
Merrimack co. Aux. So. G. Hutchins, Tr.		
Boscawen, E., Cong. ch. and so.	47 82	
Boscawen, W., do.	43 94	
Chichester, do. m. c.	31 00	
Dunbarton, do.	19 73	
Epsom, H. B.	3 00	
Pembroke, La.	2 25	
Warner, Cong. so. 5; m. c. 4,25;	9 25	—156 99
Rockingham co. Conf. of chs. Francis Grant, Tr.		
Epping, Cong. so. m. c.	7 59	
Exeter, 1st and 2d ch. m. c.	26 41	
Portsmouth, R. K.	10 00	
Stratham, Cong. ch.	24 00	—68 00
Strafford co. Conf. of chs. E. J. Lane, Tr.		
Dover, Cong. ch. (of wh. fr. W. Woodman, wh. and prev. dona. cons. Mrs. REBEKAH E. WOODMAN an H. M. 50;)	119 50	
Farmington, Ch. and so.	4 79	
Tamworth, Cong. so. m. c. 19,50; youth's miss. so. 2,20;	21 70	
Wakefield,	12 00	—157 99
Sullivan co. Aux. So. E. L. Goddard, Tr.		
Langdon,		15 00
		478 37
Legacies.—Keene, Mrs. Elizabeth Metcalf, by E. Parker, Ex'r, (prev. rec'd 125,) 64,45; Orford, Rev D. Campbell, by Rev. G. W. Campbell, (prev. rec'd 200,) 250;		314 45
		792 82

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Orange co. Aux. So. J. W. Smith, Tr.		
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E. Brookfield, Cong. ch. and so.	31 80	
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Clarendon, Cong. ch. and so.	1 20	
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Sudbury, La.	4 35	—64 62
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Fayetteville, Ch. and so. 30; m. c. 15,01;	45 01	
Grafton, Ch. and so. 53,57; m. c. 15; s. s. 7; J. Barrett, 20;	95 57	
N. Wardsboro', Ch. and so.	7 23	
Saxton River, do. 11,50; s. s. for ed. Nest. girl, 3.05; Dr. S. 10;	24 55	
W. Halifax, Ch and cong.	13 57	
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Norwich, S. so.	20 00	
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		525 41
Peru, m. c.		25 00
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Washington co. Aux. So. M. Freeman, Tr. Whitehall, Pres. ch. juv. miss. so. of s. s. to cons. ELISHA A. MARTIN an H. M. 100 00

1,870 56

Steamer Bay State, coll. 11,50; B. W. H. 10; B. F. A. 6; J. S. C. 6c.; Addison, 1st pres. ch. m. c. 20; Aurora, do. wh. and prev. dona. cons. Miss ADELINE NEWTON an H. M. 50; Bergen, youths' miss. so. 6,50; Berkshire, cong. ch. wh. cons. Rev. O. P. CONKLIN an H. M. 69; Cato 4 Corners, 1st pres. ch. 10; Cazenovia, Mrs. B. F. C. 10; Chazy, Mrs. A. H. 10; Chester, pres. ch. 52,25; Circleville, do. 16; s. s. 1,50; Colchester, pres ch. m. c. 25; S. Downs, to cons. Rev. Mr. LARCOM of Beaverkill, an H. M. 50; Gilbertsville, fem. miss. so. 14,50; Hannibal, cong. ch. 6,62; Horseheads, pres. ch. wh. and prev. dona. cons. EBENEZER CONKLIN an H. M. 31,75; Hudson, pres ch. s. s. for Dea. John, Oroomiah, 75; Ithaca, Dr. Wisner, 10; Johnstown, s. s. 4; Kingsborough, indiv. 9; Kingsborough and Gloversville, young ladies' miss. asso. 18; young gent. do. 9,50; Lenox, N. H. 10; Malden, pres. ch. 90,75; Manheim, Mrs. M. McC. 2; Maine, cong. ch. m. c. 9; Mexico, 1st pres. ch. 3; Newburgh, 2d pres ch. 5; New Road, fem. miss. so. 11; Niagara Falls, pres. ch. 44; Ontario co. R. M. C. 5; Oswego, W. H. Shumway, 25; unknown, 4; O. J. H. 10; Mrs. J. H. 1; Otisco, youth's miss. so. for *Theodore C. Strong*, Ceylon, 20; Phœnix, 18,50; Prattsburg, pres. ch. m. c. 30; Rose, Mrs. Mary L. Ladd, dec'd. wh. cons. Rev. BEAUFORT LADD an H. M. 57,50; Saratoga, pres. ch. for rebuilding ch. at Kohala, S. I. 53; Scott, pres. ch. 3,34; Sherburne, Rev. I. Adams, 2; S. Salem, T. Mead, (of wh. to cons. JOSIAH GILBERT an H. M. 100,) 150; Troy, mother of a dec'd missionary, 5; Truxton, Mrs. S. 1; Vernon Centre, 1st cong. so. 20; R. A. Avery, 50; W. Bloomfield, ortho. cong. ch. 6,60; Wolcott, pres. ch. 13; L. H. 10; 1,185 87

3,056 43

Legacies.—New Hartford, Ezekiel Williams, by Lewis Sherril, Ex'r, 100 00

3,156 43

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.

New Brunswick, 1st R. D. ch. 36,78; Pompton Plains, R. D. ch. 10,50; m. c. 13,50; disc. 12c. 60 66

Bloomfield, pres. ch. (of wh. fr. Z. B. Dodd, 50; Miss Williamson's sch. 20; for *David Seabury* and *Sarah L. Dodd*, Ceylon, 40,) 301,70; Connecticut Farms, pres. ch. 20; Newark, OLIVER J. HAYES, wh. cons. him an H. M. 100; Paterson, 2d pres. ch. s. s. 8; Shrewsbury, A. 25c.; W. Bloomfield, pres. ch. 41,73; 471 68

532 34

PENNSYLVANIA.

Lawrenceville, pres. ch. 32,39; Mrs. M. H. 10; Newville, Mrs. I. L. 10; Smithfield, cong. ch. m. c. 17,25; Westmoreland co. Pleasant unity ch. 17; 86 64

Legacies.—Union co. Andrew McClenahan, by J. F. Linn, (prev. rec'd, 1,265 44,) 78 00

164 64

DISTRICT OF COLUMBIA.

Washington, Miss. so. of 4th pres. ch. 44 56

VIRGINIA.

Liberty, Pres. ch. 11 00

GEORGIA.

Savannah, La. African so. 11; Waynesboro', F. F. 5; 16 00

OHIO.

Western For. Miss. So. G. L. Weed, Tr.

Chiviott, Mrs. H.'s chil. 4,50; Cincinnati, 1st ortho. cong. s. s. 45; 2d pres. ch. m. c. 12,10; Dr. A. 5; Mt. Healthy, B. A. H. 7; 73 60

Edinburg, cong. ch. 2; Montgomery X Roads, 5; Wayne, cong. ch. 50; 57 00

130 60

INDIANA.

By G. L. Weed, Tr.

Danville, pres. ch. m. c. 14,50; Monroe, do. 5,86; Parkersburgh, do. 10; 30 36

ILLINOIS.

By G. L. Weed, Tr.

Belleville, pres. ch. 21,50; m. c. 3,50; Collinsville, pres. ch. 25; 50 00

Greenville, pres. ch. m. c. 6; Hen[illegible], Rev. A. G. P. 3; Miss A. L. K. 10; La Salle, Mrs. H. P. B. 10; 29 00

79 00

MICHIGAN.

Adrian, 1st cong. ch. 40; Detroit, Mrs. E. C. Stuart, wh and prev. dona. cons JOHN STUART, U. S. N., an H. M. 50; Hillsdale, pres. ch. m. c. 12; s. s. for ed. hea. chil. 3; Webster, cong. ch. 5; White Pigeon, A. Chapin, 50; 160 00

WISCONSIN.

Racine, I. M. Hill, to cons. Rev. Z. M. HUMPHREY an H. M. 50 00

TENNESSEE.

By Rev. W. Mack, Agent.

Bethbereh, 15,70; Spring Hill, a bal. 50c.; ded. disc. 20c.; 16 00

LOUISIANA.

New Orleans, THOMAS A. CLARKE, wh. cons. him an H. M. 100 00

IN FOREIGN LANDS, &c.

Hilo, Sandw. Isls. Mr. Coan's ch 607 00

Monrovia, W. Africa, Mrs. B. V. R. J. 3; A. J. 25c. 3 25

S. Africa, Amahlongue, m. c. 9,60; Ifumi, m. c. 7,20; Umlazi, m. c. 27,14; 43 94

654 19

Donations received in September, (of which for debt, 110; prev. received, $49,410 08;) $8,216 24

Legacies, 492 45

$8,708 69

☞ TOTAL from August 1st to September 30th, $23,003 84

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in September, $595 27

DONATIONS IN CLOTHING, &c.

Campton, N. H. A box, for Allegheny miss. 78 02

Germantown, Pa. Communion service, fr. Ger. Ref. ch. for Mr. Schneider, Aintab, Syria.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLVI. DECEMBER, 1850. No. 12.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

STATISTICS.

THE Sandwich Islands mission having held no general meeting this year, no general letter has been sent, but the statistics of the churches, so far as received, for the year ending May 1st, 1850, have been forwarded by Mr. Clark and will be found below; together with a table exhibiting some of the statistics furnished by the recent census of the Islands. It will be seen that the population of the Islands is still diminishing, the deaths during the year 1849, a year of much sickness, though by no means as sickly as the previous year, if the returns were accurate, having been more than three times as many as the births.

Census of the Islands, taken Jan. 1850.

Island.	Popula'n.	Deaths.	Births.	Excess.
HAWAII,	25,864	1,250	500	750
OAHU,	25,440	1,368	451	917
MAUI,	21,047	1,065	329	736
KAUAI,	6,956	418	90	328
MOLOKAI,	3,540	166	40	126
NIIHAU,	714	3	3	
LANAI,	604	50	9	41
Total aggregate,	84,165	4,320	1,422	2,898

Aggregate amount of each description of persons included above.

	Males.	Females.
Under 18 years,	12,983	10,383
From 18 to 31 years,	7,995	7,752
" 31 to 53 "	11,018	11,047
Over 53 years,	10,207	9,154
Blind,	505	
Deaf,	249	

Foreigners.

Foreigners unmarried,	565
Foreigners with white wives,	168
Their children,	359
Foreigners with native wives,	312
Their children,	558

Schools.

Number of English schools,	5
Number of English scholars,	438
Number of High schools,	4
Number of scholars in the High schools,	202
Number of Primary and Common schools,	540
Number of scholars in the Primary and Common schools,	15,620

From another table forwarded, relating to Government schools, it appears that of the 540 common schools, 437 were Protestant, and 103 Catholic. The Protestant schools had 13,261 pupils, and the Catholic schools 2,359. The total expenditure for these schools during the year was $21,989 84, of which $17,051 84 was for teachers' wages, and $3,160 51 was expended on school-houses. There were also two select schools supported by the Government, the expense of which, for the year 1849, was $6,545, and eight other select schools were reported, supported in different ways; some by subscription, some by the parents of the pupils, and two by the American Board of Commissioners for Foreign Missions. These ten select schools embraced in all 457 pupils, of which 267 were Hawaiians, 105 half-caste, and 85 pure white. Three other English schools, embracing about 70 scholars, and composed mostly of native children, were said to be in operation, but no report had been received from them.

Statistics of the Churches.

	STATIONS.	On examination past year.	Whole No. on examination.	By letter past yr.	Whole No. by letter.	Dismissed past year.	Whole No. dismissed.	Deceased past year.	Whole No. deceased.	Excluded past year.	Restored past yr.	Whole No. remain'g exclu'd.	In regular standing.	Children baptized past year.	Whole No. baptized.	Marriages past year.
HAWAII.	Hilo and Puna,	164	9,811		421		536	544	3845	21		341	5,510	48	3,239	211
	Waimea,	50	6,005	28	357	21	833	146	1610	41		938	2,182	21	1,247	87
	Kohala,	8	1,799	20	567	33	221	105	605	25		311	1,162	12	805	74
	Kailua,	2	2,341	13			476	25	600	30		75	1,415	25	1,717	17
	Kealakekua,															
	Kau,															
MAUI.	Hana,	9	635		47		44	20	118	33		84	514	3	279	75
	Wailuku,	31	1,604			7	326	35	247	34			1,000	12	991	76
	Lahaina,	6	1,125	24	331	10	232	28	391	9			833	31	1,136	63
	Kaanapali,															
MOLOKAI,																
OAHU.	Honolulu, 1st,	369	2,649	106	419	44	228	74	560	48	51		1,955	44	680	208
	Honolulu, 2d,	63	2,184		245		309	105	729	8		398	1,117	19	645	137
	Ewa,															
	Waianae,															
	Waialua,	24	948	9	81	80	150	47	202	6	5		495	42	736	54
	Kaneohe,	14	340		48		26	7	97	3		25	202		151	76
	Kahuku,*	22	22	76	76			9	9	3	3	9	98	3	3	
KAUAI.	Waioli,	33	325			1	30	7	85	4		19	296	9	111	32
	Koloa,	20	289	7		7	86	11	67	1			216	1	161	41
	Waimea,		403		80		88	3	137	2			216	4	183	28
Total in churches reported,		815	30,480	283	2672	203	3585	1162	9302	268	59	2200	17,211	274	12,084	1179

* This church was set off from Waialua the past year.

The reader will need to guard himself against being deceived by the totals given in the foregoing table; the numbers being, in most cases, much smaller than they would be had all the churches forwarded their statistics.

Contributions.

Mr. Clark has also furnished the following account of the contributions of the churches for different objects.

KAUAI.

Waioli—For native preacher at Koloa, . . $15 00
" " repair of church, ... 46 50
" " shingling church, ... 173 50
$235 00

Koloa—No report of contributions.

Waimea—No report of contributions.

OAHU.

Kaneohe—Objects not stated, ... $500 00

Waialua—For French Protestant missions, . $30 86
" " meeting-houses, ... 293 00
$323 86

Ewa—

Honolulu, 2d church—For support of pastor, $320 00
" " " other objects, . . 108 69
$428 69

Honolulu, 1st ch.—Repair of houses, &c. for pastor, ... $500 00
" " Salary of pastor, . . . 500 00
" " To a native preacher, . 73 00
" " To Mr. Thurston to repair loss by fire, . . . 25 00
" " French Prot. missions, . . 37 00
" " American Board, . . . 90 00
" " Meeting-house in Kau, . 30 00
" " Meeting-house in Kohala, 50 00
$1,305 00

MAUI.

Lahaina—For support of pastor, ... $562 23
" " French Protestant missions, . 76 00
" " American Board, ... 50 00
" " church communion, ... 44 75
" " meeting-house in Lanai, . . 35 00
" " other objects, ... 120 75
" " seraphine, amount not stated.
$888 73

Wailuku—For American Board, ... $426 61
" " French Protestant missions, . 41 85
" " repairing meeting-house, . . 602 01
$1,070 47

Hana—For support of pastor, ... $125 00

HAWAII.

Hilo—For American Tract Society, . . . $100 00
" " American Board, ... 607 00
$707 00

Waimea—Objects not stated, ... $200 00

Kohala—No report of contributions. [See station report.]

Kailua—For support of pastor and native assistants, ... $208 00
" " French Protestant missions, . 30 31
" " meeting-house at Kohala, . . 33 62
$271 93

Kealakekua—No report.

Kau—No report. [See station report.]

Molokai—For support of pastor, ... $420 00
" " Kohala meeting-house, . . . 102 00
" " spread of the gospel abroad, . 501 50
" " relief of the poor, ... 40 00
$1,063 50

STATION REPORTS.

REPORTS have been received from several of the stations on Hawaii from which extracts will be given.

Kau.

Mr. Paris of this station left for the United States in September, 1849, and Mr. Kinney, who now has charge of the station, says, "The year to which this report refers, may properly be called the first of our missionary labor, and this our first report." Within the year the people had been repeatedly afflicted with influenza, and there had been a great scarcity of food for about half the year, owing, principally, to the prostration of the people by disease the previous year, so that they were unable to plant their kalo, which requires about one year to come to perfection.

Some Progress Making.

As might be expected, sickness and famine have weakened the energies of the people, and retarded the progress of improvement; yet something has been done. At Punalua the church members have commenced building a stone meeting-house, thirty-four by forty-eight feet. The walls are partly up; and we hope it will be completed during the year. A house is needed there very much, it being a central place for those living in that part of the field, too far distant to come regularly to the station, to attend meeting. It is my plan to spend one Sabbath a month there. A stone school-house has also been completed at the station; and in another part of the field, a large and well-built frame school-house is ready for thatching. The roads, which have been very bad, especially about the station, have been greatly improved.

Improvements in the dress and manners of the people are so slow that it is difficult to determine how much advance has been made, but we hope there has been some. However much they may be in advance of their former condition in these respects, there is wide room for more progress. Often men may be seen in the streets with nothing but the malo on, which sometimes answers only in part the object for which it is worn.

I have endeavored to sustain those religious meetings which brother Paris was accustomed to sustain, as far as I am able with my imperfect knowledge of the language. I have two exercises on the Sabbath—part of the time at the station, and part at out-stations, and a weekly exegetical lecture; meet the inquirers, who now number one hundred and thirty, mostly children; have a meeting with the deacons to consult about the affairs of the church; and sometimes hold one or two meetings in other parts of the field.

Mrs. Kinney attends a weekly female prayer-meeting, and teaches a class of girls in sewing, singing, and other useful things.

Attendance on Meetings—Contributions.

There has been no special religious interest in this field. In some parts a spiritual dearth seems to prevail. Sickness and famine have had a contrary effect on the hearts of many from what might be expected. Several church members have been suspended.

The meetings, both at the station and other places, have been attended by about the same number since brother Paris left as before. Considering the distance that many of them come, and the frequent sickness and rains, as large a proportion of the people attend public worship as could reasonably be expected. The prayer-meetings are generally sustained, and in some places are more fully attended than they were a few months since. This is an encouraging indication.

The church has probably contributed more for the support of the gospel this year than any former year. They were informed of the great debt of the Board and wished to aid in relieving it. It was proposed to do what they could towards the support of their pastor. Some subscribed five dollars, some three, and so down. Since last June, nearly one hundred dollars in cash amount has been paid in; and besides this, about the time the French were committing their depredations in Honolulu, they, of their own accord, raised nearly twenty dollars to aid the French missionaries in South Africa. These sums are large for the resources of the people. No vessel comes to Kau, and they are unable to avail themselves of the high prices of produce at Oahu and Maui.

Schools—Papists.

The schools have been maintained during the year, but the progress of the pupils is said not to have been such as could be desired; owing partly to the influence of the famine, and partly to the want of well-qualified teachers.

Many of the children in this field attend papist schools, some of which are large and taught by competent teachers, who are striving to excel. Most of their schools, however, are small and poorly taught. The priests do not supply their scholars with suitable school books, and they come to us to buy them. The

scholars of one school, some twenty-five in number, came and worked for Testaments. I have since heard that their priest has forbidden their use. The papists are more numerous, according to the population, than in any other part of the Islands. Whole villages are worshipers of the man of sin. Many have strong prejudices against the Protestants, dare not enter our houses of worship, and are as superstitious as the Irish. Yet they have been universally friendly to us. On the whole the papists appear to be losing ground in this field. Some of their number attend our meetings, and some have left them, embraced the truth and joined our church during the year. One of these has long been a leading man among them.

Hilo.

Mr. Coan, in the introduction to his report, remarks, "It is delightful to announce from time to time, the state of Christ's kingdom at this distant post. Years roll on, and our work draws nearer, every day, to its close. One by one we are passing from this field of labor to our last account. A little longer, and we, with our beloved directors, patrons, friends and fellow-laborers in the great field, will cease from toil and meet on the hills of Paradise. Faithful, precious ones have gone before and others are on their way. Through *grace* we will all meet, ere long, at the goal."

Improved Roads, &c.

It is encouraging to witness the progress which is being made in the construction of roads throughout the Islands. A *high* way is now being wrought from Kailua to Hilo, across the centre of the island, the greatest elevation of which will be some ten thousand feet. A horse road, encircling the island, is also being constructed near the shore. Besides these, local and shorter roads are being made or improved at many points, in and around villages, &c. Comparatively easy roads have been cut, zig-zaging, or on the principle of inclined planes, united by angles, up and down nearly all the precipitous banks of our gorges in Hilo. This work has greatly lessened the toil and the danger of travelers in passing through our district. The improvement on the old, tortuous, rough, precipitous, slippery, exhausting and dangerous foot-paths is truly great and cheering. But the rivers! These still remain; and they often rush, and roar, and rage, and leap their awful precipices, as fearfully as ever. Four bridges, all which had been constructed in Hilo, were totally swept away by a recent freshet, with their abutments and all that pertained to them. This is an unpropitious beginning. Whether any but suspension bridges can be made to stand over our mad streams is a question. But as the Lord is preparing a high way for his people over the hills and through the deserts, perhaps he will "open a way through the rivers" also, so that as age and infirmities come over us we shall find access to our people on horseback, just at the time when our limbs need this help.

To report to you on the state of Hilo, is to repeat, in substance, what has been stated from time to time. General improvements in the external circumstances of the people go steadily, though not rapidly, forward. The visitor who had not seen Hilo since 1830, would not now know the place. Still our improvements move on the backs of turtles, while yours in America bestride the lightning. We are like a ship just moving from her anchorage; we have not acquired much velocity or momentum; but as we are constantly approaching that mighty moving orb, the United States, our progress will, ere long, be rapidly accelerated.

Destructive Storm — Building and Repairs.

During the past winter we were visited with the severest storm of wind and rain we have ever witnessed at Hilo. Many meeting-houses, school-houses and private dwellings, in Hilo and Puna, were laid in ruins; and much damage was done to those which remain. Some eight or ten houses of public worship were to be rebuilt, and others to be repaired. A part of these are completed and others are in progress. It is a sudden and heavy pressure—an unexpected burden thrown upon the people; but I am happy to say that they do not faint under it. In several places they have addressed themselves to the task of rearing up the fallen tabernacles of the Lord with remarkable courage and cheerfulness. But it is no small task to keep up some twenty-five houses of worship in this humid and hot climate. Our frequent and drenching rains keep the frail thatch (sugar cane leaf) of our houses almost constantly saturated. Consequently decomposition goes on rapidly, and the covering of our buildings needs renewing once in two or three years.

The same is true of boards and timber if not kept dry. Of course this work requires a continuous struggle, ending only when we rest from all our labors.

We have, through the generosity of seamen and foreign residents, completed a neat and convenient little bethel, with a reading-room for the sons of the deep. In this we have English services on the Sabbath during a large part of the year. We are also often cheered with evidence that the bread cast upon the waters is not lost.

Schools—Papists—The Church.

The common schools, Mr. Coan says, "are all in operation, and are in usual prosperity. The qualifications of the teachers are gradually rising. Pay is becoming better and more sure, school-houses are improving, and books are better paid for and better appreciated." The number of scholars however is less than heretofore, partly because of diminished population, and partly because, at the age of sixteen, all are required to labor for the school fund; so that the larger boys and girls leave the schools. The Catholic schools in this field are spoken of as almost extinct. "Their meetings also are thinly attended, and their cause seems dragging out a dying existence, without one vivifying influence." There are, however, two French priests on the ground.

The church has been peaceful and prosperous during the past year. Cases of discipline have been comparatively few. Meetings have been well attended, native helpers have stood at their posts, and there have been reviving influences at different points in the field. More or less inquirers have always been on the list, and numbers have, as we trust, been turned to the Lord. Still we ought to mourn over too much coldness in ourselves and people. Public worship has been well attended throughout Hilo and Puna. A large proportion of the people attend divine service when the weather is favorable; but we have far less of the Holy Spirit's power in our hearts than we should have.

The benevolent efforts of the church have not diminished the past year. You will see that their contributions for the gospel's sake exceed those of former years. I think also that they give more cheerfully and intelligently. These are the great points aimed at in teaching them benevolence.

Kealakekua.

Mr. Pogue's report is for the year ending March 31st, 1850. The year, he says, "has been one of quietness and peace to the people with whom we labor. The pestilence that walketh in darkness, and the destruction that wasteth at noon-day, have not entered our houses to carry away the fathers and mothers, the sons and daughters of the land by hundreds, as they did last year." Deaths however have occurred, and they have mourned the loss of one young man of promise, just from the Hilo school, who they had hoped might be a blessing to the people.

Our people have had abundance of the good things of this world and to spare. Many vessels from California have carried this surplus from our beautiful bay to a land which, though it may be filled with gold, is yet dependent on this land for many of those things which make living even tolerable in that Eldorado. One such vessel has perhaps circulated more money among the people than all the whale ships which have been in port during the season. Formerly cloth was our circulating medium, now the people must have silver. If this cannot be had of whale ships, or of foreigners residing here, they know where it can be had, and to that market they carry their produce. Whether this change will be for the better or otherwise, is yet to be seen.

Religious Condition—Meetings.

We have not the pleasure of reporting any special manifestations of God's Spirit among us the past year; although there have been persons in all parts of the field who have been professing to seek the one thing needful. As many as twenty or thirty have sought the pastor on one day, to converse with him in regard to their soul's salvation. There have not however been found among them many who have had a realizing sense of their own dreadful depravity by nature, and of their lost and undone condition without an almighty Savior. These doctrines they will all assent to with their lips, but by their works they manifestly show that they do not feel them in their hearts.

The labors of the missionary for the year had been much the same as heretofore. He had preached every other Sabbath at one of the seven preaching places in the field away from the station, and every other Sabbath at the station.

My meeting on Thursday of each week, with the officers of the church, has been continued this year, and with quite as much if not more interest than the last year. We have almost finished

"Alexander's Theology." Many of the persons who attend this meeting are valuable men. Did all the members of the church do as well as these, we should have cause of joy indeed.

Mrs. Pogue's meetings with the women of the church, on the same day, has also been kept up.

The number of persons who attend meetings at the station on Sabbath forenoon, when I am there, is about two hundred and fifty, or more. At the outstations the number is larger, say from three hundred to three hundred and fifty. When these numbers are stated as the number who attend meeting at the station, it must be kept in mind that there are seven other places in the field where congregations are met together at the same hour with those at the station. The whole number who attend meeting in the field on the forenoon of the Sabbath, I should suppose was thirteen hundred or over. The exercises at the outstations are conducted by officers of the church, chosen by myself at the Thursday meeting. These go forth two and two. Some of them are acceptable to the people, others are not.

Temperance — Sabbath School—Benevolence.

During the year under review a temperance society has been formed, consisting of all the children connected with the Protestant schools. The meeting at which this Society was formed, was large and enthusiastic. When the scholars of each school were asked if they would assent to the pledge read, they all answered, with a loud voice, "ae," "ae," which, if observed, will be a blessing to them in this world and in the world to come. The number of persons present on the occasion was not less than one thousand. There was the old man of three score and ten years, rejoicing with his grand, and it may be, his great grand-child. There was also the old woman of eighty years, who says she buried, alive, thirteen of her own children before the missionary came among them with the lamp of life. That same woman is now an aged disciple, waiting for the coming of the Lord, and giving evidence by her walk and conversation that she has been regenerated by the Holy Ghost.

All the children connected with the Protestant schools are expected to attend the Sabbath school, and by far the greater number are found at their place in the school on the Sabbath. The exercises connected with these schools have been, reciting the "ai o ka la," or "Daily Food," which as a general thing they have all committed to memory the week preceding, reciting hymns, and answering the questions in "Armstrong's Catechism." We think the children are making progress in a knowledge of the Bible, but there are but very few who give evidence that the truth has made abiding impressions on their minds. In this work, however, we are encouraged, for we know that the seed thus sown may spring up and bear fruit to the glory of God when our labors are finished.

The contributions of the people this year are about three times as large as they were the last year. I have endeavored to show them that it was their privilege as well as duty to contribute to the extension of the Redeemer's kingdom, and to help support those who feed them with spiritual food. At the monthly concert there has been contributed thirty dollars in cash, two piles of wood for which we may realize twenty dollars, and some other things the value of which is not known, but we may receive something for them. They have also finished one meeting-house and are engaged in building three others, and they have performed some labor on the meeting-house at the station.

Although we do not see that progress among the people which we could wish, yet we think we have cause of joy in the results of the year's labor, and with humble hearts, we would thank our great Master for the ability to labor, in any way, to bring back to the fold of Christ those for whom he gave his life a ransom, and for whom he now intercedes before his Father's throne.

Kohala.

Mr. Bond commences his report with the following remarks in regard to

Sickness and Deaths.

The year 1849, like its immediate predecessor, has been marked as a year of disease and death, and of much consequent interruption in the missionary work. The deaths occasioned by measles in January and the first half of February, were as many as in the last month and a half of 1848. Subsequently to the middle of February few new cases occurred, multitudes however never recovered from the disease. They were left

in a sinking condition; and either went gradually down to the grave, within the space of two or three months, or were carried off by an attack of influenza, which prevailed as an epidemic shortly after our return from general meeting in May.

During the entire year there has been no period of ordinary healthfulness among us. We have suffered from repeated attacks of epidemic influenza, and almost continually from prevailing fevers. The number of deaths has not, however, been quite as large as that reported for 1848.

Protracted suffering under disease has operated unfavorably upon the people, physically and mentally, and it ought perhaps to be added, morally. The little spirit of enterprise which was in process of development has manifestly received a check; as has also a previously improving condition of social and domestic life. In many, a listless, care-for-nothing spirit seems to have been engendered, with regard not only to the conditions of life, but also to life itself.

This, however, is not true of all. Notwithstanding the drawback on our prosperity with which an infinitely wise and gracious Providence has afflicted us, some progress, it is hoped, has been made in the work which God has committed to our hands, and results, so far as they could be expected under existing circumstances, have not been wanting for our encouragement.

Of the condition and the prospects of the Hawaiian race, Mr. Bond takes a less hopeful view than some others. Though the people "have been elevated vastly above their former purely savage state, towards a better and a civilized condition," still he says, "it is not to be concealed, even from ourselves, that a great work is yet to be done." The arts and the comforts of even a tolerably well regulated life have been acquired he says, to any considerable extent, only by here and there an individual. "And a nation twice decimated, or nearly so, in two successive years, [by disease and death] and with all the agencies of decay still in vigorous action, hardly promises much for the future." Still he feels, as all others must feel, that a great work has been done at the Sandwich Islands. The results of that work upon the future population of the Islands, whatever may be the future destiny of the *native* population, is, beyond a question, to be most happy. And how rich and abundant the reward which has been given to laborers in this work, in the conversion, and so the everlasting salvation of thousands of the people.

Christianity and Civilization.

The Christianization of the Hawaiians, it is matter of common notoriety, has outstripped their civilization; and, strangely enough, missionaries have been held accountable for this supposed anomalous and faulty state of things, and stigmatized by some as narrow and bigoted in their views and teachings, because, forsooth, it exists. But it may safely be assumed as an incontrovertible fact, that this result of missionary labor which is here witnessed, instead of being faulty and unnatural, is the only order in which Providence ever develops a sound and healthful civilization. The Bible comes first, with its authoritative and solemn claims upon each individual man. And it is one of the most blessed characteristics of this holy book, that its chief behests, weighty though they are, as eternity, and involving interests vast as infinity, can yet be comprehended by the mind and obeyed by the heart of a savage, albeit he might be months or years even in mastering the first idea of civilized life. The simplest teachings of the gospel, once believingly received, become the corner-stone of civilization, upon which may be reared a superstructure symmetrical and enduring.

A foundation for such a superstructure, Mr. Bond well remarks, has been laid at the Sandwich Islands; yet in view of the fact that disease has been so rapidly wasting the Hawaiian people, and in view also of the constant and rapid influx of a foreign population, he thinks that superstructure is likely to be among a foreign and not the native population.

Work and Hopes for the Future.

In view of these conclusions, it strikes me as essential to our highest usefulness in all time to come, that we fully and definitely apprehend the position we now occupy, with its relations both to the past and the future. The history of the past we know. It has been written by the finger of Providence, and spread out before us, in all its detail. We have only to study it to perceive its application to the present and the future, and be made wiser and better thereby. In our present position there is surely nothing which ought to discourage us in our work. So teaches the past; and to the eye of faith, the future reveals nothing to enfeeble the Christian soldier in his toils, or send decay to the vigor of his hopes. The remembrance of the past should strengthen for the events and the

trials of the future. Under God, this mission has accomplished a work on these Islands, the magnitude and consequences of which no finite mind can fully comprehend, yet the purposes of the Divine mind concerning the Islands are by no means executed. An enterprise is yet to be prosecuted and achieved here, which, whether regarded in itself merely or in its relations, is to surpass the work already effected; and, we may be sure, it will demand at our hands, no less of resolution and zeal,—no less of self-denial and faith than we have hitherto had in exercise. As has been said, for years yet to come it is to cost us no slight effort, coupled with no feeble measure of faith, to sustain our hopes and hold up our work, and ourselves in our work.

We shall be called to fight over again, with an ungodly foreign race, the battles for truth and righteousness which have already been fought with the native heathen population, and in an important sense *won;* and we shall need to keep a fast hold of the great Captain of our salvation, lest we faint ere victory shall crown our warfare. The struggle we are to sustain only in the name of our Master, Christ. His is to be the glory of the final issue, as his has been and will be the strength to ensure it.

May we be enabled, in this contest, to quit ourselves like men. The foundations are not to be destroyed. Even though, as the Jews saw the glory of their former temple laid waste, we may behold the superstructure first reared upon the foundation of the apostles and prophets in these Islands decay, we may be sure the foundation will hold, and better materials are to be built thereon. These are to form a more symmetrical and a more perfect spiritual temple, to the glory of God. As individuals, we may be gathered to our people, and with them be quietly at rest beneath the soil of our adoption, ere the head-stone thereof shall be brought forth; but as God lives and reigns, our children shall hear, resounding from Kauai to Kau, the shoutings of "grace, grace unto it"!

The Gale of December, 1849.

Mr. Bond gives the following account of the severe gale which prostrated their house of worship in December last, and of the feelings and conduct of the people under this severe loss. Their enterprise, in so soon commencing unaided efforts to rebuild the house, is deserving of much commendation.

Connected with our history for 1849 is an event which brought sadness to all our hearts. On the morning of the 21st December, the sanctuary of God, which we had occupied but four short years, was swept from us by a violent gale from the south-west. The stroke fell with a desolating power upon our hearts. We were totally unprepared for this afflictive dispensation. The frame of the house was of unusually large timber, and, as we believed, unusually strong; bidding fair to endure for a century yet to come, sheltering and blessing those who might remain to worship God in his earthly courts. But our anticipations are disappointed, our hopes are frustrated, and we are bereaved and desolate, and so is Zion, the heritage of God.

To human view, no other so vital point, in all the interests pertaining to the Redeemer's kingdom which have been committed to our hands in this district, could have been touched. The house was the central point around which clustered the affections and the hopes of all those who love God throughout the district, and I need not add, it afforded the most effectual medium of communication possible with our people. In its loss a dark cloud is thrown across our future, for the right arm of your missionary is paralyzed, and hope labors hard in fulfilling its appointed mission. Yet God reigns, and we may not distrust his loving-kindness. He who has brought us through six troubles will not fail, if we are his, to bring us out of the seventh. The future must reveal what the present cannot tell us of his purposes.

Just one week after the fall of our house, we met and cleared away from the floor the broken timbers and rubbish. Then we sat down, and on the spot where we had been expecting the next Sabbath but one to unite in commemorating afresh the love of our crucified Savior, we prayed and wept, remembering Zion, Zion desolate and afflicted. There likewise we consulted together, and resolved, in God's name, to commence the preparation of materials for a new house without delay. In building our now fallen sanctuary we had solicited aid from others. Now we determined to go forward, relying upon our own resources and the favor of Heaven, to build such an house as might consist with our ability, and the unsought aid, which our Master, seeing us have need, might send. His are the silver and gold, and in his hands are the hearts of men.

If in our toilsome enterprise we need aid, he will furnish it.

Up to the date of this report, about two months from the time of the meeting spoken of above, unfavorable weather and prevailing sickness had prevented much progress in the work of preparation for rebuilding.

At this station no season of revival had been enjoyed during the year; and the congregations on the Sabbath, and the attendance at the Sabbath school, had been less than in the preceding year. In benevolent contributions, more had been done than in any previous year, the contributions having amounted, for different objects, to $441 16. Educational interests were thought to have advanced somewhat, but the gale which prostrated the house of worship also destroyed the only two thatched schoolhouses of the district and five stone schoolhouses, and the schools must of course suffer much from the necessary delay in rebuilding.

LETTER FROM DR. WETMORE, MAY 15, 1850.

Dr. Wetmore and his wife sailed from Boston to join the Sandwich Islands mission in the autumn of 1848, and when this letter was written had been engaged in their missionary work just one year; stationed at Hilo, on Hawaii. "We are," he says, "pleased with our home and pleased with our work. Never have we regretted having enlisted in it. We made a deliberate consecration of ourselves to the God of missions, and we praise him that he imparted grace to enable us to remember, with some degree of faithfulness, our covenant vows." Are there not many professing Christians who need to remember their covenant vows, that they may be led to discharge their duty towards the work of missions whether by going abroad, or by contributions, prayers and efforts at home?—They had been recently afflicted in the death of an infant child; yet he says, "Our cup has been overflowing with mercies." "We feel that even this affliction has been converted into one of our richest blessings."

Sickness—Professional Labors.

During the year there has been a good deal of sickness among the natives, though not of such a malignant character as that which prevailed late in 1848 and early in 1849. Epidemic influenzas have been very frequent, and have taken a pretty severe hold upon them. The measles and whooping-cough left their lungs in such a state, that they were peculiarly susceptible to this contagion, owing doubtless, in great measure, to their imprudence at that time, and to the fact that these epidemics prevailed during the winter season, which was unusually wet. Fevers were common during the past winter, but for the most part yielded readily to remedies which were administered. It is now a time of pretty general health at the station, and I have of late had but little to do in a professional capacity, except for cutaneous diseases, from which the natives, as a body, are never entirely exempt, and probably never will be for any great length of time, until they have cultivated, to a greater extent, habits of cleanliness as to their bedding, clothing, &c.

They are beginning to learn the value of medicine, and those who are able are, (in conformity with a resolution adopted by the mission at their last general meeting) beginning to bring in their little sums of money, their fowls and their parcels of kalo, potatoes, &c.

The articles thus received from the natives, together with what was received for medicines and services from resident foreigners, had aided very considerably in the support of Dr. Wetmore's family.

I have made a tour with brother Coan through the districts of Hilo and Puna. The latter was for the examination of schools, which appeared to be doing very well. I have also made one professional tour to Kau. While making these tours I had frequent opportunities to minister to the wants of the sick, and in one case, where, to all human appearance, a valuable man would otherwise have died. Both at home and abroad no small amount of time has been devoted to vaccinating, which we hope will prove a safeguard to multitudes, or at least modify that disease (should it ever reach these shores) which has made such havoc with the aborigines of our native land.

School taught by Mrs. Wetmore.

Mrs. Wetmore has also found a very important and interesting field of labor opening before her, mainly among the children of Chinese residents. It is one of the very interesting facts of the present day, connected with efforts for the evangelization of the world, that so many of the inhabitants of China are going abroad, to receive light from intercourse with Christians and to come in contact with Christian institutions.

Mrs. Wetmore is engaged in teaching an English school for half-caste children. Their parents were desirous to have her

open it immediately after we arrived at the station, but as our circumstances did not then seem favorable she declined doing so. After our bereavement we were led seriously to inquire, "Lord, what wilt thou have" us individually "to do?" Providence seemed to point out this as her path of duty, for it was not of our own seeking. Having been repeatedly solicited she consented to assume the charge, with the previous approbation of our associates. The whole number of scholars is thirteen. The fathers of ten are Chinamen;—the remaining three are from the family of a very respectable and thriving merchant. The compensation fixed upon by the parents themselves is eighty dollars per quarter. She has now entered upon the fourth week of the first term; the children are very much interested in their studies, and apparently promise to be eventually good scholars; and their parents have fitted up a room in our house very neatly for a schoolroom. They have desks, seats, and blackboards, after the modern style in the States. They have also furnished a small clock, so that the room is really very inviting. We feel that it is a field of labor in which she may be very usefully employed. These children, if they grow up to be men and women, and remain at the Islands, are destined to occupy stations of great influence. It is, therefore, important that their early education be of the right stamp; and it is of no less importance, if they are to return to the land of their fathers. If this school can become a fountain from which a healthful stream may be poured into that country, which has long been shrouded in heathenish darkness, superstition and idolatry, we shall, through all eternity, have occasion to bless God for having brought them under our influence.

LETTER FROM MR. EMERSON, MARCH 25, 1850.

Ordination of the First Native Pastor.

It will not be thought strange, by those who duly consider the condition and character of the people of the Sandwich Islands when the missionaries first went among them, that so many years passed before any natives were found qualified, in the opinion of the missionaries, to be intrusted with the responsibilites of the pastoral office. A beginning has now been made, one native pastor has been ordained, and it may be hoped that he is but the first of many who will ere long be found fitted for usefulness in such a situation.

On the 21st of December last we set apart James Kekela to the ministry of the gospel of Christ at Kahuku, and installed him as pastor over that church, at their request. They had given him a call to become their pastor after having enjoyed his ministry for nearly two years, and found him, as they thought, capable of leading them in the way of truth.

Rev. J. Kekela is the first native that has been ordained to the gospel ministry in the Islands; and probably, in the view of all who know him, bids the fairest to sustain the responsibilities of the station with honor to himself and usefulness to the cause of Christ, of any that have been licensed to preach. He has talents of a high order, is modest, unassuming, anxious to improve in knowledge, and of unquestionable piety; apt, also, to teach. His wife, who was at the female seminary during the time he was at Lahainaluna, is of a like character with him.

In the church at Kahuku are ninety-eight members, and the field is not very extensive; yet it is sufficiently so to give full scope to all Kekela's talents. The people have promised to give him a support and I think they will do it. Kekela and his wife were supported four or five years, when at school, by Mr. Hunnewell, of Charlestown; and he is still apt to show them tokens of his kindness. We hope much from Kekela. I would greatly rejoice if I could believe that we had a hundred in the Islands like himself, and as capable of doing the work of the gospel ministry.

Sickness.

Mr. Emerson's station is on the island of Oahu and in his field distressing and fatal disease had been very prevalent.

Since I last wrote you, sickness and death have been raging among our people. The deaths in 1849 were one hundred and ten in Waialua only, with a population of less than fifteen hundred. The births, the same year, were only twenty-nine.

On the 6th of January I preached to a thin house in the morning at the station, and as brother Gulick was able to preach in the afternoon I went to Kawaihapai, distant about six miles, to preach to a small congregation. I found many sick on the road, calling for medicine; and when I arrived at the place of meeting, I found two unburied corpses but a few steps from the school-house, and others sick, apparently nigh unto death. I di-

vided my time between ministering to the souls and to the bodies of the people; and have since been happy to learn that several were relieved from their sufferings by the timely aid. What a poor time to preach to men when they are panic-struck! Sickness and death have no power to convert the soul. The past epidemic has been of a very strange character. Many were taken with violent pains in the head or stomach, which would soon spread over the whole system; and unless speedy relief was found, the tongue would become doubled up in the mouth, speech would cease and also ability to swallow; and sometimes in one or two days, the patient would die, but more frequently he would linger along from six to ten days. Prompt medical treatment was generally successful, but native prescriptions seemed generally useless. The sickness has now greatly abated and the people are seen abroad; but a long season of rainy weather, and three or four unpleasant Sabbaths in succession, have thrown me quite out of the knowledge of many of the congregation.

Condition of the People.

The remarks which follow, upon various topics, will serve to exhibit, in some measure, the general state of the people in Mr. Emerson's field, at least. Much has been done, but very much remains yet to be done for the Hawaiian race. The whole character and all the habits of a people cannot be changed at once. Nations that have been sinking for many generations, will by no means place themselves, at a single step, upon the same level with those which, for many generations, have been rising.

During the past year the Government have put it within the power of a part at least of our people to obtain a title in fee-simple to their lands; some by purchase and others by inheritance or possession. I strongly hope, that before the close of the present year, some two or three hundred of our married men will be owners of the lands they cultivate, and ever after be exempt from that very inconvenient and oftentimes vexatious labor-tax of the landlord, which has always worked badly and has sometimes been quite oppressive. Our people have raised, during the past six months, one thousand dollars or more to pay for their lands, besides what they have done for purposes of religion. I hope that when their lands are paid for and they become in a higher sense free than formerly, they will do more for the cause of Christ than they are wont to do; but this is to be proved.

The church at Hanula are raising funds to build their house of worship, now partly up. The house is of stone, laid in lime mortar; but this winter all building is suspended; rains are abundant.

During the year we have put a verandah partly round our meeting-house at Waialua. If this is completed the present year and our house re-thatched, I trust it will be in condition to serve us some years without further expenditures upon it.

27. We have to-day had an examination of schools in Waialua. Scholars are making progress, but the decrease in their numbers is very apparent, and arises from two causes: 1st, the actual decrease of the population; 2d. The children forsake the schools earlier than formerly. Boys at the age of sixteen years are now taxed for the support of schools; and few continue their attendance after they are liable to this tax.

It would at first seem a pity that boys should leave the schools so young. But low as education is, book knowledge is in advance of almost every thing else at the Islands, that tends to civilization. There are many natives whose knowledge of reading, writing, geography, book-keeping, history and theology is quite good. But a good mechanic is yet to be found among this people. Many natives can do some blacksmith, carpenter, mason, cabinet and shoe-maker's work; but there is not one who can do a first or second rate job. Some can tan leather, make saddles, bridles, &c.—but no one has ever served his time at a trade at the Islands, and no one can do very well. Book knowledge is ahead of every thing else that is desirable. Aping civilization, in a fondness for gaudy and costly apparel, is carried quite as far as any could desire. Many common natives expend much more per year for their dresses than the missionaries do; but to take care of their wardrobes is what they have not yet learned to do.

Solid labor, daily care, regular habits, are what a native dislikes. Hawkers, pedlars, speculators in food and apparel, and in cloths of almost every description are common. Sail boats, small schooners of five or six tons burden are numerous. Not less than six are now running between Waialua and Honolulu, and two others are in building. To live with the least possible amount of hard labor is desired. Foreigners are now seen in

the kalo-patch, a thing unknown a few years since. If a horse or bullock is to be caught, many natives, with lasso in hand, are ready to take the job; and from twenty-five cents to fifty cents per hour is often the pay demanded for such jobs.

Efforts to secure Lands to the Natives.

It is justly felt to be a matter of great importance, with reference to the permanent improvement and prosperity of the Hawaiian people generally, that they should become owners, individually, in fee-simple, of the soil, which has been the property of the Chiefs or the Government. So important has Mr. Emerson considered this, that he has felt it his duty to consent to act himself as an agent in disposing of the lands. Under date May 22d he writes :

Whether it be right or not, I have, at the petition of my people, and by appointment of Government, spent one or two days per week for six months past, in letting out and selling Government lands, and those in which the Government and people were joint owners, to the people of Waialua. Why have I done it? 1st. The land was for sale and would find purchasers; but natives would secure to themselves but very little of it. It would go, in large lots to rich men, who would become lords of the soil and oppressors of the people probably, an event which would soon render my stay at Waialua, so far as the good of the natives was concerned, useless. Petitions were already being made for the land, and no time could be lost with safety to the natives.

2d. The business was given me to do in my own way and time, subject to the least possible dictation, with permission to sell to Hawaiians only; the very thing, in form, which I desired should be done for the natives by some body. As no one who would be likely to favor the natives was ready to engage in the work, I hesitated not to do it, as those who are not owners of their plantations, their house-lots, &c., are subject to a labor-tax for their landlords, which is often vexatious and sometimes distressing.

3d. A third reason why I accepted of this work was this ;—the people requested that it should be given me to do, that they might be aided by one who they knew cared for their good.

During the past few months a large number of poor people have been hard at work to obtain the means to get a title to their lands in fee-simple. About seven thousand acres of pasture-lands, and several hundreds of acres of land suitable for cultivation, have already been paid for, and quite a number have already obtained their deeds. There is now an unusual amount of land under cultivation, and the people have made and are enforcing such laws, to protect their cultivated lands from depredation, as inspire new courage to plant and cultivate.

For these services I have received no compensation from Government and know of none intended to be given me, except fifteen acres of land, such as may be worth five dollars per acre. I shall look, with much interest, for the results of this sale of lands, by which people become fully the masters of their own time, as much as in the United States.

Nestorians.

LETTER FROM MR. COCHRAN, JULY 15, 1850.

It was stated in the Herald for October, that Mr. Stevens, the English Consul at Tabreez, had advised that a delegation of the Nestorian mission should meet him, in the course of a tour which he was to make, at Bashcallah, to be introduced to the Pasha there, whose power extends over the Nestorians of the mountains, and to avail themselves of his influence with the Pasha in securing passports, and the necessary protection for purposes of missionary labor among the mountain tribes. Messrs. Perkins, Stocking and Wright were appointed for this purpose, but the meeting was prevented by the failure of the messenger to notify them at the time designated by Mr. Stevens. The Consul has, however, with his usual kindness and cordiality, taken Oroomiah on his route, and made the missionaries a visit of some days. He informed them that he had made all necessary arrangements with the Pasha for their reception and for obtaining the papers desired. Dr. Wright and Mr. Cochran, accompanied by Deacons John, Tamoo and Guergis, were expecting to start, July 16th, on a tour of five or six weeks, through the more distant Nestorian districts, taking Bashcallah in their way.

Mar Shimon.

Mr. Stevens informs us that Mar Shimon had, a few days previous to his arrival, visited Bashcallah, and, probably in anticipation of our visit to the mountains, had spared no pains in his attempts to prejudice the Pasha against us. Some significant inquiries proposed to the

Consul, such as, "Do the Americans wish to convert the people,—to draw them away from their patriarch?" &c., lead us to suppose that his attempts may not have been wholly in vain. His visit, however, on the whole, cannot be regarded as very flattering either to his pride or his interest. He succeeded in obtaining of the Pasha (which in his poverty was doubtless the principal object of his visit) only the small stipend of one hundred and fifty dollars a year, as representative of his people. The Pasha, although a deluded Mussulman, was disgusted with the arrogance of his ecclesiastical and spiritual pretensions, and significantly related to Mr. Stevens a device which the Patriarch had recently used to frighten his superstitious people into compliance with his arbitrary demands. Having assembled the surrounding villagers, he reproached them for their delinquencies, charged them with want of affection for him, and declared that he would remain no longer with them, and suiting his actions to his words, commenced flapping his arms as if to fly to heaven. The stratagem proved successful. His deluded followers bowed themselves before him and promised a compliance with his extremest demands if he would only continue to favor them with his bodily presence. Such stupid tricks reveal his present straits as well as the certainty of his ultimate fall.

Labor in the Villages.

Our native preachers, and particularly the young men of the seminary who spend the summer in study at Seir, manifest no abatement of zeal in preaching the gospel to the benighted villagers around them.

I have also, since the commencement of the summer vacation, usually visited one or two villages every Sabbath, in addition to my alternate service at Seir; and am happy to report some degree of progress, some growth of truth in the minds of this ignorant people since the last season.

Greater seriousness and more intelligent attention to the preached word often characterize our meetings. In some cases there is a disposition to cavil and even to reject our teachings, but this, to my mind, is no unfavorable indication.

The great source of discouragement in reference to the mass of the people of the Plain heretofore, has been their stupidity and want of specific interest in any gospel truth. Hence to see individuals, as we occasionally do the present season, denouncing the divinity of Christ, advocating the worship of the Virgin Mary and other canonized saints, as well as bandying the charges against our preachers, of proselytism, profanation of their holy things and subversion of their ordinances, only seems to indicate a degree of spiritual awakening, and apprehension of guilt, which are the necessary precursors to the descent of the life-giving Spirit upon them.

Ardeshai, spoken of below, is the residence of the Bishop Mar Gabriel, who has for years manifested violent opposition, exerting himself in various ways to check the operations of the mission. Of late, however, he has become more moderate in his tone, and allows Priest Abraham, one of the best helpers employed by the mission, to reside in that village and steadily preach the gospel.

A few Sabbaths since I visited Ardeshai, the present charge of our worthy brother Priest Abraham, and can add my testimony to the encouraging change that has been wrought in that hitherto unpromising field. A large church, with a pulpit quite American, a little band of singers led off by the Priest as chorister, and a congregation of upwards of two hundred respectful worshipers, awakened associations more thrilling and endearing to me than any I have recently enjoyed. It is to be regretted, however, that that godless and vicious Bishop, Mar Gabriel, is permitted, by his evil example, to interpose so serious an obstacle to the progress of truth and righteousness in that village. But there is a stronger than the strong man armed, and we know that the cause of righteousness will ultimately prevail.

The Bishop, on the occasion alluded to, showed his usual attentions both to ourselves and to the preached word. In conversation he sportively remarked that the French Jesuit had, the day before, been a guest at his house. It was afterwards rumored, and probably not without foundation in truth, that the Bishop had sold one of his churches to the papists, and had obligated himself, for an annual stipend, to open papal schools in his diocese. But subsequently, perhaps in consequence of the arrival of Mr. Stevens, he has sent a letter to the mission denying the truth of the rumor, and giving his solemn assurance that no transfer of the church will ever take place.

Some considerable interest has been

awakened this season in the commencement and prosecution of Sabbath school instruction. This kind of labor was begun at the city, and has extended to Geog Tapa, Seir, and a number of other villages where the members of the seminaries spend their vacations. At Seir, the whole village assemble, and with the exception of a class of old men and old women, who receive only catechetical instruction, all have commenced and are making commendable progress in learning to read the word of God.

The Sabbath schools, in their present aspect, promise to be valuable auxiliaries to our general labors.

Happy Death of a Pupil.

It gives us unaffected grief to report the death of another of the most advanced and promising pupils of the male seminary. Mekhiel, son of Priest Dunkha, a lad fourteen years old, has just been called to his final rest. An accurate scholar, and possessing good natural abilities, joined with the richer gifts of sanctifying grace, we had hoped he would be spared to labor usefully in this great harvest field. But he has gone from us, and the sweet savor of his peaceful death alone remains.

I regret the want of time at present to give you further notice of this lovely youth. His religious experience the past winter was peculiarly striking and thorough. In the midst of the revival he was carried home an invalid, and after several weeks of blissful communion with his Savior here below, he was prepared, we cannot doubt, for the more perfect and glorious communion of the saints above. "I am weary, I long to go and dwell with Christ," was his frequent exclamation.

Mosul.

LETTER FROM MR. MARSH, JULY 27, 1850.

Journey to Oroomiah.

THIS letter from Mr. Marsh is dated at Oroomiah, and is occupied with an account of his journey from Mosûl to that place. He left Mosûl July 1st, and reached Oroomiah July 13th, having passed over a mountainous region of much interest, with the scenery of which he was greatly delighted. Most of the way his route was much the same as that traversed by Messrs. Perkins and Stocking on their journey to Mosûl, in May, 1849. He was able, however, to go more directly, passing mountains which they were prevented from passing, earlier in the season, by snow. The letter is too long to publish in full, but some extracts will be given. Mr. Marsh took with him a teacher who knew no English, both for the purpose of being himself confined to the use of Arabic and so constrained to make good progress in the language, and also that he might "leave the little flock at Mosûl under the care of Mikha."

Mountain Scenery.

July 6. Left our camp about midnight, and passing down the stream through a mighty "clove" to its junction with the Rawandooz river, a branch of the Zab, we commenced the last before reaching Rawandooz, and the most difficult mountain in the journey. Although familiar with the grand scenery of the Catskill and the Green mountains, never before have I seen so sublime a pass. The vast height of the pinnacles, the roar of the torrent and resounding cliffs, and the solemnity of star-light, combined to awe and rejoice my soul. Huge fallen crags lay confused along the steeps. Imagination was busy. Wherever space allowed, trees threw their giant arms, as if to hold the traveler from whirlpools below or hide from overhanging rocks—like a mother's fond and vain clasp when the avalanche comes thundering down. Just where the footing grew scanty the road was crowded on to a rude bridge over the boiling waters, to a breathing-place; and so we climbed along the edge and wondered! How admirable and how varied the works of God! Two hours of star-light, and still views changing, and more sublime! How impossible to describe what pleases or awes us most!

Scarcely discerning any thing earthly, we seemed like spirits wandering in wonder. Were those apparent cliffs and crags and pinnacles and precipices *realities*? Are these indeed luxuriant trees, clinging to the stern mountain-side in the very path of the avalanche? Mingled with the midnight roar of the cascade, is this the tinkle of caravan bells? And now, was that shout the language of friends, or the Arabic of a Moslem? Is not this all a dream? How strange the reality! Alone, with those of whom not one knew a word of my native language, traveling with the characters of the Arabian Nights, climbing, by star-light, the mountain passes of Koordistan, far, far from the valleys of my native Berkshire, far from my home in New York,

or my later home beyond the lakes and prairies!

As the moon rose we were still climbing, rising to majestic mountain tops—now at the edge of a cliff where a fall would have been death; our horses and mules panting as they struggled up—now a tree sweeping Shemmas Antoine from his mule—again a horse falling, fortunately into the pathway and not over the precipice,—and now gazing down without giddiness, in the dusk, at a distant cascade, tumbling in foam into an abyss so profound that no sound struggled up to us even in the stillness of night. In four hours we must have ascended twenty-eight hundred feet, to the grandeur of the home of storm and eagles and the lightning.

He reached Rawandooz about sunrise on Saturday morning and was detained there till the following Tuesday, sleeping three nights "on the roof of a miserable khan, nearly devoured by fleas, sand-flies, and musquitoes." He had an interview with the Pasha, who offered him the use of his house, and two soldiers to accompany him to Oroomiah, free of expense. Several Christians, he says, "glad to hear any thing from their native Mosul, inquired of me with much interest of our movements there, and showed me kind attentions."

The camp which we reached at sunrise of July 10th, was one of the green upland meadows where the birds sing all summer and the sun does not wither the most beautiful of mountain wild flowers; and the views of this paradise are of a description so enchanting as vividly to recall Beulah and the delectable mountains. There, far from any village, by a crystal spring, we rested, ate our simple fare, read God's word, and prayed and slept. In the afternoon, pressing on, we passed a Turkish garrison. I and my baggage were singled out, called back, and exposed to detention; but by stoutly remonstrating against the injustice, I was allowed to pass on my way. Having been detained, however, behind the caravan, with only the company of two muleteers, after we had rode on a mile, no doubt with the connivance of the angry Governor, a Koordish chief rode up and demanded money. I would give him none; but finally, with the help of my rascally muleteers, who at first threw my baggage from the horse, and refused to carry it unless I paid the demand of this robber, he succeeded in taking my carpet. His name is Meer Sultan, and I shall doubtless be able to recover my property through Mr. Rassam and the Pasha.

11. As before, we started at midnight, and after the most interesting ride of the journey, encamped, soon after sunrise, at the edge of an immense drift of snow, very near the summit range between Oroomiah and Mosûl. I shall never forget the sublime views, the deep glens, the wild water-falls, the snowy peaks, the thousand cascades, the many banks of snow we actually crossed, and their roaring brooks; nor the sweet green slopes and the myriad flowers springing in the retreating footsteps of winter. In the finest green-houses I have never seen more richly varied nor more delicate flowers; alike unsurpassed in form and color and fragrance.

What a change from Mosûl, with mercury on the day I left at 104°, to this cool height, where I wrapped my quilt around me and lay down in the cool noonday sun, and made up for the journey of night in refreshing sleep!

I could scarcely repress audible expressions of adoring wonder at the care of the Almighty, in storing, on these vast mountains, such immense supplies of the white dry snow, and reserving it till the thirsty plain needed a cooling stream in the showerless summer.

Ancient Monument.

But we did not linger even in so enchanting a spot; but in the afternoon (July 11) passed on, still ascending, and soon reached the summit range that divides Turkey and Persia, old Assyria and Media. Here, thousands of feet above the Tigris and hundreds above the lake of Oroomiah, I turned a few steps aside and approached, with veneration, a column that reminds us of the mighty past. Mr. Perkins alludes to it in his journal, but as they took quite a different and longer route from Oroomiah to Rawandooz, owing to impassable snows here two months earlier in the season, it was not the good fortune of his party to see it. The stone is not a true column, but an oval slab of dark granite, not unlike many an old tombstone in a New England grave-yard. It is not over ten or twelve feet high, including the pedestal. It is inscribed with the arrow-headed characters of the remains at Hoyunjik and Nimrood, and although so greatly exaggerated in size by ignorant Koords, probably commemorates the passage of Alexander in pursuit of Darius; and

while the storms of thousands of winters have swept by, and generations have passed away like autumn leaves, still it stands a venerable memorial of an age older than Christianity. Yet this long-lived tablet shall crumble, and the mighty mountains on which it rests be beaten small as the dust of the summer threshing floor, rather than that one word of Christ shall pass away.

From this height the eye not only ranges back to a sea of mountains far below the limit of snow, but also on to the valley and lake of Oroomiah, forty or fifty miles away. The city and plain of Ooshnoo are also visible. We encamped by a large spring three hours from Ooshnoo.

Plain of Oroomiah.

13. Starting at midnight, our guard of three soldiers would not allow conversation, and they even muffled the bells of our animals. But daylight came without a foe. We soon emerged frrom a ravine which we had followed down for hours, and before us lay the boundless plains of Oroomiah, a sight of wonderful luxuriance. It seemed, in its striking contrast to the stern ruggedness of the mountains, fairy-like to see villages here and there over the plain, adorned with greenest shade and springing in beauty from a sea of harvests. Except perhaps the pines and palms and blue sea of Beirût, I have not witnessed so lovely a sight since I left America. I was almost in ecstasy as I passed fields of corn, (our American maize,) and rice fields seen for the first time, and harvests of wheat and fruitful vineyards and rich gardens and fruit trees — apples and plums and peaches and apricots—all springing up in their beauty, while cool streams intersected the verdant plain and watered the thrifty groves.

But the villages were collections of wretched mud huts, and the children were half of them running naked. We found too, that to the Plain was a ride of six hours instead of the promised four, and then we came to groves which so completely hid their contents that we were repeatedly disappointed, and my teacher again and again said, "There is no city."

At last, however, crossing a fine bridge going to decay, we entered upon an avenue shaded by immense trees, so walled in as to give a most stately approach. Then came the gate, the khan, the bazaars, and finally the mission premises, and once more it was my rare delight to let loose the flow of English in intercourse with friends.

Aintab.

JOURNAL OF MR. SCHNEIDER.

The following extracts from the journal of Mr. Schneider will present a fuller account of some things which have already been referred to in the Herald, and will bring down the history of matters in the interesting field at and around Aintab, to a later date than has been done in letters previously published.

Outbreak of Passion against the Protestants.

May 14. Nearly a week ago, an event occurred which may have some important bearings on our work. A number of Armenian millers, living near the city but spending their Easter here, armed themselves with clubs, and went to the house of one of the Protestants, against whom they had some grudge. Not finding him they went to our school, first guarding the entrance of the yard so as to prevent any one from escaping. It being the hour for the children to take their repast, they were nearly all absent, and only two of the teachers, the blind man, often mentioned before, the Armenian Priest now a Protestant, and one other member of our community, were in the house. They commenced beating these violently, the Priest being the special object of their wrath. They gave him so many blows, that he was not able to walk home; and has been confined to his house till to-day, when he left it for the first time. He has received no fatal wound, but was severely bruised. The blind teacher was knocked down by one or more blows and then left, the ruffians saying, as they retired, "He is dead." He was however merely stunned, and has received no lasting injury. The other individual, amidst many blows, made his escape and gave notice of the outrage. The Priest, with the marks of his cruel treatment yet on him, was taken before the Governor and Kadi [judge.] Immediate and decisive orders were given for the arrest of the offenders, and about twenty have been lodged in prison, where they still remain. The Turkish council immediately entered on an investigation of the matter, and have drawn up a narrative of the facts as given by witnesses, and sent it to the

Pasha of Aleppo for further orders. Several Mussulman witnesses testified that these rowdies proceeded directly from the residence of the Armenian Vartabed to the school where the outrage was committed, and the men themselves declared that they were incited to this measure by the Vartabed. He however denied the charge and labored to cast the blame upon the principal priest, his right hand man. But the priest, in his turn, charged the Vartabed with having been prime mover. Though no decided proof could be brought against either the Vartabed or the priest, circumstantial evidence is strongly against them; and the council received the impression that they were implicated in the matter. It is understood that they have communicated this impression to the Pasha.

What will be the final result remains to be seen. Thus far, however, the effect upon our cause has been only favorable. Many Armenians, looking at these developments of their religion of forms and ceremonies, as they regard this mob, it being in such close connection with their Vartabed and principal priest, begin to feel that it must be unsound. A tree bearing such fruit, they think must be corrupt; and hence their confidence in their church has been greatly weakened, and they are leaning more strongly towards the truth. We verily believe that the Lord will overrule this outbreak of hatred to the gospel for great good.

From various sources I learn that the leaning towards the truth among the old Armenians is becoming increasingly strong, and many are manifesting a growing inclination to join our congregation. We would praise the Lord for the great encouragement to hope and prayer and effort which we have from this source.

Interest in the Truth.

June 3. Nothing can be more evident than that the truth is making a deep impression upon this people, and we cannot but hope that the purifying influences of the Spirit of God are silently at work in many hearts. Such is now the state of things that we feel a special need of more divine aid. It often seems to us, that the addition of a little more of such influences as seem already to prevail, would result in the conversion of many who are now so favorably disposed towards and so much impressed by the truth. O! that our patrons at home would offer special intercessions for this interesting people. It would seem as though such intercessions would tell in the immediate conversion of many.

7. Last evening there was a very large audience for a weekly meeting, there being as many as two hundred and fifty adults. Among them were quite a number of new hearers, and very good attention was given to the preached word. Within a month, the additions to our community have been unusually large. At no time since the gospel has been preached here have so many manifested a desire to join us. The conviction that the truth is with us, and that salvation must be sought in the gospel way, without any intermixture of men's inventions, has become very profound and extensive. In this respect, a very peculiar state of things exists. Never did the cheering prospect held out here inspire more hope, and at the same time impose such a weight of responsibility. To preach the gospel to this growing multitude—to give to every man his portion in due season—is a work of such vast importance as well to cause us to feel our weakness and need of help. With such continued increase we shall be in great straits again for room in a short time, notwithstanding the enlarged accommodations we have made. And what we shall do in the winter, when the cold will force us within doors, we do not know.

It has been previously stated in the Herald that, during the absence of Dr. Smith to attend the general meeting of the mission, that the people might all be accommodated in one place of worship, awnings were erected on two sides of the chapel to shelter such as could not find a place within.

A young Armenian went from Nakshivan to Jerusalem about a year since, with the intention of becoming a Vartabed and Bishop. While there he heard the Vartabeds in the monasteries speak of the Protestants, saying, "They believe thus and so; and they reject this and that doctrine of our church." This led the young man to examine the Scriptures to see what they taught on these points; and, to his surprise, he found that they condemned his church, and that the truth was with the Protestants. By these secret inquiries he gradually became evangelical in his views, and when the time came for him to be promoted to the full degree of deacon, he asked for

permission to leave; and learning that there were Protestants in Aintab, he made his way hither. He is now with us, attends to all our services, and thus far promises very well. Who can tell how many minds in the Armenian nation are at this very moment being secretly led, in a similar way, to a knowledge of the truth, by the mere study of the Bible.

Killis—Influence of the Riot.

As we have had favorable intelligence from Killis recently, I have just dispatched another of our brethren thither to aid the one already there. After I had given him counsel and commended him to the grace of God, he prepared to go to his field of labor.

18. Quite encouraging news comes to us from Killis. A new impulse seems to have been given to the work there. Last Sabbath the room of our brethren there was filled from morning to evening with small companies of fifteen or more; as one company retired, another would come and take their place. All seemed to listen with interest, and several even manifested signs of emotion.

22. In reply to the document in regard to the row mentioned under date of May 14, sent by the Turkish council of Aintab to the Pasha of Aleppo, the latter forwarded orders to have the culprits imprisoned forty-five days. This order has been fulfilled, except that some of them were released on giving security, before the expiration of the fixed time. We would record with gratitude, that the influence of the mob has been most happy. It was designed to strike all inclined towards the truth with terror; but, in the overruling providence of God, it has contributed largely to the advancement of our work.

Encouragement at Diarbekir.

On the 11th of June a letter was received from the native brother whom Mr. Schneider left at Diarbekir, giving favorable accounts of the state of things there. He was meeting with inquirers five times a week and was extending his acquaintance and influence.

26. Another letter from Diarbekir gives us the following information. A Protestant having died, the Syrian Patriarch, to whose flock he formerly belonged, labored to prevent his burial. The case was stated to the Turkish Authorities and they promptly made arrangements for his interment, suffering no person to offer any molestation. This is another evidence of the recognition of these Protestants as a separate community, by the Authorities. Those who remember that the first cases of mortality, in newly-forming Protestant communities in this country, have usually afforded the enemy occasions for showing their bitter hostility and giving great annoyance, will recognize the kind interposition of Providence in this instance. It gave great joy to that little band, and is really a pledge of future good.

I had a long visit from a Catholic Armenian of Gûrûn, distant about forty-eight hours from this place, in the direction of Sivas, and containing an Armenian population of some six or seven thousand, and some six or seven hundred Catholics. Several months ago I gave a New Testament to a young Armenian of that place, by the reading of which both he and this individual became interested in evangelical doctrines. This man, who is evidently a person of standing and influence in that town, and moreover a man of intelligence, being led through Aintab by his business, is spending a few days here, to become more fully acquainted with Protestantism and its professors. He attended our service last evening and was very favorably impressed. He is already convinced of the errors of Oriental Christianity, and seems to have an honest and teachable disposition. He requests us to send one of our brethren there, to spend some time in efforts to awaken attention to the truth; and we shall endeavor to dispatch one in due time. Here, then, is another spot where Providence is beginning to plant the seeds of divine truth, and which therefore claims our attention.

July 9. One of the last things I did before leaving Diarbekir was the collecting of signatures from the Protestants there to a petition for a Vizierial letter from Constantinople, for their protection. The intelligence has just arrived that such a letter to the Pasha of Diarbekir has been sent by those Protestants, and on its presentation to his Excellency, he received it very kindly, and promised to see that they were protected in their rights and that justice was awarded to them. This promise was fulfilled in the following instance. The Armenian Vartabed and priests and primates made a desperate effort to banish the native brother whom I left there, and also one of those Protestants. They were called three times before the Pasha to answer

to the accusations of their enemies; but, by the aid of a kind Providence, they were enabled to prove their innocence and silence their slanderers. God is evidently making the cause of truth to take root and to be firmly established there. O! that we had a missionary, with a full command of the Turkish language, to be stationed there immediately. It is a most promising field, offering a speedy and rich reward to any who will enter it; and yet, for aught we can now see, it must be more or less neglected for a long time.

Besneh.

10. The brother whom we had sent to Besneh has returned. He had designed to remain longer; but as the people have left their homes and are scattered in their vineyards for the summer, he found it not profitable to prolong his stay. About three hours after his arrival, it being known that he was a Protestant, a crowd began to collect near the house, and many began to revile him and to throw dirt and other things at him. Finding the crowd increasing, he entered the house and closed the door. Soon they opened it, seized hold of him and drew him on to the roof. As the houses are low and the roofs flat, and the people spend much of the time on the tops of their houses, this could be easily done. As by this time his situation had become dangerous, the Armenian banker of the place sent several of his men to bring him to his own house to protect him, and in this way he was preserved. The Turkish Authorities, hearing of the uproar, called the principal Armenians and told them that if they molested this man any further, in the least degree, they would be severely punished; and further ordered the Bishop to enjoin it upon his people to be quiet. Thus the persecution was checked and our brother quietly prosecuted his work. Though such opposition was manifested he had opportunity of conversing with many on religious subjects, and the seed of the divine word has been sown, more or less, in many hearts. He feels much encouraged by his tour, and in the course of two months or more we shall endeavor to send him again to that region, or some one else in his place.

Increase of Protestants—Inquirers.

18. The number of names now enrolled on the Protestant list is just two hundred and seventy. Calculating the females at two-thirds of the males, the entire number, small and great, belonging to the Protestant Community here is four hundred and fifty. In all civil matters they are now entirely separated from the Armenians; so that the latter have no more opportunity of oppressing the former by imposing, or causing to be imposed, an undue proportion of taxes or other monies.

19. In view of the tenderness of feeling and depth of interest manifested in our audience for some time past, it has seemed desirable that such as appear to be particularly impressed by the truth, should receive, in a private way, instruction more particularly adapted to their peculiar state of mind and feeling. Accordingly, as pastor of the church, I have, as far as other labors allowed, sought private interviews with such individuals, and I have met with much encouragement in this work. In several instances such a sense of sin and unworthiness, such a deep conviction of the wretchedness of their former condition, and such an honest and sincere desire to know what they must do to be saved have been manifested, as plainly to reveal the workings of the Holy Spirit upon their hearts. My hope is, that as these interviews are extended, others will be found in the same state of mind.

LETTER FROM DR. SMITH, JULY 23, 1850.

A LETTER having been received from the Missionary House, informing the missionaries that, in the judgment of the Prudential Committee, unless the contributions of the churches to the cause of missions should be very considerably increased, the amount appropriated to the Armenian mission must soon be diminished several thousand dollars, in justice to other missions; Dr. Smith has written, very earnestly requesting, that wherever else reductions may be made, they may not be made, if it be possible to avoid it, in appropriations for the region around Aintab. In the commencement of his letter he gives the following sketch of the origin of the work in that vicinity, and the progress which has been made, by the providence of God, in opening the field; as serving to show that there, certainly, the missionary movement should be advancing and not backward. Where, in the missionary field, would not the missionaries say the same? But what will the churches do?

In the year 1844, both in going to, and in returning from Mosûl, I passed through all the principal towns, between

Diarbekir and Scanderoon, and having Armenian books, improved every opportunity to sell and dispose of them, and to have personal intercourse with the people along the route. This was subsequent to the visit of Dr. Anderson to the East, and during a period of much encouragement in the northern part of this field, and yet, with a few individual exceptions, there was not found along the southern boundary of Turkey proper, any Evangelical awakening worthy of mention. As an experiment, however, I was empowered, on my return to Beirût, to send Bedros Vartabed to this region, on a colporteur visit. He was hardly in the field, when (in the spring of 1845) he began to report the rapid sale of books and a good degree of attendant religious inquiry. This increased as time advanced, and in 1846 your attention was called to it, and Rev. Mr. Van Lennep was instructed to visit this place. He was here in the spring of 1847, but, being unable to labor successfully for want of a knowledge of Turkish, was succeeded by brother Johnston, whose observation, during a few months, made it plain that a missionary station should be established in this region. In the winter of 1848, a church was formed in Aintab, and before that year closed you had concluded that this was the city to be made the future centre of operations for Southern Turkey. Your missionaries were already on the ground, and the next year, native pioneers, full of faith and courage, but uneducated and simple in heart, began to go forth to preach the gospel in the wilderness around us: and the present year, besides opening new fields for the occupation of such men, presents two if not three points where, under their labors, the harvest is quite as great and ripening quite as rapidly as it was here four years ago. In one word, in Aintab, and in the out-stations connected with it, every thing now indicates the commencement of a revival (sui generis) of pure religion, and already the number of nominal Protestants in this field is as great, and probably greater, than in all the Empire besides. Still we have before us a vast uncultivated field, not one half of the places of importance in this region have as yet been occupied at all, and true wisdom evidently calls for the rapid enlargement of our operations in one, at least, of the points in our possession, (Diarbekir).

Should a work which has commenced and is progressing with so much interest be checked for want of means?

Constantinople.

LETTER FROM MR. HOMES, SEPT. 4, 1850.

Every part of the following letter from Mr. Homes, is well calculated to increase the interest of Christians in the work of God among the Armenians;—a work so great, so encouraging and so obviously of God, that the real Christian can hardly contemplate it without feeling himself incited to more earnest and prayerful effort for the evangelization of the world.

Progress in the Interior of Turkey.

It has strongly impressed itself on my mind, as the prominent fact of the history of the last twelve months, that there has been such a marked development of the work of the Lord in the interior cities of Turkey. I need not speak of the glorious results of the labors at Aintab, but they should be included in the general picture. I need not speak of Diarbekir, or Mosûl, or Kaisareah, from all which places we have American brethren to give you the details. But you will have noticed that in all these places there has been found, on the arrival of the missionary, a people prepared for the Lord, in a more significant and deeper sense than at any previous time in the history of this mission. Those who have come to listen to the preaching of our brethren have not been the ignorantly curious, but those who knew what they were about, who had already heard, as brought to them on the four winds of heaven, much about this new doctrine, and who were willing to declare themselves on the side of truth, and to incur the odium and suffering connected with their accepting the name of Protestant. Quite a number, in each place, also give evidence of intelligent piety.

To the places already mentioned I ought to add Sivas, Tocat and Rodosto, and our brethren of Erzrûm and Aintab give you the names of many other places in their dioceses or districts, where are a class of avowed Protestants, all from among the Armenians.

The process of development in these places has not been of one kind, with the essential exception that it has been by the presentation of the truth, either by scriptures, tracts, or the preacher. In some one or all of these ways, by a colporteur, or an evangelist, or a brother returning to visit his native country, the seed is sown; and it is freshly watered, from time to time, by the passage of a

Christian brother, by the arrival of a few copies of a new book from our press, or by a residence for a few weeks, of an evangelist from one of our missionary stations; and as a result, we soon have a small company meeting regularly for spiritual edification, who receive from their countrymen the reproachful name of Protestant, and who send their urgent entreaties to some of us to establish an American or an Armenian preacher in their midst.

Sivas.

Mr. Homes makes the following remarks in regard to this place as affording a happy illustration of that progressive work which is going forward in many individual communities in Turkey, and that the reader may see more distinctly, what varied agencies are working the same result.

Sivas illustrates the mode of growth of a congregation from combined causes most admirably. First, during the past twelve years, we have at different times sent there various packages of scriptures and tracts. Then a shoemaker, who we hope became converted in Constantinople, on account of his avowal of evangelical sentiments, on his return there was beaten, chained and imprisoned by the bishop, about five years since, and the causes of his treatment excited much attention. Our book agent at Tocat visited the place from time to time and circulated the light. About eighteen months since another man from Sivas, who had suffered much from the ecclesiastics for his avowal of adherence to the gospel alone, on returning thither from Constantinople, obtained through the impartiality of the Turkish government, a letter to the Governor requiring that he should have efficient protection as a Protestant. After that, two or three members of the Constantinople Protestant community were residing there for a time, and an evangelist spent several weeks there; and they have maintained meetings regularly for about a year. The pastor of the church at Trebizond is now spending several months among them, and there are eight or ten families of avowed Protestants, some of whom give evidence of piety. They have asked, with great earnestness, that we would send them a school teacher from Constantinople. To this we have answered, that henceforth, according to our arrangements, every-thing regarding their wants should be addressed to the brethren at Trebizond.

Need of More and More Means and Men.

The remarks in the first paragraph below, in this letter of Mr. Homes, were doubtless occasioned by the intimation which had been given that there was likely to be a necessity for diminishing the appropriations to the Armenian mission. The reader will see from these remarks, and from the extract on a previous page from Dr. Smith's letter, how trying such a prospect is to the missionaries. And what can be more obvious than that no necessity for such diminished appropriations should exist;—that the Christian church should press forward in the missionary work among the Armenians, as well as in other fields where God is so manifestly opening the way and inviting his people to do a great work for his cause?

When the pastor of the Trebizond church leaves Sivas, what can be done to supply them with teachers and preachers, I know not. With the blessing of God every year will add to the number of places requiring to be supplied, at the expense of the Board, with religious ordinances and the privileges of education. Now what will be the end of these things if, while the absolute necessities of the work here, as it enlarges, demand greater outlays than formerly, the Committee should be obliged to act upon the principle of progressively stinting us in its annual grants? On the other hand, it is painful to us to think that we are also straitened to find suitable men to occupy the towns where there are avowed native Protestants, in the limited district assigned to this station by the mission; and our brethren at other stations find more difficulty still.

This spread of the work in the interior suggests to me to make the observation, that the churches at home should not regard it as an unmeaning or insignificant thing when men in Turkey bear the name of Protestant. As a general thing, hitherto, we have been ready to say of the larger proportion, that they are not far from the kingdom of heaven. In joining the civil community of the Protestants, an individual has already advanced farther than a catechumen of the ancient church. If the missionary is able to report, of any place, that there is one or more Protestant there, it means not merely a man who is intellectually enlightened about the truth; not a man who confesses it and in no wise practices it; but a man who, for the sake of the truth, is cut off from his church and anathematized, a man who has cut himself off from church ordinances until, by a living faith, and a

profession of it in an evangelical church, he can receive them in their purity. The usages of the Turkish government require a certain civil organization of all the religious communities of the land. But while all Greeks and Armenians are members of the church, among those who are members of the Protestant civil community, none of course are received into the church, until they have, for a considerable time after joining the community, given evidence of piety.

I wish also to remark that the importance of the distribution of books, even when entirely gratuitous, cannot be too highly estimated. It has indeed been said that the statement of the conversion of a single soul in Turkey will more move the hearts of Christians than to know that, during a single year, a hundred thousand copies of scriptures and tracts have been distributed. But do we not know that the seed sown in faith shall not return void? We have seen and are seeing continually, and I am confident we shall in future see yet more abundantly, the most blessed fruits from the operations of our press. Every printed sheet that leaves the depot under my charge, I regard as an arrow that tells. A single tract that enters a village is often a little matter that kindles a great fire. And if we only had more instruments to plant with and to water with, we should find that God would give the increase. The history of the results of our book distribution gives great encouragement to continue in prayer that God would bless it yet more abundantly.

Increased Facilities — Posts and Post-Offices.

You have often heard of the facility which the introduction of the steam-boat gives us to carry on labors in Turkey. Whenever Providence has called us to engage in permanent operations in any place, it has been almost immediately followed by a line of steamers communicating with that place or its nearest port. Thus has it been, in order, with Trebizond, Nicomedia, Broosa, and lastly with Aintab. But have you ever thought of the facility afforded by the introduction into the Turkish empire of the European system of posts and post-offices; and of the embarrassments under which we should labor if, as in the commencement of our missions here, we were obliged to send private messengers, or employ occasional tatars [post-riders] of the Government or accidental travelers? We have now weekly communication, by Government post, with nearly every city of the empire, and it is not uncommon for us to receive by a single mail, packages from Mosûl, Diarbekir, Kaisareah, Erzrûm, Aintab and Aleppo. Although our bills for postage are high, the advantages are great. The *post* stands us instead (by means of our own and our native brethren's mutual correspondence) of a Missionary Herald, of a religious newspaper, and of tours of evangelical agents; and though the expense bears the name of *postage*, it might be divided under the several heads of our departments of missionary labor, preaching, colporteurs, the press, and the like.

New Place of Worship in Nicomedia.

You will rejoice to learn that we have been successful in building a place of worship in Nicomedia, which will seat three hundred people, and in case of emergency could be made to receive four hundred persons. To effect this, it is honorable to the spirit which actuates the Mussulman authorities that we are able to say we were not forced to have recourse to any diplomatic interference, or to encounter the delays and perplexities of obtaining the usual firman necessary for building a new church. The former decayed building was suddenly torn down, and a frame building, of fair proportions, arose in its stead. In the process of building, three times the brethren had to appear before the authorities and answer to the charges of the Armenians, which they had brought to prevent the building going on. But it was all in vain. God put such a spirit into the heart of the Mussulman Governor that he favored the brethren beyond all precedent. At one time he called up the heads of the Protestants and inquired, "Is it true that you are building a church without permission?" They answered with simplicity, according to the truth of the case, that the building would be used during the week for a school, and on the Sabbath for prayer in public. "Well," said the Pasha, "don't be long in finishing it, and begin as soon as possible to keep your school, and then occasionally to meet in the afternoons for prayer." The object of the Pasha was to cause that the building should actually be brought into use, and then the enemy could no longer complain. But the finishing of the building was protracted, and the enemy renewed their complaints and invited the Pasha to an entertainment at a house from whence he might see the

"great new church" of the Protestants. Again the Pasha called up our brethren, and telling them of the prospect there was that he should be obliged to come in person and see whether they had built a church or not, exhorted them to remove out of public view any tokens of the like of pictures, that there might be nothing that gave it a resemblance to a "church." Of course you understand that by a "church" the Mohammedans understand an idol temple, that is, a place where created objects of worship are found. And when the Pasha was assured by them that he would find nothing to complain of if he should come, he again blamed them for giving him so much trouble to apologize for them by their delay in finishing the building. This Governor is no longer in office, but the new Governor shows the same tokens of good will to our humble brethren. It is the Lord's doing and it is marvellous in our eyes. The pastor is indefatigable in his efforts to do good.

Encouragement Around Nicomedia—Ada Bazar.

Our school in Nicomedia numbers about forty scholars, of whom six are from Armenian families. The teacher has started on a tour to some villages in the vicinity, including Kourdbeleng, early famous for its persecutions of those evangelically inclined. Although the evangelically minded were thereby scattered abroad, there are some inquirers risen up who have especially asked for instruction. In another large village near Nicomedia, containing more Armenians than that city itself, the brother of the chief man of the place has become an avowed Protestant, with his family; and having suffered some persecution, has been furnished with letters from the Governor of Nicomedia, requiring the authorities of the village to protect him.

The work progresses also at Ada Bazar under the patient and self-denying labors of the pastor Hohannes. Several persons of respectability and intelligence have cast in their lot with the small band of brethren there, as the result of his labors. He has lately sent me a hundred hymns, which he has translated or composed in Armenian, for the purpose of their being printed for the use of our congregations.

Miscellanies.

NEW WORKS RELATING TO MISSIONS.

India and the Hindoos; being a Popular View of the Geography, History, Government, Manners, Customs, Literature and Religion of that Ancient People: with an account of Christian Missions among them. By F. De W. Ward, Late Missionary at Madras, and Member of the American Oriental Society. Published by Baker & Scribner, New York. pp. 344.

This is a very interesting and instructive book. Mr. Ward has had the best opportunities of making observations in India, and has availed himself of them in a very creditable manner. For six years he was a resident in the "ancient and far-famed city of Madura," and afterwards, for several years more, in the city of Madras. During this period he traveled extensively over the southern districts of India, visiting Ceylon, Tinnevelly, Tanjore, Bangalore and Mysore, and mingling in the most familiar manner with the natives and his fellow missionaries of different denominations. The notes taken on the spot have formed the basis of the present volume, which embraces a wide range of information, presented in an attractive form. The work is all that its title promises, and will be sought for, we doubt not, by numerous readers. Beside a map of India, Mr. Ward has introduced a number of lithographic prints, illustrative of manners and customs among the Hindoos. The last chapter gives a brief view of the operations of all the different Missionary Societies in India, whether English, Scotch, German, Danish or American. Lists are also furnished of the missionaries from this country to India, from the commencement of our efforts there down to the present time.

Two Years in Upper India. By John C. Lowrie, one of the Secretaries of the Board of Foreign Missions of the Presbyterian Church. With a Missionary Map of India. Published by Carter & Brothers, New York. pp. 276.

Mr. Lowrie went out as a missionary to India in 1833. For two years he resided at Lodiana, then the frontier post of the British on the northwest. While there he made a journey as far as Lahore, the capital of the late kingdom of the Sikhs, and also passed some months in the region of the Himalaya Mountains. The field of his observation was therefore widely removed from that of Mr. Ward, and relates to a part of India with which our acquaintance is imperfect. His object in preparing the volume is to make it a manual of general information and a book of

reference for those who wish to study the history of the missions of which he was a pioneer.

The work contains interesting notices of the missions sustained by the Presbyterian Board in Northern India. There are now ten stations which are occupied by about sixty American and Hindoo laborers. At most of the stations churches have been organized, and two hundred received into their fellowship. Two presses are in active operation. Nearly ninety millions of pages have been printed and circulated, embracing books in the Hindui, Hindoostanee, Gurmukhee, Persian and English languages. One of the most important events in the recent history of this mission is the occupation of Lahore, the capital of the Punjaub, as a missionary station.

The profits of this work will be devoted to the support of missionary laborers in Northern India.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

Constantinople.—A letter has been received from Mr. Dwight dated October 4, announcing his arrival, with his family, at Constantinople, Sept. 28th, "all in good health," he says, "and thankful, I trust, that we are permitted once more to join our beloved fellow-laborers in this interesting field." Mrs. Hamlin was in very feeble health, and on this account Mr. Hamlin was about to remove for the winter, with his family, to the island of Rhodes. The burden of the male seminary would thus be thrown upon Mr. Van Lennep, who, since his return from America, had been assisting in its instruction, and preaching every Sabbath in Pera, both in Armenian and Greek. "This Greek preaching," says Mr. Dwight, "is to me a new thing, and the attention paid to it is enconraging. Indeed there is now a *demand* for preaching in this language which we cannot conscientiously resist." The members of the church residing in Pera were set off October 4, to form a new church, the Second Evangelical Armenian Church in Constantinople. This step was taken not on account of the numbers in the church, but because of the great extent of territory over which the members were scattered, rendering it exceedingly difficult for them to do business as one body. It is a step which some of the missionaries have long thought to be desirable, and which, it is hoped, will result in much good.

Madras.—A letter from Mr. Winslow, dated September 13, gives some account of the meeting of the mission in connection with the annual meeting of the Board at Oswego. The occasion was one of interest. At their "love feast" "high caste and low caste and no caste brethren and sisters" sat down together, thus acknowledging their unity in Christ, as different members of the same body. On the first Sabbath in September two persons, one man and one woman, were received to the church at Royapoorum.

Ceylon.—Mr. Minor, in a letter dated September 6, gives the following intelligence:

Health is pretty generally enjoyed by the missionaries and their families now, but among the natives the season, for eight months past, has been one of unusual sickness. Cholera is in several localities. Fever, dysentery, &c. also prevail, and with considerable mortality among the children.

The religious state of the mission is rather encouraging. One of the brethren remarked that the prevailing sickness seemed to soften the minds of the people. There is some interest among a few at Oodooville; and in the seminary, for the last two or three weeks, there has been an unusual degree of religious feeling. It seems an evident work of the Spirit, being characterized by unusual quietness and depth of conviction. Mr. Howland remarked that he had not seen before in India, such deep conviction for sin. It appeared more like the operations of the Spirit as seen in America than like those he had heretofore seen here. Some interest is felt by nearly all the boys, and some twelve or fifteen are hopeful subjects of renewing grace. The teachers and church-members are greatly revived and quickened.

Cherokees.—A letter from Mr. Willey, dated Dwight, October 19, notices the death of Mrs. Willey. She died on the 23d of September, having been a great sufferer for six months previously. Mr. Willey remarks, "She has been released from the service of the Board, we trust, to join the church triumphant, and to be engaged in the higher service of our divine Redeemer. For a year past she has been setting her house in order and preparing herself to die, though no one but herself seemed apprehensive of the near approach of death till it had actually come." The day after her death Dr. Butler preached a funeral sermon, and her remains were deposited in the grave "by the side of six other missionaries, to wait the morning of the resurrection."

Home Proceedings.

EMBARKATION.

Rev. Daniel Poor and wife sailed from Boston November 6, in the ship Townsend, Capt. Whitney, for Calcutta, on their return to missionary labors with which they have been so long connected in Ceylon. Rev. Amos Sutton and wife, of the English Baptist mission at Orissa, sailed in the same vessel.

DONATIONS,

RECEIVED IN OCTOBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Auburn, Juv. miss. so. 22 75
Cherryfield, Cong. ch. 5 00
Portland, 2d do. 10; 3d do. 102; m. c. 18,15; a mem. of High st. ch. in accordance with the wishes of a dec'd relative, 100; 230 15
Yarmouth, m. c. 40; J. G. M. 5; 45 00—302 90
Franklin co. Aux. So. Rev. I. Rogers, Tr.
Weld, Miss M. H. 1 00
Kennebec co. Conf. of chs. B. Nason, Tr.
Hallowell, S. ch. and cong. 67 00
Penobscot co. Aux. So. J. S. Wheelwright, Tr.
Hampden, Cong. ch. 30 00
Orono, do. 15 87—45 87
Somerset co. Aux. So. C. Selden, Tr.
Norridgewock, s. s. juv. sew. so. 50; inf. class, 3; for ed. hea. chil. in Ceylon, 53 00
469 77
Dennysville, s. s. 20; Rockland, cong. so. 20; Sedgwick, cong. ch. and so. and fem. so. 14; 54 00
523 77

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Winchester, W., avails of watch, &c. 7 25
Grafton co. Aux. So. W. W. Russell, Tr.
Bethlehem, Rev I. Estoi, 10 00
Merrimack co. Aux. So. G. Hutchins, Tr.
Hookset, A friend, 10 00
Hopkinton, 1st cong. ch. and so. m. c. 7 93
Warner, Mrs. J. F. K. 1 00—18 93
Strafford co. Conf. of chs. E. J. Lane, Tr.
Barrington, Cong. ch. and so. 16 11
Dover, do. 16 50
Great Falls, do. 45,15; m. c. 31,69; 76 84
Moultonboro', 19 00—128 45
Sullivan co. Aux. So. E. L. Goddard, Tr.
Acworth, Cong. ch. and so. 20 02
Croydon, do. 50 00
Lempster, do. 20 12—90 14
254 77
Lancaster, Cong. ch. miss. so. 4 50
259 27
Legacies.—Fitzwilliam, Richard Gleason, by Dexter Whittemore, Ex'r, (prev. rec'd 250,) 55 00
314 27

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
New Haven, Cong ch. and so. 4 72
Caledonia co. Conf. of chs. E. Jewett, Tr.
Peacham, Cong so. 19 00
St. Johnsbury, 2d do. 18,76; Centre, 1st do. 20; 38 76—57 76
Chittenden co. Aux. so. M. A. Seymour, Tr.
Burlington, Cong. so. 60; m. c. 5,50; Mrs. Rebekah W. Francis, to cons. Douglas Smith, of Mobile, Ala. an H. M. 150; 215 50
Colchester, Ch. at Falls, 1,78; indiv. 7,75; 9 53
Milton, E. Herrick, 10 25
Williston, Cong. ch. and so. 10 20—245 48
Franklin co. Aux. So. C. F. Safford, Tr.
High Gate, Cong. ch. and so. 14 50
Montgomery, do. 6 25
St. Albans, 1st do. wh. cons. Rev. Ebenezer Cutler an H. M. 113 60
Swanton, Benev. so. 20 00—154 35
Rutland co. Aux. So. J. Barrett, Tr.
Fair Haven, A friend, 10 00
Hubbardston, Cong. ch. 9 20
Rutland, E. par. m. c. 8 90—28 10
Windsor co. Aux. So. J. Steele, Tr.
Norwich, N., Friends, 20 00
Stockbridge, Cong. ch. and so. 10 00
Windsor, Cong. s. s. 1 00—31 00
521 41
Legacies.—Glover, Rev. R. Mason, 10; Salisbury, Mrs. Fanny W. Miller, by Rev. Dr. Labaree, 79; W. Brattleboro', Zadok Muzzy, by B. Muzzy, Ex'r, 400; 489 00
1,010 41

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
E. Falmouth, Mr. Hyde's ch. 14 00
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Pittsfield, Yo. la. ins. 18,25; "Busy bee," three little girls in Dr. Todd's fam. 21; 39 25
Sandisfield, 35 00
S. New Marlboro', 20 00
Washington, Cong. ch. and so. m. c. 14 00—108 25
Boston, S. A. Danforth, Agent.
(Of wh. fr. Maverick ch. and so. juv. miss. so. for Mr. Schauffler, 25,) 272 83
Brookfield Asso. William Hyde, Tr.
Brimfield, Gent. 132; m. c. 51,65; 183 65
Brookfield, 83 23
Charlton, Gent. 11; la. 44,62; m. c. 11,28; s. s. 1,08; 67 98
Dana, Storrsville, 27 95
Dudley, 80 88
Hardwick, Gent. 42,35; la. 59,49; m. c. 19,76; 121 60
New Braintree, Gent. 122,18; la. 81,71; m. c. 44,09; 247 98
North Brookfield, Gent. 168,72; la. 107,77; m. c. 78,87; 355 36
Oakham, Gent. 93,04; la. 79,09; juv. 37,88; juv. sew. cir. 8; m. c. 35; 253 01
Southbridge, Gent. 98,29; la. 70,04; m. c. 45,49; fam. 6; (of wh. for *Hannah Sewall*, Ceylon, 20,) 219 82
Spencer, Gent. 142,08; la. 96,60; m. c. 22,35; 261 03
Sturbridge, 196 00
Ware, Gent. 385,96; la. 141,07; m. c. 125,97; to cons. John Lovell, Jairus Skinner, Benj. Eaton, Sam'l T. Spaulding, John Yale, and Joseph Tolman H. M. 653 00
Ware, West, Gent. 73,72; la. 46,23; m. c. 33,07; 153 02
Warren, 166 75
W. Brookfield, 135 00—3,206 26
Essex co. South, Aux. So. C. M. Richardson, Tr.
Danvers, S. par. A thank off'g fr. a returned missionary returning, 30 00
Ipswich, S. ch. and so. m. c. 156,75; fem miss. so. 24,57; Mrs. M. H. Lord, 20; Miss M. D. dec'd, 10; 211 32
Marblehead, Cong. so. Miss H. H. B.'s class in s. s. 3 00
Salem, S. so. 25; Tab. ch. m. c. 35,64; 60 64—304 96
Hampden co. Aux. So. C. O. Chapin, Tr.
Agawam, Cong. so. 21; m. c. 18,93; 39 93
Blandford, 1st do. 37,91; m. c. 15,34; la. 40,50; 93 75
Chester, Cong. so. m. c. 16 35
Chester Village, 1st do. m. c. 10 34
Chicopee, 1st ch. 14; m. c. 31,80; 45 80
E. Granville, Dr. Cooley's so. 14 37
Holyoke, Mr. Miller's so. 16,08; m. c. 13,16; 29 24
Longmeadow, Gent. benev. so. 59,25; la. 38,16; m. c. 16,69; (of wh. to cons. Rev. J. W. Harding an H. M. 50,) 114 10
Ludlow, 1st cong. so. 36,12; m. c. 33,93; 70 05
Monson, Coll. 37,66; la. 58,82; m. c. 21,14; Mrs. S. V. N. 10; 127 62
N. Wilbraham, Coll. 43,05; m. c. 34,28; 77 33

S. Wilbraham, 1st cong. so. 25; m. c. 15,01; Mrs. Martha M. Sessions, dec'd, to cons. Sumner Sessions an H. M. 50; 90 01
Southwick, Cong. so. 9,08; m. c. 17; a friend, 5; 31 08
Springfield, 1st ch. m. c. 400; 4th do. m. c. 126,87; 526 87
Westfield, Dr. Davis's so. m. c. 57 10
W. Granville, 1st cong. so. 24 42
W. Springfield, do. 110 00—1,478 36

Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, 1st par. m. c. 87,50; Mrs. P. Moore, 25; 2d cong. ch. and so. 45; Mill Valley, m. c. 30; gent. 117,12; la. 56,91; 361 53
Belchertown, J. W. 10 00
Easthampton, S. Williston, for native village ch. in Ceylon, wh. cons. Moses Welch, of Ceylon, an H. M. 100 00
Granby, m. c. 52,35; la. 69,54; 121 89
Hadley, Russell so. m. c. 37 00
Hatfield, Gent. 528 46
Northampton, 1st par. m. c. 123,60; Edwards ch. m. c. 13,09; 136 69
N. Hadley, Coll. 35 79
Plainfield, Cong. ch. and so. m. c. 10 00
S. Hadley, Mr. Laurie's ch. and so. gent. 106,66; la. miss. so. 100; m. c. 10; 216 66
Southampton, m. c. wh. and prev. dona. cons. Theodore Stearns an H. M. 79 00
Westhampton, m. c. 45 74
Williamsburg, Coll. 80 00—1,762 76
Harmony Conf. of chs. W. C. Capron, Tr.
Coll. at ann. meeting, 56 00
Mendon, Rev. A. H. Reed's fam. 10; H. G.'s fam. 4; 14 00
Millbury, 2d cong. so. 132 00
Upton, Ch. 15 64—217 64
Middlesex South Conf. of chs.
Holliston, Cong. ch. and so. m. c. 33 58
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Brookline, Chil. 93
Roxbury, Eliot ch. and so. m. c. 23 97—24 90
Palestine Miss. So. E. Alden, Tr.
Hanover, Cong. ch. m. c. 20 00
Taunton and vic. Aux. So.
Bristol co. A friend, 35 00
Rehoboth, Cong. ch. 19; m. c. 7; 26 00—61 00
Worcester co. Central Asso. A. D. Foster, Tr. 3,853 00
Worcester, Inf. offering, 1 18—3,854 18

11,358 72

Chelsea, Winnisimmet ch. m. c. 56,70; E. Cambridge, Evan. ch. and so. m. c. 25,37; N. Reading, Mr. Allen's ch. m. c. wh. and prev. dona. cons. Rev. E. W. Allen an H. M. 10; W. Cambridge, Mr. Horton's ch. and so. 250; W. Newton, cong. ch. and so. 235; Woburn, 1st cong. ch. juv. benev. so. for Mrs. Everett's sch. Constantinople, 40; 617 07

11,975 79

Legacies.—S. Danvers, Mrs. Mary Proctor, (of wh. to cons. Sylvester Proctor an H. M. 100,) 200; W. Newbury, Mrs. Sarah Hills, by John Moody, Ex'r, (prev. rec'd 7,500,) 1,000; Miss Sarah W. Hills, by Wm. Hale, Ex'r, 100; 1,300 00

13,275 79

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.
Brookfield, Cong. ch. and so. 52 75
Danbury, do. 161 38
New Fairfield, do. 30 00—244 13

Fairfield co. West, Aux. So. C. Marvin, Tr.
Black Rock, Coll. 25; m. c. 23,46; 48 46
Bridgeport, to cons. Rev. D. M. Elwood of Trumbull, and Thomas Lord and S. N. Baldwin of Bridgeport, H. M. 250 00
Darien, 26; m. c. 27,50; wh. cons. Walter Whiting an H. M. 53 50
Easton, 33,25; m. c. 17,25; 50 50
Fairfield, 1st cong. ch. and so. 110 80
Greenfield, 63 37
Green's Farms, 123,50; m. c. 24; s. s. 8,50; 156 00
Greenwich, Fem. miss. so. 50; la. hea. sch. so. 30; 2d cong. ch. 163,37; m. c. 61,50; N. so. gent. 30,25; la. 67,37; m. c. 17,06; to cons. Mrs. Clarissa A. Munson an H. M. 419 55
New Canaan, Gent. 61,02; la. 63,34; m. c. 17; 141 36
Norwalk, 1st cong. ch. and so. 141,83; m. c. 25; 166 83
Ridgefield, Cong. ch. and so. 82,10; m. c. 9,05; C. H. Kendall, 18; wh. cons. Mrs. Jane Ann Kendall an H. M. 109 15
Southport, Cong. ch. and so. 130 00
Stamford, 1st do. 306 00
Stanwich, 52 55
Weston, Coll. 15 70
Wilton, Coll. 58,14; m. c. 74,40; to cons. Mrs. Emily B. Hall an H. M. 132 54—2,206 31

Hartford co. Aux. So. A. W. Butler, Tr.
Bloomfield, Cong. ch. and so. 13 00
Canton, Gent. 32 12
East Avon, Cong. ch. and so. 26 37
Enfield, Gent. 84; m. c. 28,95; 112 95
East Hartford, m. c. 11 78
Hartford, Centre ch. 1,280; a friend, 20; la. 1,50; 1,301 50
Manchester, Gent. 221,14; ladies, 109,37; 330 51
Simsbury, Miss M. Barber, 50 00
Suffield, La. 42 05
Windsor, 1st so. 43 35—1,963 63

Hartford co. South, Aux. So. H. S. Ward, Tr.
New Britain, 1st so. 7; S. ch. gent. and la. 327,58; m. c. 42,42; s. s. for sup. of a pupil in miss. sch. Oroomiah, 30; 407 00
Newington, Gent. 39,50; M. K. 10; R. W. 10; L. L. 10; H. C. 10; E. L. 10; L. S. D. 12; J. S. 10; Rev. J. B. 10; L. C. B. 10; la. (of wh. for *Joshua Belden* and *Joab Bruce*, Ceylon, 40,) 72,12; young la. Eunean so. for *Mary L. Deming*, Ceylon, 24,25; m. c. 24,13; ded. coun. note, 1; 251 00
Southington, Gent. and la. (of wh. fr. T. Higgins, to cons. Joseph B. Beadle an H. M. 100,) 395 00—1,053 00

Litchfield co. Aux. So. C. L. Webb, Tr.
Bethlem, Coll. 119 73
Cornwall South, 61 72
Goshen, Coll. 158,50; m. c. 30,20; 188 70
Harwinton, Coll. 41,05; ded. c. note, 2; 39 05
Litchfield, 1st so. 141,80; m. c. 7,62; Miss S. and M. Pierce, 200; W. 37c.; South Farms, so. 80,05; m. c. 13,21; Rev. D. L. Parmalee, to cons. Rev. Frederick Buel, San Francisco, an H. M. 50; Northfield so. coll. 39,10; m. c. 20; wh. and prev. dona. cons. Merrit Clark an H. M. 552 15
New Hartford, Centre, 20; South, m. c 8; 28 00
New Milford, Coll. (of wh. to cons. Rev. David Murdock, Jr. and Mrs. Julia Murdock H. M. 150;) 258 00
New Preston, 70,75; coll. 89,75; 160 50
Plymouth, 1st so. coll. 99,32; m. c. 24,31; 123 63
Roxbury, Coll. 60 00
Salisbury, Mrs. M. Lee, 5 00
South Britain, Coll. 65 50
Torringford, Coll. wh. and prev. dona. cons. Elizur Curtis an H. M. 60 00
Torrington, Coll. 59 27
Washington, do. 141 76
Watertown, Coll. 92,24; m. c. 33; 125 24
Woodbury, N. so. wh. cons. Jesse

Miner an H. M. 109,45; S. so. 123,41; 232 86
Anniversary coll. 17 01
2,298 12
Ded. paid for printing, &c. 6 57-2,291 55
Middlesex Asso. S. Silliman, Tr.
Killingworth, Gent. 24,42; m. c. 20,35; Rev. E. G. Swift, 5,23; 50 00
New Haven co. East, Aux. So. A. H. Maltby, Agent.
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East Haven, Rev. S. Dodd, 15 00
Madison, 1st cong. ch. young men's so. 65,25; la. cent so. for sup. of Rev. S. B. Stone, 30,12; chil. of Boston-st. sch. for chil. in S. Africa, 3; 98 37
Meriden, 1st cong. ch. 53,20; Centre do. 31; 84 20
North Haven, m. c. 5 04—257 85
New Haven City, Aux. So. A. H. Maltby, Agent.
New Haven, Yale coll. m. c. 11,10; boys in Com. and Colleg. sch. for *Talcott H. Russell*, Ceylon, 7; M. S. for Ceylon m. 1; 19 10
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Windham co. Aux. So. J. B. Gay, Tr.
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8,135 57
Legacies.—Canton, Mrs. Amelia Everest, by Seth Terry, (prev. rec'd, 5,420,88,) 526,62; Farmington, Mrs. Phebe Janes, by William Gay, Ex'r, 110,50; 637 12
8,772 69

RHODE ISLAND.

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Auburn, 1st pres. ch. 131,08; m. c. 15,17; J. Alling, 10; 2d pres. ch. m. c. 10,82; Miss L. C. 1; Prof. Smith's chil 2; 170 07
Genoa, 1st cong. ch. wh. cons. Samuel Adams an H. M. 106; m. c. 11,53; 117 53
New Haven, Cong. ch. 10 30
297 90
Ded. disc. 1 00—296 90
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Kingston, 1st do. young la. s. s. class for Amoy m. 3 62—6 28
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Rochester, 1st do. 1,407,21; Brick pres. ch. Samuel Hamilton, wh. cons. him an H. M. 500; Washington-st. pres. ch. m. c. 98,71; s. s. for *George W. Parsons* and *Maria T. Hickok*, Ceylon, 40; S. P. Ely, 15; 2,060 92
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Sweden, Pres. ch. 12; Centre youth's miss. so. 16,21; 28 21-2,147 70
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(Of wh. fr. a lady in Dr. Spring's ch. 20; s. s. class No. 76 in Brainerd ch. 1,40; ch. of the Puritans, m. c. 72,52; Brooklyn, S. pres. ch. m. c. 137,69; juv. miss. so. of do. for the Spear and Cobb schs. in India, 25;) 757 85
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E. Whitehall, Rev. L. B. 1 00
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Hartford, H. B. 1 00
Middle Granville, Union so. pres. ch. m. c. 20 14
Salem, 1st pres. ch. 17; m. c. 20; 37 00—97 64
3,782 24
Astoria, pres. ch. m. c. 33,49; Austerlitz, 10,40; Canterbury, pres. ch. 20; Cornwall, Rev. D. C. 5; Dansville, 2d pres. ch. m. c. 8; Denton, pres. ch. 25; Elba, cong. ch. to cons. Mrs. Harriet L. Tracy an H. M. 100; Florida, a col'd fem. dec'd, 10; Great Valley, Mr. N. 50c.; Greenfield, cong. ch. 8,13; Hoosick, pres. ch. m. c. 20; Jamaica, pres. ch. 30; New Baltimore, a lady, 2; Orangeville, pres. ch. 8,50; Oswego, Miss H. W. 1; chil. 67c.; Otisco, cong. ch. 116,40; Schenectady, Rev J. P. Fisher, wh. and dona. fr. N. D. Fisher cons. John Fisher, of Hamilton, C. W. an H. M. 70; R. D. ch. inf. class, for hea. chil. (of wh. ack. in June Her. as fr. Whitesboro', 2,) 4; Sidney Plains, cong. ch. 8,21; Schroon Lake, J. M. 3; Truxton, S. Huchinson, 30; Upper Aquebogue, cong. ch. 31; Warsaw, Mrs. Fisher, 6; Washingtonville, pres. ch. m. c. 12; West Day. R. D. ch. m. c. 4,50; W. Bloomfield, an indiv. 1; West Town, pres. ch. m. c. 15; Yonkers, R. B. Baird, dec'd, last earnings, 10,84; W. B. 1; 593 64
4,375 88
Legacies.—Penn Yan, Daniel S. Marsh, Jr., by E B. Jones, D. S. Marsh, and S. F. Curtis, Ex'rs, 250; Rome, J. W. Bloomfield, for interest, by B. I. Beach, Ex'r, 60; 310 00
4,685 88

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Middlebush, R. D. ch. 25 00
Newark, 1st do. 100 00
New Brunswick, 2d do. 24 60—291 76
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638 17

PENNSYLVANIA.

Allentown, pres. ch. m. c. 9,18; Ararat, cong. ch. m. c. 2,25; Carbondale, pres. ch. 26,77; Cherry Ridge, Miss M. D. 2; Danville, Mrs. M. 5; Fayetteville, J. D. 10; Gibson, pres. ch. m. c. 5; Montgomery, pres. ch. m. c. 28; Northumberland, 1st pres. ch. m. c. 15; fem. sew. so. 10; Reading, 1st pres. ch. W. Strong, 40; Philadelphia, Western pres. ch. Miss N. 10; Kensington, 1st do. 49,07; Shirleysburg, J. Brewster, to cons. Mrs. MARY ANN KELLY an H. M. 100; 312 27

DELAWARE.

Wilmington, Hanover-st. pres. ch. m. c. 102 00

NORTH CAROLINA.

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Charleston, Int. on legacy of Mrs. E. L. Simons, appro. by Rev. Dr. Post, 172,50; Elmwood, unknown, 7; 179 50

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Barlow, 1,50; Blendon, 7,11; Cincinnati, 2d pres. ch. m. c. 14,41; 3d do. do. 3,72; 1st ortho. cong. ch. m. c. 7,05; Vine-st. do. m. c. 7,35; Dayton, 2d pres. ch. 40; Delaware, 2,84; Dresden, 2,65; Granville, 1,47; Johnstown, 9,71; Liberty, 6,75; Lower Liberty, 24,45; Mt. Gilead, 19,82; Pisgah, 9,83; Reynoldsburgh, 12,31; Salem and Fearing, 12,66; Walnut Hills, Lane sem. ch. m. c. 21; Warren, 5,25; Watertown, 2,75; ded. disc. 1,50; 211 13

Western Reserve Aux. So. Rev. H. Coe, Ag't.
Ashtabula, 19,18; Mrs. H. E. P. 15; Bath, 3; Birmingham, Mrs. T. Leonard, to cons. Rev. OLIVER W. MATHER an H. M. 50; Bloom, 1,62; Chatham, fem. benev. so. 7,36; Edenburg, J. E. 10; Elyria, 26,59; I. L. S. 10; Florence, 10; Freedom, 6,50; Hudson, 19,78; Lyme, 20; E. B. 5; Mantua, 3,25; Margaretta, 30; Middlebury, 24,34; Melinore, 2,48; Palmyra, 3,20; Richfield, Mary D. and Samuel H. Smith, dec'd, to ed. hea. chil. 5; Rootstown, 9; G. Case, to cons. Rev. JAIRUS ORDWAY an H. M. 50; S. Amherst, 10; Sheffield, for c. f. 2,41; Streetsboro', 6,36; Tallmadge, 26,50; C. S. 10; R. F. 10; Wakeman, Rev. J. T. 5; Windham, 2; Rev. Dr. Hough, 10; 413 57

624 70

Bryan, S. E. R. 1; Ellsworth, L. Lord, 14; Streetsboro', Rev. I. Tracy, 2; 17 00

641 70

Legacies.—Vernon, Giles M. Akins, by S. Hayes, Ex'r, 100; ded. dis. 8,50; 91 50

733 20

INDIANA.

By G. L. Weed, Tr.
Boonville, cong. ch. m. c. 2,85; Rockville, 2d pres. ch. m. c. 10; 12 85

By Rev. A. S. Wells, Tr.
Goshen and Elkhart, 3,76; Little Elkhart, 3,10; M. E. W. 12c.; Mishawaka, pres. ch. 26; South Bend, do. 18; M. C. 62c.; E. C. 22c.; S. C. 31c.; ded. disc. 28c.; 51 85

64 70

Madison, Upper sem. s. s. to ed. a child in Ceylon, 20 00

84 70

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Alton, pres. ch. 33,19; Griggsville, cong. ch. m. c. 30,62; Peru, I. H. McM. 10; Pittsfield, cong. ch. 40,50; Waverly, cong. ch. m. c. 21,50; 135 81

239 11

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Adrian, 1st cong. ch. 20 00

264 53

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TENNESSEE.

Memphis, I. M. McC. 10 00

IN FOREIGN LANDS, &c.

Doaksville and Pine Ridge, Choc. na. m. c. 15; coll. at miss. meeting at Doaksville, 40,75; coll. at col'd do. for African miss. 2,87;	58 62	
Fairfield, Cher. na. coll. 42,63; m. c. 17.36;	59 99	
St. Petersburgh, Russia, Mrs. Mary Gellibrand,	50 00	
Wheelock, Choc. na.	9 00	—177 61
Donations received in October,		$28,603 00
Legacies,		2,882 62
		$31,485 62
☞ TOTAL from August 1st to October 31st,		$54,489 46

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in October, $413 85

DONATIONS IN CLOTHING, &c.

Chatham, O. Clothing, fr. fem. benev. so. 31 00

New York City, A box and qr. cask, fr. W. W. Rand, for Mr. Bond, Kohala, S. I.; 25 Lexicon of the Greek Testament, fr. Rev. Dr. Robinson; 80 00

Salem, Ms. 2 pr. shoes fr. W. Knight.

Westford, N. Y. A box, fr. fem. benev. so. 51 88

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